FIFTY-FIRST YEAR

Prabuddha Bharata

OR

AWAKENED INDIA

Vol. LI

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

'Arise ! Awake ! And stop not till the Goal is reached'

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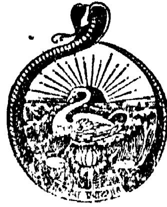
Editor: SWAMI YOGESHWARANANDA



SWAMI VIVEKANANDA IN KASHMIR

PRABUDDHA BHARATA

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THE LION OF INDIA.

By A Westerner

It is about fifty years since Vivekananda set foot on Indian soil, on his return from his first triumphal tour of the United States of America, and his equal—though not so openly-demonstrated—triumph in London. He was then acclaimed throughout his country as the Lion of India, and was everywhere accorded such a reception as has probably not been given to any holy man or prince of India, before or since. His death at the age of thirty-nine was a major calamity to his country and to the world; for he was an incarnation of the very soul of India, and without such as he, to inspire and to guide, India's real freedom—as distinct from political freedom—can never be attained. Now that he has passed from this sphere, India can only achieve her great destiny by following teachings such as he gave with incomparable wisdom, authority, beauty and loving-kindness.

Every nation realizes its true destiny by becoming that which it innately *is*—by following its *dharma*. Thus it is that the world expects, and has a right to, spiritual guidance from India. Her 'foreign policy' should be—as Vivekananda put it—to teach religion to the world, to open the paths of the Spirit to all mankind. He gave his life in showing her the way to do it, and he declared that *until* she does it, she must remain in bondage; for to go against *dharma* —personal or national—is to forfeit freedom. He proclaimed the practical spirituality of the Vedas. He hurled himself against 'cave-dweller religion', and exhorted *sannyasins* throughout India to renounce mere pious self-seeking and to serve their poor, ignorant and miserable fellow-countrymen in every conceivable way, practically as well as ideally. Indeed, he saw no line of demarcation between service and *samadhi,* and therein lay one of the secrets of his greatness as a builder-up of his country through social service in every sphere. Thousands have been inspired by his teachings, in which practical and transcendental are dynamically combined. But thousands—nay, millions—more must find them, and with them, light on many a

tangled issue. For Vivekananda is the modern Prophet to modern India. It is in the highest measure important that that fact should be universally recognized throughout this country. It is more important still, that his evangel should be lived-out by an ever-increasing multitude. For that country is doomed to failure which neglects its Prophets, and mere lip-service is worse than neglect. How few are ready and willing to follow along the razor-edge path of service and renunciation—the way of salvation for all mankind; few there be who dare to enter in at that 'strait gate', that 'narrow way'.

Vivekananda's message is for the entire modern world. Never were the power and the presence of such a teacher more tragically needed throughout the world than they are today. Someone has aptly put it, 'he is an international urgency'. An English man of science recently said to me, 'if the Western world does not "get" this thought in the next twenty-five years, *we're done*.'

Vivekananda was, and—for those who will take it—is, not only a teacher and a sage, but also a planner of good and lasting plans; not alone a seer of God, but an inspired man of affairs; not a scaler of heights only, but a dweller in valleys—a recluse, a dreamer, a social star, and a dusty *sannyasin*, a 'way-worn traveller' on roadsides, and a denizen of the cities of the world. When ever have we known a man like unto him, in East or in West? His works alone, fitly praise him, (and by 'works' I mean, not his writings only, but the Order of *sannyasin* nation-builders which, at the bidding of his Master, he created).

His life, both inner and outer, was nothing short of astounding. The story of that wonderful life, as told by his Eastern and Western disciples, is one of the most moving things I have ever read. And if one were asked to select outstanding passages from his *Complete Works*, one could hardly do other than gather passages at random, since there is inspiration in almost every line, and the soul-stirring thoughts of the mighty Sage are in almost every instance immediately applicable to the most pressing problems of the modern world. What, for instance, could be more topical than the following, spoken in Madras some time in 1902-3? —'*The balance*' (of laws) '*is so nice that if you disturb the equilibrium of one atom the world will come to an end.*' (Professor H. L. Oliphant, the atomic bomb expert, writes in the London *News of the World*:—'If this weapon is ever used in warfare, it means an end to civilization as we know it.' He has been working on splitting the atom —in other words, disturbing the equilibrium of the atom, for years.)

On reading Vivekananda's books on the four Yogas, an English Colonel remarked to me: 'I feel as if I had just begun to *live*.' When one hears such spontaneous comment from so-called 'outsiders', one feels irresistibly impelled to re-proclaim this Lion of India, so that the true voice of this mighty land may be heard the more insistently, speaking through him to all mankind. Two motives may well actuate us: anguish for humanity in its present awful plight, and pride in the noble one, the light-bringer, the dazzling saint, whose pity was boundless, and whose pride was—India.

Truly did Sister Nivedita write of 'that countless host of his own people who would yet arise and seek to make good his dreams.' But the portents are not lacking that from Watchers in the Western world, also, there may come a clarion call to awake! arise! and follow the lead of this mighty one, whose life on earth is perhaps still too close to us to be apprehended in its true significance and splendour. Blessed indeed are those pioneers —his close followers—who have seen it, and who have borne the heat and burden of the day since he passed from their midst! Yet it is now high time that their labours should be reinforced by an army of men and women —light-servers—from all over the earth.

India has always been the giver of the Waters of Life; but she has to give again, and yet again, or she will go down unto death, as does every being that does not fulfil its own nature. All that she is—that

she has now to do—that she is destined to be—the Lion of India has already revealed. He triumphed in his teaching; he triumphed in his life. It is for those of his countrymen and women who understand, to see to it that he now triumphs in his death, and that his voice shall continue to be heard and to be interpreted by his own people throughout the ages to come, and to triumph over their hearts and souls, as it has triumphed over the hearts and souls of many in far-distant lands, and will continue to triumph, more and more; for he was the embodiment of the modern search for truth and for freedom.

Indians love to call him 'Shiva Guru'. To us of the West who love him for what he has done for us, he is simply 'God-Revealer', and we know that his message is for all the world.

We do not go to Vivekananda for mere erudition and brilliance, although he has these in great degree. We turn to him because he is a living Power—because we *must* have a living Power among us now, or perish; (and that is not alone for India, but for every land). It behoves us, therefore, to return to him again and again for the sake of his virile, austere and loveable manliness, his clear-seeing, his exquisite artistry in life and in death, his beauty and purity and ardour and sagacity. His life and all his works proclaim these things; and but in imagination to re-live that life, is to breathe free of the nightmares and obsessions which condemn the majority of us to tread a labyrinth of endless woe.

Written at the Shrine of
Kshir Bhavani, Kashmir,
July 4th, 1945.

CONVERSATIONS WITH SWAMI SHIVANANDA

Dakshineshwar temple garden—Its unique holiness—Sri Ramakrishna's Mahasamadhi in the Cossipore garden—Master's relics—Founding of the Order—The Baranagore monastery—Intense austerities of the monks.

(Place: *Belur Monastery*. Time: *Sunday, 23 March 1924*)

It was Sunday. In the afternoon many devotees assembled in Swami Shivananda's room at the Belur monastery. He made inquiries about the physical well-being of some and answered the questions of others, but his mind seemed constantly indrawn. About three o'clock a group of devotees came from Dakshineshwar and entered the Swami's room. Seeing them, he appeared beside himself with joy and said, 'Come in! Where have you all come from?'

When they had reverently saluted the Swami and taken seats, one devotee said: 'We went to Dakshineshwar today. After visiting the temples we partook of the food offered to the Mother. The whole day passed in great joy. As we went into the Master's room, to the Panchavati (grove of five trees), and the site of the *bael* tree, we remembered that these were the very places where the Master practised so many spiritual disciplines.'

Swami: 'Of course! Sri Ramakrishna lived there about thirty years. How many different kinds of spiritual disciplines did he not undergo there, what ecstasies and transcendental realizations did he not have! And that room of the Master—is it an insignificant place? I feel Dakshineshwar is Benares itself—nothing else. That is why I go there from time to time. As I cannot visit it often I salute it from here every day. Is there any other place like Dakshineshwar? Even as Benares, it does not belong to this mundane world.'

Devotee: 'Maharaj, when was it that you

went to Cossipore garden, and how did Swami Vivekananda organize the Order? We wish very much to hear of those incidents from you.'

Swami Shivananda was silent for a while as if he were gradually bringing down his consciousness to the outer world. Then he said softly: 'When the Master's throat trouble took a serious turn he was moved to the Cossipore garden in order to facilitate his treatment and nursing. We, too, gathered there in order to serve him. Later, the Master gave up his body there.'

Devotee: 'Did you realize that the Master had actually breathed his last?'

Swami: 'No, at first none of us realized it was actual death. We thought it was Samadhi, for sometimes the Master used to have such deep Samadhi that he would remain in that state for two or three days at a time. Thinking it was deep Samadhi, we started chanting loudly the name of the Lord. The whole night passed in this way without any change in his condition. Next morning we sent word to Dr. Sarcar. He came and examined the Master in detail and said he had given up the body—the doctor found no symptoms of life in it. Dr. Sarcar suggested we have a photograph of the Master taken, and this we did. At about two or two-thirty in the afternoon the Master's body was cremated in the Cossipore cremation grounds.'

Devotee: 'Most probably those were days of great strain and hardship for all of you.'

Swami: 'No, we never felt any strain and hardship. In those days we used to spend our time immersed in a certain mood. We were so absorbed in doing personal service to the Master, in practising meditation and austerity, that most often we had no consciousness of the passing of day and night. Those were indeed unique days. After the departure of Sri Ramakrishna most of the boy disciples, except myself and Swami Adbhutananda, went back home. Though Swamiji, too, returned home, he used to visit the garden at intervals and was in close touch with us all the time.

'The last remnants of the Master's body were preserved there at the Cossipore garden and were daily worshipped by us. We were still at the garden because, having paid the rent for the month, we could stay there the remaining days. Swamiji and a few of us decided that the relics must be preserved and buried somewhere on the bank of the Ganges, as this had been the Master's wish, but we could not find a suitable place.

'Meanwhile Ram Babu[1] was arranging to take the relics to his garden-house in Kankurgachhi. We all felt very bad, especially at the thought that in such an event the Master's wish would not be fulfilled. A message was sent to Balaram Babu[2] requesting him to come with an earthen jar. He came at once. That very night we removed all the bones from the ashes, put them in the earthen jar, sealed it with clay, and sent the jar to Balaram Babu's house in Calcutta where the tutelary deity of the family used to be regularly worshipped, and the relics began to be worshipped there daily. Ram Babu took the remaining ashes to Kankurgachhi in the mean time. As we did not tell him anything about our removing the bones from the ashes, he was quite in the dark concerning it. The relics we kept then are now worshipped daily at the monastery here. Swamiji brought the casket containing the relics to the monastery grounds, carrying it on his head. He used to call it the casket of Atmarama (one rejoicing in himself). We also call it by the same name.'

Devotee: 'Did you ever see the Master after his death?'

Swami: 'The Holy Mother had a vision of the Master in Brindaban. Be that as it may, I, too, went Brindaban in the mean time. Only Swami Adbhutananda and somebody else remained in the Cossipore garden. Swamiji used to go to Balaram Bose's house every day and was thinking and discussing with others how to organize us all into the Order. One day unexpectedly Suresh Babu[3] came there and said to Swamiji:

[1] A lay disciple of Sri Ramakrishna.
[2] A lay disciple of Sri Ramakrishna.
[3] A lay disciple of Sri Ramakrishna.

"Brother Naren, last night the Master appeared before me, saying, 'Suresh, my children are roaming about—what have you done for them?' I have been very unhappy since I heard his words. Think and do something. I shall abide by whatever you do."

'Finding his wish fulfilled in such a strange manner, Swamiji was immeasurably delighted. He said: "For some time past I myself have been thinking about this. Very well, it would be well if we can decide on a house. What do you say?" Suresh Babu readily welcomed the idea. They started looking for a house and in Baranagore finally discovered a two-storeyed building available for rent at ten rupees a month. The house was very old and in the neighbourhood had the reputation of being haunted, so that it was scrupulously avoided by all. Those who were at the Cossipore garden now moved to this new place. I, too, came down from Brindaban. Seeing me, Swamiji said, "Tarakda,[4] I am glad you are here—I was just thinking about you. We have rented a place in Baranagore; let us go there."

'From that time we all started living there. In those days all of us had intense longing for God realization. Spiritual practice, austerity, worship, and study went on uninterruptedly, day in and day out. We lost even the sense of hunger and thirst. We used to have *kirtan* (group devotional singing, often with dancing). We would have such dancing sometimes that the janitor downstairs would be frightened lest the house collapse. We were so happy in those days! Thus was laid the foundation of our Order through the practice of spiritual disciplines, renunciation and austerity.'

[4] Literally 'Brother Tarak'—the name by which Swami Shivananda would be addressed by his brother disciples.

Rigid spiritual practice—Disciplinary penance in the event of failure.

(Place: *Belur Monastery*. Time: *August 1925*)

It was about eight-thirty in the evening. Mahapurushji was seated on a couch in his room, talking with a monk belonging to the Ashrama at Jamtara.

He said: 'Today I received a letter from so-and-so. In the letter he wrote specially about himself. He mentioned that one evening he had come to the railway station to see you off, and returning to the monastery after ten o'clock he had had his supper and gone to sleep without finishing the daily routine practice of Japa. Later at night when he awakened and remembered his mistake, he felt very bad. He consulted the Sadhus of the Ashrama and asked what amends he should make for the mistake. Nobody could give him a satisfactory answer. Being much disturbed and repentant, he wrote to me for advice, requesting that I write my opinion of what he should do, that I prescribe some penance. I shall write to him accordingly.'

A Brahmachari asked, 'Maharaj, what penance would you prescribe?'

Swami: 'Not much of a penance. Let him fast a day—twenty-four hours—and practise Japa all he can during the fast period. Of course, it does not have to be a complete fast in which one is not supposed even to drink water. He may eat one or two pice worth of puffed rice. At night, too, as far as practicable, he should do some Japa—counting his beads not less than ten thousand times. Such rigid adherence to a spiritual practice is very good.'

A monk: 'Swami Brahmanandaji also asked me to do something similar. He said, "Repeat the Mantra ten thousand times every day—it would do you immense good—and continue this at least for a year." But I could not keep up the practice for a year at a stretch. Nowadays the duties of the Ashrama keep me so busy that I hardly find time for spiritual practice.'

Swami: 'It can so happen that owing to the pressure of work a person may, once in a while, not be able to do his usual amount of spiritual practice, but he should not omit it altogether. Of course, work at the monastery is also a form of service of the Lord and

makes one think of Him, but one should not, therefor totally neglect the practice of meditation and Japa.

'How long can a person do work? A time will come when he will lack the physical energy to do it. How will he then occupy his time? Besides, unless work is accompanied by meditation, Japa, and other spiritual practices, its very spirit is lost. Then one forgets it is the Lord's work and not his own. Egotism and pride come, and instead of being purified by the work, the heart becomes defiled. The object of one's life is not work; it is the realization of God. The work that makes one forget God is highly degenerate. In the midst of a hundred and one activities a person should keep up his regular spiritual practice. That alone can bring genuine serenity of the mind; that alone can make a person fit to engage in work in the right spirit.'

WHAT OF THE FUTURE?

By the Editor

He goes from death to death, who does not believe in the Brahman as existing; but he who believes in the existence of the Brahman and realizes it, gains eternal life So say the wise.—Tait. Up. II. vi.

History does not record of a more wonderful age than the one we are living in. Never before have the peoples of the world been brought closer together as now they have been as a result of the second World War. The achievements of the English-speaking races in this movement towards world unity in the economic and geographic sense are indeed conspicuous. No other peoples have shown such a sense of daring, adventure, and sacrifice; no other peoples have ventured so much, nor gained so much. The Anglo-Saxon civilization in its various forms dominates the world of today in the political, military, and economic fields. The greatness of this civilization, however, rests on the development of science in various fields. So it is interesting to note that, just when the Anglo-Saxon civilization is about to enter a new era of world domination and to venture into pastures new, an Anglo-Saxon scientific philosopher H. G. Wells, one of the greatest of living writers, and 'a prophet who has enjoyed the unique distinction of seeing numbers of his prophecies come true', has come out with a series of three articles, which he thinks will be his last writings, in which he predicts that mind is at the end of its evolutionary tether, and that 'Mind near exhaustion still makes its final futile movement towards that "way out or round or through the impasse."' But he concludes: 'There is no way out or round or through.' When a man of the world-wide reputation of H. G. Wells makes such gloomy and startling prognostications it behoves us not to dismiss them as we do apocalyptical outpourings nor to treat them as the senile effusions of a man verging on eighty. Mr. Wells is condensing the experiences of a truly remarkable life for the benefit of mankind, and we ought to give due consideration to his arguments, and weigh them in their proper setting.

Mr. Wells is a typical product, and a brilliant one, of our modern scientific age. By the application of scientific methods man has become heir to the knowledge of many wonders; success after success has been his reward for patient and organized research into the secrets of nature. What may not the future hold for man! Alluring are the prospects that man may be able to

conquer poverty, disease, old age, and even death in the not distant future. Mr. Wells in his deservedly popular books was the preacher of the new gospel of a New Life for man. Large numbers of the educated men and women in all lands have been educated by his two monumental works, *The Outline of History,* and *The Science of Life.* Faith in religion and the immortality of the human soul, or in a divine providence are extraneous elements which do not enter into his calculations for assessing the future of things. His outlook is purely scientific, as that term is generally understood. The laws of physics and chemistry, the findings of biology and botany and the views of the cosmos as revealed by astronomy and astrophysics form the basis of his judgment of events in this universe. The infant sciences of Western psychology and sociology have hardly gained as yet any wide or authoritative recognition. And religious beliefs as we have remarked have been conceded hardly any place in the valuation and judgment of events except to discard them as born of self-delusion and incapable of verification, a verification satisfactory to scientists. To Mr. Wells, therefore, the most arresting characteristics of the universe as revealed by modern knowledge are: firstly, the discovery that '... in this strange new phase of existence into which our universe is passing it becomes evident that events no longer recur. They go on and to an impenetrable mystery, into a voiceless limitless darkness...'; secondly, the biological 'urge to live, anyhow, and at any price, rather than die', with its concomitant biological principle of 'Adapt or perish,' which has been impressed on all life by the 'astronomical and internal planetary shrinkages,' as a result of which the earth has passed through 'recurrent phases of world-wide wet mud' and of 'withdrawal of great volumes of water from a dessicated world of tundras and steppes, through the extension of glaciation.' And it would seem that the adaptability of mind to an increasingly discordant universe will be so inadequate that stark annihilation stares it in the face.

However, things do not seem to be so bad as Mr. Wells paints it. The sun, though a variable star whose variations we cannot predict, cannot as yet be a great danger to life on our planet. Geologist Kirtley F. Mather of Harvard University assures us on this point. Here is a press message in the *Daily World,* giving his views:

CAMBRIDGE, Mass. (UP)—Take it from Geologist Kirtley F. Mather of Harvard University, the earth will keep going for billions of years despite the forecast of a California clergyman who looked forward to meeting the Lord on Sunday.

"From the physical point of view, there is nothing in the offing that would destroy the earth," the professor said reassuringly in an interview. "The lurid pictures of a sudden debacle such as that painted by the Rev. Charles Long are products of a vivid imagination and are wholly without foundation in scientific fact or theory."

When the earth failed to explode in vapour at 10-30 a.m. last Friday as he had predicted, 72-year-old Rev. Long explained he had talked the Lord into granting a nine-day reprieve. However, as Mather sees it, WE-Day (World's End Day) would not come Sunday as scheduled, nor would it come during the life-time of any of the Rev. Long's 50 faithful followers in the Remnant Church of God in Pasadena.

"There was a time," said Mather, "when scientists used to think that the sun would burn itself out in a very few million years. That, of course, would mean the end of the earth.

"Now the atomic bomb has demonstrated the fallacy of such a belief. The bomb has shown that the sun is a factory in which energy is being produced all the time. Its life is practically endless—and so it is reasonably safe to conclude that the earth, which depends on the sun, will keep going for billions of years."

There is only one hitch, the geologist admitted, and it is that man now has the means to commit collective suicide "if he is fool enough to want to do it."

"No catastrophe of nature will be the end of the world for man," he said. "If it comes at all, it will come from a collapse of the human spirit.

"Life has continued on the earth now for roughly 600,000,000 years," he said. "For that reason, if for no other, I am inclined to have a great deal of confidence that it will keep on going. And scientific data leads me to believe that the earth will continue for several billion years."

The Hindu Puranas had also their considered views about the age of the cosmos and its rise and growth. Their theories of Pralayas, Kalpas, and Yugas give evidence

of the profound speculations of the ancient wise men of India even though the data on which they based their conclusions are lost to us. The Puranas are the compendiums of the world knowledge of their ages and were meant for the common man just like H. G. Well's *The Outline of History* and *The Science of Life*. But these wise men never imagined that life, including human life, would be extinguished for ever at any time. Given the proper conditions for its manifestation, life even if it is apparently wiped out for a time will again evolve forth as it has done in this planet of ours, according to Evolutionists. One important difference, however, between the views of the sages of India, and present-day scientists is that to the former the world was not really a material thing, but spiritual in essence. As such the forms in which the Spirit expresses itself may vary, but the Spirit is indestructible. Physical and mental forms are but the modes in which the Spirit manifests itself. Biological evolution as we understand it nowadays is but one of the various ways in which life has manifested itself, but it does not exhaust the many possibilities of evolution or manifestation on a purely mental level, just as the existence of solid matter as we know it does not preclude the various forms in which it may exist either as atoms or forms of energy. Nor does the evidence of modern science compel us to assume that life is at the end of its tether. Life from a previous biological epoch has survived in some forms even into our own age. Nor is there reason to doubt that 'the urge to live anyhow' will lose any of its intensity in the future in man or in the other forms of life; and there need not be necessarily a lessening of the ability of life and mind to increasingly adapt itself to changed environment. If the wonderful discoveries in science are any indication, the human spirit can, if forced to it, find out ways and means of circumventing the forms of death that may threaten the existence of the human race on earth. And this adaptation need not take place on the physical level only. Western science is as yet only on the threshold of discoveries in the realm of the mind and spirit. There is little cause, indeed, to be gloomy about the future.

The all-embracing Hindu view on this point has been clearly explained by Swami Vivekananda. He says:

You have heard of the doctrine of physical evolution preached in the Western world by the German and English savants. It tells us that the bodies of the different animals are really one, the differences that we see are but different expressions of the same series, that from the lowest worm to the highest and the most saintly man it is but one, the one changing into the other, and so on, going up and up, higher and higher, until it attains perfection. We had that idea also. Declares our Yogi Patanjali —Jatyantara parinamah prakrityapurat. One species—the Jati is species—changes into another species—evolution; Parinama means one thing changing into another, just as one species changes into another. Where do we differ from the Europeans? Patanjali says, Prakrityapurat—'By the infilling of nature.' The European says, it is competition, natural and sexual selection, etc. that forces one body to take the form of another. But here is another idea, a still better analysis, going deeper into the thing, and saying—'By the infilling of nature.' What is meant by this infilling of nature? We admit that the amoeba goes higher and higher until it becomes a Buddha; we admit that, but we are, at the same time, as much certain that you cannot get an amount of work out of a machine unless you have put it in *in some shape or other*. The sum total of the energy remains the same, whatever the forms it may take.... Therefore, if a Buddha is the one end of the change, the very amoeba must have been the Buddha also. If the Buddha is the evolved amoeba, the amoeba was the involved Buddha also. If this universe is the manifestation of an almost infinite amount of energy, when this universe was in a state of Pralaya, it must have represented the same amount of involv-

ed energy. It cannot have been otherwise. *As such it follows that every soul is infinite.* From the lowest worm that crawls under our feet to the noblest and greatest saints, all have this infinite power, infinite purity, and infinite everything. Only the difference is in the degree of manifestation. The worm is only manifesting just a little bit of that energy, you have manifested more, another god-man has manifested still more: that is all the difference. But that infinite power is there all the same. . . . So every one of us, every being, has as his own background such a reservoir of strength, infinite power, infinite purity, infinite bliss, and existence infinite —only these locks, these bodies, are hindering us from expressing what we really are to the fullest.

Modern science, beginning with incomplete assumptions, viz. by leaving out man as the observer, the subject, has been unable to see anything stable or permanent in this universe. But the heart of man cannot be denied. There is a conviction deep in the human race, that death is not the end of all things, that it is not true that we return 'ashes to ashes, dust to dust.' All religions, even the most primitive have some inkling of the undecaying spirit behind all these outward passing forms. All these religions say that they get a knowledge of God or the Supreme Spirit, not in the way that scientific knowledge is gained but by direct intuition. 'For the knowledge that the physical sciences require is simply intellectual and depends on intellectual strength; a man can have in such a case a gigantic intellectual power without the least development of his soul. But in the spiritual sciences it is impossible from first to last that there can be any spiritual light in that soul which is impure. . . . A vision of God, a glimpse of the beyond never comes until the soul is pure, (Swami Vivekananda). So what religion does is to accelerate the process of evolution on proper lines and consciously. The evolution on the physical is but a slow process, but it can be accelerated by a conscious adaptation of mental and spiritual methods until at last perfection is gained. Religion thus gives us a solid assurance of final peace, blessedness and eternal life.

Modern science by itself cannot save us, nor can it even give us an assurance of safety. At the most it can give us freedom from physical want, give us much of the comforts of good food, beautiful and warm clothing, and undreamt of refinements in the matter of enjoyments through all our senses. But a time comes to every human soul when it feels the inanity, the insufficiency of all that the outside world can give. The history of mankind proves that man is willing to give up his all in this world in pursuit of immortality, an all-satisfying existence elsewhere, if only there is a sure prospect of it. And religions have assured him in this respect. All the religions, albeit in various imperfect ways, have tried to minister to this inner need of man. Just as science has been the result of the urge to know the how and wherefore of the visible world of matter and its invisible counterpart, energy, the religions have been the result of the attempts of the human soul in its evolution through this time-space system of our world to find out the reality underlying it. Science starting with the theories of matter as hard, cohesive, massive, and so on, outgrew its theories through the stages of the elements, molecules, and atoms to mere electrical energy as the one underlying force whose evolutions and involutions give us this time-space continuum in which we live; and it still finds that there is no end to the complications even in the ways in which this electrical energy expresses itself. Similarly the religious teachers have found that all our conceptions of God are but closer approximations to a Reality which we feel is there, but which eludes our objective grasp as soon as we try to reach it through our senses and mind. The great saints and prophets who are as far above the common man in their capacity for the perception, rather intuition, of religious truths as the expert scientist is in his intellectual attainments, have all attested to the existence of an infinite spirit

infilling all matter and life. They have proclaimed in no uncertain terms that salvation is possible only by understanding this Supreme Spirit and living consciously in It, that freedom from the meshes of death, both individual and racial, is the necessary corollary of such an understanding.

But the religion of the future will not be unscientific. It will be neither Hinduism, Buddhism, Mohammedanism, Christianity, or any other as we know them today. Science has changed the face of the earth with its inventions. Peoples are no longer strangers as before. Distance has been annihilated; differences of rank and wealth are lessening. Religion will have to change the hearts of men by the supreme love to God and man that it will inculcate. A new age of less man-made inequality, of less and less privilege, is dawning for mankind. The religious spirit in man will take new forms. The principle of 'Adapt yourself to Truth, or perish' will be in operation in the religious field. All forms of religion that negate the divinity of man in practice will be doomed to oblivion. The searchlight of modern science and reason is falling upon all the historical religions. No longer can the priests and pontiffs hoodwink large sections of mankind into accepting creeds and rituals through the sheer force of authority and tradition. The historical religions must rigorously shed all their outworn paraphernalia of mystification that served to bolster them in earlier and uncritical ages. With the growth of education and knowledge the masses are unwilling to take things as gospel truth on mere trust. Doctrines and dogmas fall flat and fail to inspire the hearts of men. Institutional religion is falling into disrepute because the essentials of religion, that is, self-abnegation and love, are not found within its portals any longer. The saving and sanctifying spirit is lacking in churches, temples, synagogues, and mosques. Here are some extracts typical of the growing attitude of thinking men towards religion:

Layman John D. Rockfeller Jr. had warned the churches that their survival hinged on their joining in a 'great rebirth;' had urged them to 'pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or His church. A life, not a creed, would be the test.' He pleaded for a more spiritual and less formal religion; ... not for modification of form but for its subordination to the spirit. —*Time*, April 23, 1945.

The Rev. Frank S. Persons II, Bastrop, La.: Church people are worshippers of archaic patterns of thought. We have erected temples of the mind and enthroned on their altars certain handed-down ideas which we are as afraid to displace as any African tribesman his equally home-made and static wooden gods.—*Time*.

The Rev. Eugene Smathers, Tennes: The greatest weakness of the church is its institutional self-centredness. (By) seeking to save its life instead of losing its life in the service of men, it is gradually becoming impotent.—*Time*.

Harry Emerson Fosdick 'questioned the Virgin Birth, the literal inspiration of the Scriptures, the belief that Christ will return "upon a heap of blazing clouds." If people must accept these interpretations or get out, then out of the Christian Church would go some of the best Christian life and consecration of this generation.' Fosdick was, till recently, the very popular pastor of Rockfeller's Park Avenue Baptist Church in New York.

We shall close here with a vision of the religion of the future which that great prophet and saint, Swami Vivekananda, revealed before the great Parliament of Religions in Chicago in 1893:

... if ever there is to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahminic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for every human being from the lowest grovelling savage not far removed from the brute, to highest man towering by the virtue of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its true divine nature.

Offer such a religion and all the nations will follow you.

THE UPANISHADIC VIEW OF LIFE

By Swami Gambhirananda

The modern age has a craze for action. Thought is tolerated so far as it leads to more successful activity on the physical plane. Science is only a handmaid of utilitarianism. Religion has to justify itself in terms of the active help it can render to physical welfare. The most cogent argument against religion nowadays is that it creates an other-worldliness which deadens activity on the normal plane of existence. To save religion against this onslaught of the pragmatic mind there are movements on foot for interpreting religion in terms of activity. But oftener than not religion loses much more in the process than worldly life gains by it, because the *raison d'etre* for religion is just the opposite. Religion truly serves its purpose in so far as it frees man from his slavery to work, in proportion as it ensures mental composure, and to the extent that it canalizes mental energy in an attempt at self-realization rather than at self-expression. Religion is, in fact, concerned more with spiritual fulfilment than with social betterment.

This, however, may appear as an over-simplification of a complex situation. For even a modern man acts not for the sake of action, but to attain a state where effort will be eliminated or minimized. This scientific age wants to release human beings from muscular effort through the invention of labour-saving machines. And techniques are being developed for reducing mental effort to the minimum. Mechanical calculators, robot controls, automatic pilots, and such other devices are daily multiplying. Even food is becoming less gross and more concentrated. Slowly, but surely, the human society is raising itself to a higher physical and still higher mental plane, and the influence of brute matter is receding further back.

None the less, the contrast between the present age and the Upanishadic age is glaringly in evidence at every turn. The vision of the present age is circumscribed by the calculation of national gains and losses. And the nation is loved because individual gain depends on its prosperity. Therefore the spiritual life has suffered in proportion as the intellect has expanded and machines have multiplied. The spirit of the age is exemplified by the meaning it attaches to the word spiritual. Mere administrative and executive capacity, physical and mental energy, and patriotism and nationalism are eulogised as spiritual values, no matter what the ends they lead to. Thus Hitlerism was a religion with some Nazis. Communism and trusteeship of backward races are more than spiritual tenets for other peoples. The modern world feels that the quest for truth has somehow a higher spiritual value than truth itself. Heroic achievements, though mixed with cruelty and moral perversity, are lauded as ends in themselves. As against this, the Upanishads aim at quiescence and freedom from the duality of happiness and sorrow, love and hatred, gain and loss, etc. The ideal state and the relationship between the Supreme Reality and the individual are illustrated in the parable of the two birds living in the same tree. The one sits merged in its own eternal resplendence, while the other enjoys sweet and bitter fruits. The one looks on while the other hops from branch to branch till it realizes its identity with the bird higher up. The Katha Upanishad asserts that the Creator has an abhorrence for the outgoing organs and that only a select few can realize the indwelling Self by withdrawing those senses from outer things (II.i.1). Strictly speaking, therefore, the Upanishads fall in line with all the world-negating religious literatures of the world.

The other striking note in modern life is that of equality which goes under different names like democracy, communism, etc. On the contrary, religion flows from the adepts

to the novitiates and has to adapt itself to the needs of aspirants in various stages of physical, mental, and spiritual development. Inequality seems to be written large on all religious beliefs, and the Upanishadic belief is no exception to this. But the contrast drawn is not quite true to life. True, the democratization of science and learning has offered greater opportunity to all, and plans for classless societies are being vigorously executed. But equality has not been completely attained anywhere. Nor is it a conscious ideal. There are ruling races governing colonies. Society is divided into warring classes. There is an increasing division of labour. And leadership is becoming a more strongly guarded privilege. Besides, to an inequality of aptitude and environment has been added a costly and specialized training which is beyond the reach of millions.

Can the Upanishads have any message for such an age of activity and equality, whether these latter be real or imaginary? Apparently, no; and yet on closer scrutiny we find that the Upanishads alone can save the modern age from its propagandist duplicity. The modern age stands self-condemned; for it has to content itself with an ideal of activity and equality in the midst of actual and ever-growing leisure and inequality. The Upanishads are opposed to such inconsistency between practice and profession. They take human beings where they are, ask them to realize their actual condition through a process of self-analysis or with the help of experts and then make an earnest attempt to reach a higher plane. It is a mistake to think that the Upanishads compel any one to adopt any course of life; they simply state facts and point out the sequences of certain spiritual disciplines. It is up to the aspirant to choose from amongst the many alternative graded courses. Not only can we, therefore, show that the Upanishads have an honoured place among the revealed scriptures but also that they have a message even for the workaday world. For our present purpose, we ignore for the time being the metaphysical realities, and eschatological subtleties and confine ourselves to the matter-of-fact world pulsating with life and craving for expression. The Upanishads, believing in growth as they do, cannot ignore this actual life, and the human personality crying for transcending its limitations. Life in its actuality is nothing but an ill-assorted combination of contrary elements. The Upanishadic seers do not subscribe to a naive simplicity under which the present age suffers. They recognize that in actual life activity leads to inactivity and inequality aims at equality. In its criticism of religion the modern age forgets that the greater blame attaches to it inasmuch as it studiously camouflages the workaday world with slogans and shibboleths which exist only in the imagination of the propagandists. The Upanishadic age does not differ from the present age intrinsically but only extrinsically. The difference lies not so much in the recognition of higher values as in the way they are looked upon and made use of in practical life. The Upanishads accept their ideals as things intrinsically worthy of worship and achievement whereas the modern age accepts them as levers for social uplift. Thus, though the realization of a spiritual goal through intellectual release is also the goal of the modern age, it does not enter into any conscious consideration. The Upanishads, on the contrary, believe that the highest ideal can be helped to fulfil itself in and through daily life without immolating or mutilating the latter.

The Upanishadic view of life is consciously based not only on ultimate homogeneity and equilibrium but also on factual inequality and dynamism. This appears illogical to people who look only to flowing events and not to the consummation to which they aim. Long ago Shankaracharya found a conciliation between this duality and non-duality in his commentary on the Mandukya Karika of Gaudapada: 'As none is in conflict with his own limbs such as hands and feet, etc., similarly this Vedic theory of ours about the realization of the non-duality of the Self is not in conflict with mutually opposed theories

of duality, since this is not contradistinguished from any one of them.' (III. 17). The whole Upanishadic theory of life is based on the solid rock of unity in diversity. Variety and movement are there on the phenomenal plane to make transcendental harmony and unity a possibility. The realistic idealists of the Upanishads were, therefore, bold enough to assert that for men on this plane of existence there is actual difference and hence need for intense activity in order to achieve poise and non-duality. Shankara grants an empirical reality for the world and would denounce one who, without the actual attainment of the higher transcendental view, would spurn social customs and religious rituals as useless. True to the Upanishadic view of life the gita says, 'Not by merely abstaining from action does a man reach the state of actionlessness, nor by mere renunciation does he arrive at perfection.' (III. 4) 'Through action to inaction' is the motto of the Upanishads. The Isha Upanishad clearly declares that in masterful activity one should spend the full span of one's life; for stationed in life as mortals are, they can in no other way save themselves from slavery to work. One cannot avoid work; one has either to be its master or its slave: 'What through delusion you seek not to do, you will do even against your will.' (Gita, XVIII. 60)

The need of action is emphasized by all the Upanishads. The Mundaka Upanishad, for instance, says, 'The actions that were seen by the Rishis as revealed in the Vedas are true. They are spoken variously in the three Vedas. With a view to attaining the true ends you should perform these works, for this is the path leading to your well-earned goal.' (I. ii. 1). In the Brihadaranyaka Upanishad we read: 'What they spoke of was action only, and what they praised was action only. For good results from good works and bad results from bad works.' (III. ii. 13). So the importance of work was recognized by the Upanishads; nay, they made all human achievements depend on it: 'One becomes according to what one does and how one behaves. If one does good things, one becomes virtuous. But if one does bad things, one becomes vicious.' (*ibid.*, IV. iv. 5). One is thus responsible for one's own future; and no man is absolutely condemned for he can work out his salvation. The Mundaka Upanishad declares that the Self is not realized by one who lacks vigour (III. ii. 4), that the knowledge of the Self is not to be imparted to those who have not purified themselves through work (III. ii. 10), that it is not open to those who have not fulfilled their vows (III. ii. 11), and that one must constantly undertake work if one wants adequate results (I. ii. 3).

Other theories, in addition to the theory of Karma already referred to, embedded in the pages of the Upanishads, draw pointed attention to a vigorous and intensive life unconquerable and unimpeachable. Even God in His immanent aspect is endowed with natural power to know, will, and act (Shvetashvatara Upanishad, VI. 8). All the gods and goddesses are dynamic entities—Shiva, Vayu, Agni, Narayana, Indra, etc. The Vedic scheme of life divided itself into four stages. The first two stages which ended with the fiftieth year (according to a scriptural adage), had their appropriate duties which ranged from reading the scriptures and respect for the older people to fulfilment of social, cultural, and spiritual obligations, etc. Some of the duties enumerated in the Taittiriya Upanishad are study and teaching, observance of rites and customs, physical and mental discipline, social courtesy and entertainment of guests, procreation and training of children, austerity and truthfulness (I. ix). The same Upanishad not only inculcates a strong self-confidence based on one's identity with the highest reality, but also inspires one with great ambition in life: 'I am the inspirer of this world. My fame is high as the mountain peak' (I. x); 'Be never unmindful of your own welfare. Never blunder in the matter of collecting wealth' (I. xi); 'Never condemn food, never neglect it; multiply food.' (III. vii-ix). A householder must be mindful of domestic animals and in fact of all

creation. He must provide for their sustenance (Brihadaranyaka Upanishad, I. iv. 16). Even a wandering monk has his duty. He is the propagator of culture and spirituality from village to village.

But work is not a goal in itself. It must aim at a higher and progressive integration of the human personality. Personality must advance through different stages till it merges itself in impersonality. These stages, as pointed out by Anandagiri, following the five-sheath theory of the Taittiriya Upanishad (II. i-vi), manifest themselves in such successive ideas as 'I am a man,' 'I am a living being,' 'I am a thinker,' 'I am an agent,' and 'I am an enjoyer.' There are spiritual disciplines suited to each one of these stages of development; for it will violate all principles of psychology to say that all adults, for instance, should be subjected to the same kind of social treatment, since neither the individual nor the society to which he belongs will benefit by such a process of equalization. To meet such a complex situation the Vedic solution was to divide life into some well-defined grades of development—(i) work due to natural propensity, (ii) work enjoined in the scriptures and leading to covetable results, (iii) work combined with thought on the ideas and ideals connected with it, (iv) selfless thought and activity, and (v) meditation. An individual is expected to honestly take up the discipline that his mental make fits him for.

The Upanishads detest aimless work, though they have no high regard for activity with selfish motives. All stages of life, all work, must be linked up with higher entities. Charity, for instance, is a useful social institution. But it loses much of its divine character due to its association with personal *hauteur*. Charity, and in fact, all work should be performed as an offering to God (Taittiriya Upanishad, I. xi). Similarly also all works must be judged by the degree of their divine appeal; though this does not mean that one should give up practice and indulge in empty talk. Religion is nothing if not sincerity of practice and profession, and Upanishadic life is to be judged not by its perversion but by its best product.

In spite, however, of the solicitousness for making room for the common-sense views of the world and ordinary mortals struggling in it, the Upanishads do not mince matters but declare that the Supreme Reality is beyond all activity, and as such It is to be attained by merging the little self in the higher cosmic one. In a way such a metaphysical view (for each man must have his own view of the world to make life possible) must form the background of all stable society. It is poise that supports action and thought that sustains work. But it will be a mistake to think that a man of realization turns into an inert something. The Brihadaranyaka Upanishad puts the question, 'How does the knower of Brahman behave?' and answers, 'Howsoever he may behave' he is just such' (III. v. 1). Shankara elucidates this text thus: '*Howsoever he may behave* is intended for a tribute to this state of a knower of Brahman and does not mean reckless behaviour.' So a knower of Brahman is neither inert nor anti-social. Thus work and life are woven together like warp and woof. There is no stage of life entirely devoid of work, though work itself assumes different significances with the growth of spiritual life. Thus man begins work out of selfish motives, attains purity of mind through dedicating it to God, through such negation of the little self realizes the cosmic Self as immanent in everything, and ultimately identifies himself with the whole of existence (Shvetashvatara Upanishad, VI. 3-4). But in no stage can any society advance without an inkling of the unitary conception, for conflict and self-aggrandizement are bound to result from parochial views.

Thus we see that the Upanishads agree with much that modern life stands for and yet by their higher conceptions life is reoriented and elevated. Modern life suffers in proportion as it differs from the Upanishadic view and way of life.

RELIGION AND SCIENCE—A SYNTHESIS

By Dr. D. G. Londhey

All theoretical human striving aims at the knowledge of the universe and of man. While religion gets synoptic and intuitive knowledge, science as well as philosophy acquires discursive and ratiocinative knowledge. The religious attitude seems to be negative, otherworldly and life-denying ; the scientific attitude on the other hand appears to be positive, healthy and life-advancing. A man who has read extensively in the literature of the lives and writings of the saints and mystics of India and other countries is oftentimes faced with the question : What is the value of the strivings of the saints and mystics for the world and life ? Is it not a waste of human energy to be pursuing imaginary and illusory ideas and ideals which have no bearing on the immediate work of ameliorating the condition of the socially weak, miserable, oppressed and downtrodden persons, or the pressing task of improving the economic condition of the people in the country as a whole ? Our culture and tradition has placed highest worth on religious and spiritual achievements, but modern education and contact with Western culture have tended to make many sceptical about any intrinsic worth of religious striving. A man of religion and a man of science appear to face and proceed in different directions so that there appears to be no prospect of their ever meeting together. Teachings of historical religions directly come into conflict with the well-established doctrines which science has elaborated after laborious search based on observation and experiment. Many are likely to conclude that with the increasing hold that science is getting on the outlook of the modern man religious approach needs henceforward be dropped altogether so that the secularisation of our attitude should be complete and uncompromising. An attempt is made in this paper to show that the conflict between religion and science is more apparent and superficial than real and fundamental, and that a synthesis of religion and science is quite possible and necessary for a comprehensive and integral understanding of the universe and man.

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Religion from the earliest times has concerned itself with the cosmological problem and has indulged in cosmogonical reflections. In every historical religion the account of the creation of the world by God finds a respectable place. The idea of God as the creator of the world is a universal element in religion. The question whether God created the world out of nothing like a magician or only arranged the material already present marks a further stage in the cosmogonical speculation. Originally religion was content with asserting that unless we believe in a causeless effect God must be postulated as the Creator of the world. The argument stated broadly and simply would be that every event has a cause ; the world is an event ; therefore the world must have a cause viz. God. Christian religion following Jewish cosmogony believed that the world was created by God in a week's time within less than ten thousand years the exact date according to one estimate being specified as 4004 B.C. All the species were created simultaneously at the beginning of the world. The earth was supposed to be in the centre of the universe symbolising the central place and the highest worth of man who was supposed to be created in the image of God. All these religious reflections are completely contradicted by the conclusions of science. In fact for the solution of the problem 'How was the world created?' we must look to astronomy as the authoritative source of knowledge in these matters. Astronomy tells us that matter in the form of a gas of a very slight density was uniformly distributed throughout space in the beginning. Laplace postulated initial rotation for the formation of nebulae. Newton supposed that matter was evenly spread in the infinite space and by the force of gravity infinite

number of masses would be formed and get scattered at great distances from one another throughout all infinite space. This conception is now modified by Einstein's notion of finite space. According to Jeans this uniformly spread matter would be gravitationally unstable and would begin to aggregate into distinct masses. The currents arising in the original medium would supply angular momentum to the nascent nebulae. With gradual condensation rapid rotation would give rise to two processes beginning with circular elliptic nebulae and ending with spiral nebulae. Out of the condensation and rotation of the nebulae stars would be formed from matter ejected in the equatorial plan of the nebulae. Thus stars are evolved out of the nebulae. The cause of rotation in this process is still baffling to some scientists as it could not originate in the random current in the unstable original medium. But still more enigmatic is the phenomenon of the arms of the nebulae. The spiral nebulae have in their arms just two convolutions and no more. If these arms are orbits drawn by ejected matter forming stars they must be circular and not open orbits and in the advanced stage of nebulae they must be many thousands in number. Jeans admits that 'the motions in the spiral nebulae must be governed by forces unknown to us.' He writes further: 'Each failure to explain the spiral arms makes it more and more difficult to resist the suspicion that the spiral nebulae are the seat of types of forces entirely unknown to us—forces which may possibly express novel and unsuspected metric properties of space. The type of conjecture which presents itself, somewhat insistently, is that the centres of the nebulae are of the nature of "singular points" at which matter is poured into our universe from some other and entirely extraneous, spatial dimension, so that to a denizen of our universe they appear as points at which matter is being continually created.' (Jeans, *Astronomy and Cosmogony*, p. 352) Here science seems to have come to the limits of its knowable. It cannot explain what causes the initial mist to spread evenly in space. If the cause is outside and beyond cosmos, is not religion on right lines, when it assumes that God is the cause of creation? As a matter of fact religion comes to the help of science when it arrives at the limits of its knowable concepts. The conflict between religion and science arises only in the initial stages but when science comes to the end of its tether religion comes to its rescue with its concept of God. There must be a supreme Intelligence to guide and control the cosmic process even in its beginning when the thin nebular matter is evenly spread in the space. The working of the gravitational force at a particular point of time also strikes us as mysterious. Why did it not work before? Aristotle understood God as the Prime Mover. This conception is likely to be very fruitful in bringing about a synthesis of religion and science.

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To understand the origin of the world we should first try to grasp the origin of the solar system. Our solar system consists of the central sun and nine planets including Pluto. Besides these nine planets there are 900 minor planets or asteroids. All revolve in the same direction, but the two outermost of Jupiter's nine moons revolve in the opposite, retrograde direction. The outermost satellite of Saturn also revolves in retrograde direction. We do not know the cause of this retrograde motion! As regards the origin of the solar system Laplace (1749-1827) gives the following account: The primaeval rotating mass of the separated sun's substance was first hot but then it gradually cooled down. As it cooled it shrank in size and rotated faster. At a certain stage the speed of rotation was so large that the centrifugal force at the equator was greater than the force of gravity there with the result that the matter at the equator was flung off in space in a series of rings. These rings cooling became planets, and the central mass remained as the sun.

The modern theory of the origin of the solar system attributes the origin of the solar system to the disintegrating influence of a wandering star who came near the sun. Jeffreys supposes

that the chance incident was an actual collision and not merely a close approach of the 'rogue star,' as Jeans surmises. A great tide was caused to rise in the sun. The projected matter formed the separate nuclei of what we call the planets. The central planets—Jupiter and Saturn are greater in mass than those at the end, as is naturally to be expected from a tidal portion raised on a parent body, and broken into pieces by the action of the departing star. If the birth of the solar system is but chance incident, in the history of the universe, as astronomers have suggested, it offers a very fruitful point for reflection. Has God willed that such a chance incident should occur? Chance and conscious choice appear to be a contradiction in terms. If something is due to chance it cannot be the result of a voluntary choice; if something is willed, it is no longer a chance. The science of Astronomy seems to render God's creative activity unnecessary. According to Hindu philosophy God's creative activity is conceived as 'Sport'—Lila. This conception makes room for chance occurrences. But chance incidents cannot be easily accommodated as constituent parts of a cosmic plan. Collisions of stars wandering in the spaces of the vast universe are extremely rare phenomena and the probability of their occurrences is extremely slender. Perhaps to create a beautiful—a 'best possible world' out of chance incidents may signify the greatness and the glory of the Creator.

We may reconcile the view of science with that of religion by supposing that the cosmic process itself is immanent in Divinity and the laws of nature are the expression of God's will. Laws of nature are regular because God is self-consistent. For a man of science the laws of nature are mere sequences, statistical averages or descriptions of natural phenomena. He does not trace the laws of nature further back to any source. For the scientist the laws of nature are derived from the natural phenomena and they, having been derived from natural phenomena again, govern the natural phenomena. They are empirical in origin; they possess validity only because they have not been so far contradicted and they fit in with the system of our total present-day knowledge of the universe. Barnes has very rightly suggested that progress of science has not given us a clearer insight into the range and character of the laws of nature. It is not outside the bounds of possibility that some laws are disguised truisms, results of our own modes of measurement, and that others express statistical averages resulting from the free behaviour of individual monads, or units possessing some freedom of choice. Moreover, we do not know whether it will ultimately be possible to bring the whole of nature under the reign of law. It appears, for instance, that biological mutations are the raw material of evolution; yet in the present state of our knowledge such mutations are merely inexplicable facts. (*Scientific Theory of Religion,* p. 3) The laws of social phenomena, of historical sequences of individual lives are yet to be discovered. The law of nature is a construction of the mind, it is our way of expressing sequences. There is a human, anthropomorphic element in the formulation of the laws of nature because the mind creates by isolation a realm in which a particular law holds good. The conceptual scheme is likely to change as our knowledge advances and our understanding is enlarged.

Religion certainly flattered the vanity of man by teaching that the earth which is man's abode is in the centre of the universe and that the sun, stars and other heavenly bodies are moving round the earth. As against this view Astronomy has made it clear that far from being the centre of the universe the earth is only a minor planet moving round the sun. The sun is only one of the 50,000 million suns peopling the vast space of the universe. The sun is far from the centre of the local star system in the galactic plane, but less than 100 parsecs from the centre of the local system (one parsec =3'26 light years, a light year being equal to 5'9 million million miles.) The galaxy is a vast organisation with a diameter of from 60,000 to 90,000 parsecs, the centre of the galactic system is

about 20,000 parsecs distant from our sun in the direction of the constellation Sagittarius. The galactic universe rotates round a point in the direction of Sagittarius, the velocity of the local star cloud being about 300 kilometres per second. The galactic universe is lenticular i.e. shaped like a double convex lens or popularly described as bun-shaped. The radius of the total finite space is estimated to vary from 17×10^9 to 10^{10} light years. If the mean value of 14×10^9 is assumed, the volume of the whole cosmos will be one million times the volume of that part of space visible in the Mount Wilson telescope. Two million extra galactic nebulae are visible, according to Hubble, in the 100-inch telescope in the Mt. Wilson observatory in America. Thus there is no ground for the anthropomorphic belief that man's abode is the centre of the universe.

* * *

Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed. (Eddington, *Science and the Modern World*, p. 36).

Religion is an intuitive attempt of the human spirit to comprehend reality, resulting in a certain definite pattern of thought, feeling and action. Science is a rational attempt at comprehending reality employing methods of observation and experiment. The relation of religion and science can be reduced to the relation of intuitive and rational attitudes towards reality. History of human speculation has witnessed a conflict of religion and science. Sir Arthur Eddington has remarked: 'I repudiate the idea of proving the distinctive beliefs of religion either from the data of physical science or by the methods of physical science.' (*The Nature of the Physical World*, p. 333). What Eddington has said about physical science may be generalised and held to be true of biological, physiological and psychological sciences. A very important problem presents itself by this repudiation of the idea of attempting to prove religious ideas by scientific data and methods. Two questions can be distinguished here in this connection:

(1) Is it *possible* to prove religious beliefs by scientific data and methods?
and (2) Is it *necessary* to prove religious belief by scientific data and methods?

To take only the second question, religion does not stand in need of any proof. Religious attitude rests on beliefs. Beliefs need not and cannot be proved by rational arguments. This, however, does not imply that beliefs are wholly ungrounded. But it is true that beliefs arise before we are aware of the reasons which may be brought later in their support. Beliefs lead and reasons follow; not that the reasons drag the beliefs so to say. The realm of spirit would remain impoverished if we are to proceed only in the narrow scope of the tether of reason. Intuition untethered by reason soars high to reach the Truth. We intuit beliefs first, and discover reasons for them afterwards. It is not that we pile up reasons first and place intuition on the support of reasons.

The intuitionists hold that in the matters of religion reason is inadequate as a guide and for the perception of religious truths intuition alone is a sure help. Ever since the Upanishads teachers of religion have taught the inadequacy of reason. It might be thought that if religion is not a matter of reason and logic, it fails to possess universality. Intuition is individual while reason is universal. Freud observes: 'But this credo is only of interest as a voluntary confession; as a decree it has no binding force. Am I to be obliged to believe every absurdity? and if not, why just this one? There is no appeal beyond reason. And if the truth of religious doctrines is dependent on an inner experience which bears witness to that truth, what is one to make of the many people who do not have that rare experience? One may expect all men to use the gift of reason that they possess, but one cannot set up an obligation that shall apply to all men on a basis that exists for quite a few. Of what significance is it for other people that you have won from a state of ecstasy, which has deeply moved you, an

imperturbable conviction of the real truth of the doctrines of religion?' (*The Future of an Illusion*, p. 19).

This criticism of Freud rests upon an essential misunderstanding of the role of intuition. Intuition is individual only in a psychological sense, but logically it has as much universality as reason. When an individual perceives a truth, this experience arises only with one individual and prior to the experience of others. The case is just on a par with the experience of a perception of a law-giver. The perception of the necessity of a new law is psychologically and chronologically individual but it has the validity and universality of a law, when it comes to be applied to others.

The experience of a mystic is as much individual as the experience of an emotion of anger or grief. But the conditions and laws to which the experience of an emotion is subject have a universal validity and objectivity. The science of psychology derives its data from individual experiences and subjective states which are events in the mental history of some individuals but this subjective source of the data of psychology does not detract from the objectivity and universality of the discoveries and conclusions of psychology as a science of universal applicability and validity.

When Newton observed a falling apple, his mind grasped by a sudden spontaneous intuition the hypothesis of gravitation. Now this perception on the part of Newton is no doubt individual and personal, but later the principle of gravitation was accepted as having a universally valid applicability. Similarly the perceptions, intuitions, and visions of the mystics are rare, unusual and extraordinary phenomena but they are not supernatural, miraculous, and absurd because they are rare, unusual and extraordinary. They obey definite laws of mental occurrences. They are the result of training and practice in spiritual discipline. Freud's charge of absurdity is ungrounded. He asks, 'Am I obliged to believe in every absurdity?' The right answer to this question is, 'You are not obliged to believe in any absurdity, provided it is proved to be an absurdity. But if it is an intuition on a par with the perception of a hypothesis in science, you cannot escape the necessity of believing in it as a hypothesis has to be believed in science. A man cannot choose not to believe in gravitation because of his bias, eccentricity, or mental inconvenience.'

* * *

Religion had taught that man was created in the image of God. Science, on the other hand, has concluded that man has evolved from animal forms lower down in the scale of evolution. The process of the evolution of man as described by science is long and arduous. Life appeared on the face of the earth some 1,000 million years ago. There is sufficient evidence to show that life first originated in the sea and then migrated to land. All the different stages of the long-drawn out process of the evolution from the amoeba to man are brilliantly summarised in the embryological development of the human infant. 'Ontogeny recapitulates phylogeny,' said Haeckel. A fertilised ovum first develops into a blastula. The blastula as a hollow globule gets depressed on one side and becomes a cup-shaped gastrula. The inside changes into the alimentary canal and on the outside the rudiments of the nervous system begin to take shape. In between a notochord grows up which forms the beginning of the vertebral column. The human embryo at a certain stage of its development shows a remarkable resemblance to a tadpole, and grows gill-slits like fishes. The head of the human embryo is like that of a shark and is similar to a dog-fish in the ground-plan of its anatomy. In fact sometimes it resembles a four-footed animal and actually grows a tail. Once all its body was covered with hair like that of an ape, and at birth the human infant had inwardly curved legs. In the face of all this evidence it is difficult to deny that man has evolved from lower animals. In the beginning of the Eocene era which is the first period of the Tertiary age, the precursors of the primates first arose in North America.

These represent the tree shrews and later the lemurs. The primates later migrated to the Old World over Alaska and to South America, where they lost four pre-molar teeth and thus 'increased their brain-box at the expense of their face,' as Boule significantly observes. They became flat-nosed monkeys with thirty-two teeth. Man along with the anthropoid apes has thirty-two teeth. Fossils found in 1912 by Pilgrim in the Sivalik Hills, belonging to the Miocene period, show that 'Asia was inhabited by anthropoid apes with characters diverging in all directions and perhaps in a certain degree. . .towards the human type.' (Boule, *'Fossil Men,'* p. 88) One of the species discovered in the Sivalik Hills, dryopithecus is a synthetic form representing three species. A genus called Sivapithecus (Boule) appears to be a transition between anthropoids and man. From some such process represented in the fossil deposits of the Sivalik Hills man has emerged, the latest among the primates and the new-comer among the mammals.

Wherein comes the part played by God in the creation of man? Or is evolution a purely natural process entirely governed by chance influences of the environment? A thorough-going and convinced biologist will understand evolution as exclusively a natural process wholly conditioned by factors in the organism and the environment. This attempt will not succeed as many facts of variation are as yet unexplained by established principles. A man of religion would believe that God is playing His part in the process of evolution. God's creative activity is observable through the changes which arise in the chromosomes giving rise to new varieties and species. Barnes has very well expressed this theistic belief in the following words: 'Now all our observation leads us to the belief that the Universe (including the realm of organisms) is a unity. Moreover, there is within terrestrial evolution such progressive development as would appear to indicate that the unity was planned for a definite end. The source of the unity cannot possibly be inferior to the products of its activity. If we apply the term God to this source, we must ascribe to Him, at the very least, personality such as we observe in man. If this line of argument be accepted, the unity of the Universe and in particular, of the realm of animate nature upon earth will be the consequence of God's creative activity; and such activity will be primarily manifested as regards terrestrial life in the genetic variations which are the raw material of evolution.' (*Scientific Theory of Religion*, p. 519).

Even if one accepts God's creative activity it is not necessary to believe, as Barnes does, that this activity is external. God is immanent in the process and controls and determines it as an inner force. This is the belief of a pantheist which is more in line with the scientific doctrine than the attitude of a theist. There is no reason to suppose, however, that God's activity is non-moral, and indifferent to good and evil. If the evolutionary process from amoeba to man is part of the cosmic plan, are we to suppose that man is the final product and the consummation of evolution and that now evolution would stop? Some theologians do believe that evolution has reached its final logical stage with the emergence of man. However flattering such a belief would be to the vanity and self-complacency of man, in a strictly scientific sense there is no reason why we should believe that nature has come to the end of her resources. If the machinery of evolution consists in the mutations of the reproductive cells, and if it is further true that such mutations can occur in the chromosomes either through natural or artificial collocations of factors determining the variations in the genetic cells, we can legitimately expect that in the fulness of time cosmic radiation or some hitherto unexplored form of radiation may cause such a drastic variation in the genetic make-up of the twenty-four pairs of chromosomes in man that a super-species of man will be an accomplished event on this planet. Already there are indications in some individuals that their two teeth do not come out of the gums. If this tendency becomes established man will be a species with only

thirty or less teeth, but this loss in the teeth will be more than compensated by the newly to be acquired superiority in the complexity and organisation of cortical structure leading to highly improved mental powers. When once we grant authenticity to the basic principles and the machinery of the process of evolution, it is difficult to stop arbitrarily at any given stage in the process. It is natural and understandable that man should instinctively believe that with the production of man, the crown and glory of creation, evolution should stop; such an ungrounded anthropomorphism needs logically to be overcome. Our conception of God is anthropomorphic. Xenophanes, an ancient Greek thinker, has satirised it in the following passage:

> The Aethiopians say that their gods are snub-nosed and black-skinned, and the Thracians that theirs are blue-eyed and red-haired. If only oxen and horses had wanted to draw with their hands or to make the works of art that men make, then horses would draw the figures of gods like horses, and oxen like oxen, and would make their bodies on the model of their own.

God was formerly conceived as an engineer. The latest type of Divinity is imagined to be that of a mathematician, as everything is ultimately reduced to a mathematical formula. 'Mathematics is the alphabet in which God wrote the work of the world,' says Robert Boyle. A biologist would prefer to picture God on the pattern of a biologist. We may proceed to caricature God in any way we find convenient but we can never arrive at a correct conception of divinity along the line of anthropomorphic thinking.

Science cannot and does not deny the existence of God. It does not even raise the question of the existence of God, at all. Religion does raise that question. We might say that religion begins where science ends. We may say that religion sets the task for science to investigate. Religious intuition has grasped the unity in plurality, the one in the many. It is for science to prove and demonstrate by approved methods how there is only one ultimate principle in the apparent multiplicity of phenomena. Dr. J. C. Bose in his speech before the Royal Asiatic Society has rightly observed that 'The ancient seers of India had the vision of oneness in the Universe and that of the Spirit which indwells all forms of existence animate as well as inanimate, and I am only proving this intuition by observation and experiments on plants by the very instruments devised for the purpose.'

What is the end of man's existence? Religion formulates this end of man's existence as the attainment of perfection, union with the Highest Godhood, realisation of the Absolute. Science has not very clearly visualised the end of man's life. Probably science conceives evolution of a perfect organism which is ideally adjusted to its environment, as the end of the process. But science does not give any assurance that man will live up to this consummation. Scientists suggest their own individual conjectures in a variety of ways. Graham Kerr thinks that 'mankind is fated to go on existing far into the remote future.' But he also suggests an alternative possibility which cannot be altogether brushed aside as improbable. He says: 'It may be that his existence upon the earth is doomed to reach an abrupt end. Such has been the fate of the overwhelming majority of those forms of life that have flourished and had their day in the earlier periods of the world's history. It may well be the fate of man also, and if this happens apart from the destruction of all life through cataclysmic changes in the physical conditions of the earth's surface, it will probably come about through conflict not with highly evolved forms of life comparable with himself, but rather with lowly organised microbes armed with deadly powers of multiplication, and immune to, or able to break successfully through, the protective arrangements of his body' (Kerr, *Evolution* p. 234ff). Such catastrophes are not improbable. In fact in the past whole species have been wiped out from the surface of the earth due to such or similar causes. It is said that after the appearance of the early man there was a wholesale slaughter of mammals. Horses and camels disappeared from North America. Animals which were produced by the slow and painful process extending over millions of years were completely swept away from more than

half the land surface of the earth. The probable cause of this major mammalian slaughter is that some micro-organism unexpectedly acquired great virulence and went on destroying unchecked the numbers of the most advanced mammals then living.

The present species of man may also be faced by some such fast-multiplying virulent microbes, if human science then prevalent is unable to exterminate the deadly microbes. Science sometimes revels in such disconcerting reflections. It is for religion to bring in consolatory conclusions.

FIFTEEN DAYS IN CEYLON

By A Wanderer

On my way to Ceylon I stopped for a day at Madura. Madura is famous for the great Minakshi (the Divine Mother) temple. I reached the city in the evening and at once went to see the temple. It is a huge temple, with gorgeous architecture inside and outside, and four big *gopurams* (towers) standing as sentinels on four sides. It would take many days to study the architecture. But when the time at one's disposal is short one has to be content only with a general impression. At the time we entered the temple the evening service was going on, and the long rows of light by the side of which we passed in order to reach the main shrine looked extremely beautiful. It was an atmosphere of half light and half darkness, and as such had an effective influence on one's mind. When you are before the deity you feel it a privilege to be in line with the millions of devotees who had worshipped there in the course of the past many centuries. You may lack their fervour, you may not have the intensity of their faith, but is it not a rare opportunity to tread the ground which they had trodden? Who knows some of them had perhaps felt a living presence



The Temple at Madura

where you see only an image? It is these people who give and add sanctity to places where afterwards pilgrims flock for inspiration. Otherwise simply huge structures, however important from the standpoint of art and architecture, can have no lasting influence on the religious life of the people.

Having visited the main shrine, as we passed from one compound to another to see other deities, the magnificence of the whole thing was awe-inspiring. We repeated our visit the next morning and the impression of the previous night was not lessened, rather it was heightened. For in the light of the day we could see the buildings and their decorations more clearly.

'Was not the large sum that was spent simply to satisfy a particular sentiment of the people wasted? Could not that sum be more profitably utilized for the direct benefit of the people?'—will be the question asked by a modern mind. But even from the economic standpoint these temples have served a great purpose. How many hundreds of labourers have worked for this temple? In how many directions has such a temple given impetus to art, architecture, industry, and learning? If we take this fact into consideration, we find that this is a better form of distribution of wealth. Nowadays more than sixty per cent of the revenue of almost every country is spent on war preparations even in peace time, and when a war actually breaks out a country is drained of all its resources. Then why do you look askance at these factors of civilization and culture?

It is a historical fact that Madura was an ancient seat of learning. And this temple played a great part in that. One hears of Madura as the capital of Tamil kings even before the Christian era. In olden times Madura was known as the 'Athens of Southern India.' Even now Madura has kept up the tradition as the most important place of Tamil culture in the whole of Southern India.

* * *

From Madura I started for Rameshwaram. The train left very early in the morning. So I had to pass the night at the waiting room of the station. The room was crowded with passengers bound for Ceylon. These days I had been hearing from various persons that to go to Ceylon at present was very difficult: one had to cross so many hurdles. There must be a health permit, there must be a vaccination certificate, there was the immigration restriction, and then your belongings would be searched by the Customs and your papers must pass through the Censors. Sometimes the search is done in a way which is irritating and humiliating. When I heard all these reports and different incidents, I felt disgusted. I thought I had rather cancel my programme and not go to Ceylon. But I had already given word to my friends on the other side, and they would be sorely disappointed. It was too late to change my mind. So I proceeded, but not without trepidation for any unknown difficulty. While waiting for the train at the Madura Station itself, I found how some Ceylon passengers were preparing to evade the Customs rules. If such was the case, why should not the authorities on their part be stringent? Or it is difficult to state who started the game. In any case one felt as if it was much easier to go to foreign countries than to Ceylon. Or was it the fact that Indians were made to feel that Ceylon was a foreign country to them, though separated by a strait, some seventy miles in breadth?

Rameshwaram is a small island separated from the mainland by the Pamban Channel Over the 'Channel' there was a bridge on which the train ran. It was a beautiful experience, when the train ran over the bridge, to see water on both sides and land at a little distance almost on the sea-level.

When I got down at Rameshwaram, I found that I was one amongst a great crowd of pilgrims. For almost all the passengers who got down were to visit and offer worship at the temple. And they represented various provinces of India up to the northernmost part. It was such a great joy suddenly to find oneself in such a company. Devotion is no less contagious than irreligion which, they say, dominates the modern thought.

From the station to the temple ground it was a small distance. I thought that the Madura temple was a big one. Now I found that the temple at Rameshwaram was much bigger. The enclosure covers an area 900 feet in length and 700 feet in breadth. And there are three courts. Of course, as is usual in all temples in South India, there are *gopurams*, kissing the sky, as it were, on four sides of the temple compound. The temple is dedicated to Shiva. It is said that the image of Shiva was installed by Rama when he returned to Rameshwaram after his victory over Ravana and the conquest of Lanka. At least that thought gives a special sanctity to the temple and draws streams of pilgrims from all corners of India.



THE GRAND CORRIDOR: RAMESHWARAM TEMPLE

Not more than two furlongs from the temple compound was the sea. It was inspiring to sit on the beach, looking at the vast watery expanse in front and brooding over the past tradition of the place.

When I went into the temple and passed through the big courts and corridors, I found some pilgrims from North India singing some devotional songs in front of the main shrine. But the music was anything but pleasing to my ears. Hush, don't say anything by way of criticism! How much devotion was in their face and eyes! What a deep feeling was behind their songs—the outpouring of their unsophisticated heart in praise of the deity! What a great joy they must have been experiencing—now that their desire had been fulfilled! They had come from such a great distance—from one remote corner of the country to another corner—braving all troubles and facing all hardships; now they were in presence of the deity. What a great satisfaction was it to them! Hence this spontaneous outburst of joy. Their song was too sacred for profane ears. Under the roof of this big temple you will feel lonely and desolate if you do not feel a Great Presence. But if you are fortunate enough to get even a glimpse of that, you will find joy beyond compare, and that joy will express itself in different ways.

I passed the night at Rameshwaram in a 'choultry' (rest-house for pilgrims), situated just opposite the temple gate. Sitting in the room itself one would hear at intervals the sound of the temple bells and music, and visualize, as it were, the sight of the devotees offering their heart's prayers before the great God.

The next morning I was to catch the train for Dhanuskodi at Rameshwaram Road Station—a distance of about four miles. There was no suitable conveyance. So I thought it better to walk the distance. A guide was easily available. In the dark hours of the morning we left Rameshwaram. At that time very few people had awoke from their sleep. There was no stir of life in the road or the

street. The temple stood there amidst great stillness. I passed by it and had a last look. Who knows whether I would visit it again in my life? Was I carrying anything permanent from this visit to this sacred place of pilgrimage? Or had I seen only brick and mortar?



PALM-FRINGED SHORE Courtesy: Plate Limited.

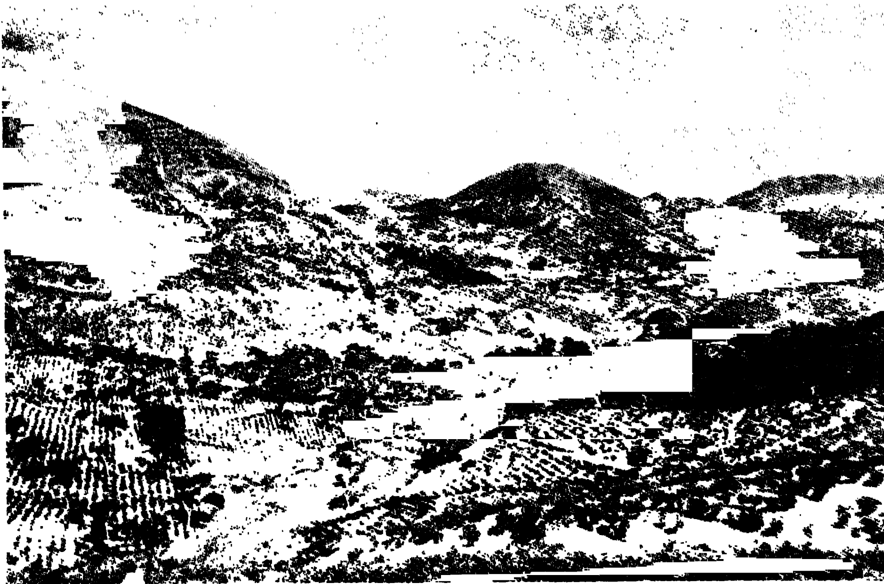
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The journey from Rameshwaram to the Road Station at that early hour was very enjoyable. The road lay through sandy sea shore. It was a vast open space. The stars shone overhead. The sound of waves could be heard at first near, then fading at a distance. Now and then you met a lonely wayfarer. Or you could see a party of pilgrims at a distance as in silhouette, carrying small bundles of things on their heads and walking their way to the station. When we reached the station, we found that we had come much earlier than the scheduled time, and also the train was late by more than an hour.

It was a small wayside station. The one-storeyed station-building, station-master's quarters and two or three coffee-shops were all that stood there. There was nothing else to engage your attention. So the only thing you could do, in order to pass time, was to watch and see the idiosyncrasies and behaviour of different pilgrims. Even that could not be done for long. So I walked a little distance and sat on a sandy mound in a half-reclined posture—occupied with my own thoughts. After some time, two pilgrims—perhaps they also were tired of the monotony of waiting for the train—came and sat near me. Here was an opportunity to pass some time nicely, if not profitably. I drew them into conversation with me and began to ask various questions in order to know their mind and the ways of their thoughts and feeling. They came from North India, from the place where Rama and Sita were born. They had visited Rameshwaram and would now go to Dhanuskodi. I wanted to probe the depth of their devotion and began to cross-examine them. To them these places where we stood were sacred.

Because once in olden days Rama had come there. They felt as if the scenes of the visit of Sri Rama with the host of his warrior-companions were re-enacted as they saw the different spots in that area. One admired their innocence, appreciated their feeling, and envied their unsophisticated mind. Finding me so free, they also in turn began to ask me questions. When I said that I was going to Ceylon, one of them began to wonder where it was. When I told that it was the land of great Ravana, even then he could not guess where it was. Ah, there is the rub. India for some centuries in the past had so much isolated herself from the rest of the world that her life became almost stagnant, and she was suffering from inanition. Had she kept touch with the changing thoughts and ways of the world, even as a reaction there would have come a great stimulus for vigorous activities. But as it is, she is lying almost as a dead corpse. And of her children—some seek sustenance of life from the glorification of the past, some, influenced by foreign thoughts and ideas, are strangers to their own land, and the rest live in dark houses.

When we got on the train, in less than an hour we arrived at Dhanuskodi. Pilgrims go to Dhanuskodi for a sacred bath in the sea. The spot where they bathe is more than two miles from the railway station. It was noon, the sun was hot, but the sea breeze made the walking pleasant. The bath at this place is considered holy, because it is the spot where Rama is said to have built the bridge to lead his expedition to Lanka. I found many pilgrims performing some rituals with the help of paid priests. There was quite a large number of pilgrims. Some were still coming in batches. It was a beautiful sight. They looked like slow-moving lines over that vast sandy area—some near by and some at a remote distance. It is difficult to find explanation why so many persons come eagerly to take a bath here. It may be a tradition. It may be a blind belief. But this much is sure, when you stand before this infinite expanse of water, with nothing but rolling waves in front till they fade away in the far, far distance where the vision can go no farther, you feel the insignificance of your existence, you realize the foolishness of your egotism, your pride is humbled, your vanity is crushed, and you bow down in adoration.



A TEA-LAND Courtesy: St. Nihal Singh.

* * *

Dhanuskodi is the terminus of the South

Indian Railway. In order to go to Ceylon you have to take the boat here. But one has to take some 'permits' and undergo necessary examinations at a place called Mandapam Camp—the third station higher up. So I had to do some backward journey to reach there. At Mandapam Camp the Ceylon Government has purchased a big piece of land to accommodate the quarantine officers. The British Protector of Immigrants also holds his office there. I had a letter of introduction to an important officer. That made everything very smooth for me. But I could see the difficulty and suffering of the passengers, specially of those who travelled by the third class.

The next day I boarded the Indo-Ceylon Express. When the train arrived at the Dhanuskodi pier, to each compartment came several uniformed men to inspect and search the luggage of passengers. My friend at Mandapam Camp made precautionary arrangement even for this place. As such I had the least trouble, and I got also a comfortable seat at the boat.

It was night when the steamer reached the pier in Ceylon. There was stir and bustle amongst the passengers, getting ready to land. But they could not get down at once. There would be several examinations before they could do that. I was preparing my mind for the botheration that was ahead—at a place where I was quite new and unknown. At that time a fellow passenger informed me that some one was looking for me. I wondered who that man might be, for I could not think of anybody who was expected to know me. In a short while there came a young man belonging to the Ceylon Railway and introduced himself as one deputed by my friends at Colombo to receive me at the boat. He was a clever person and a railway official. I had, therefore, absolutely no trouble in landing and getting to the train. Here I got my first experience of the hospitality of Ceylon. For he made all arrangements for my comfort with so much care and forethought that I felt almost embarrassed and did not



THE TOOTH-TEMPLE AT KANDY Courtesy: Plate Limited.

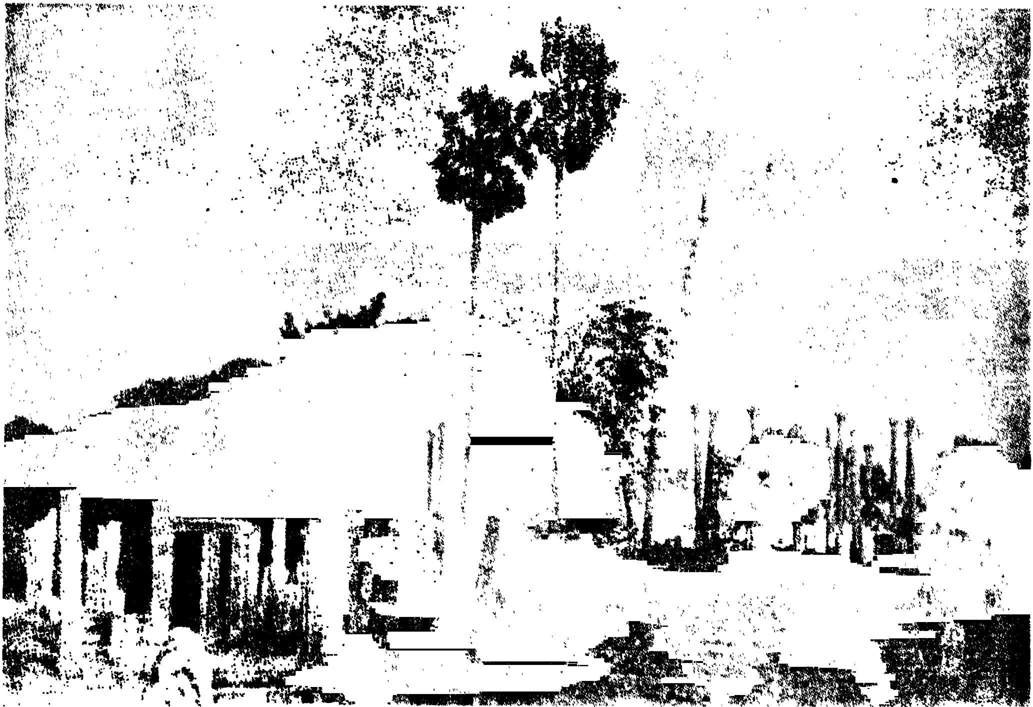
know how to thank him sufficiently.

*   *   *

One night's journey brought me to Colombo —that small but neat, clean, and beautiful city. However hard were the restrictions put on the passengers between India and Ceylon, when I landed in the Island I did not feel I was in any foreign place. Rather I felt I was in some part of India. I had read and heard so much about the controversy on economic and political relations between India and Ceylon, that my mind was full of those thoughts. When I was actually in Ceylon I thought within myself what a fuss they were making, was Ceylon separate from India? During my stay in the Island, at different places and to different people—young, old, students, professors, social and political workers,—sometime in fun, sometime in seriousness, I would put the question, 'Do you think Ceylon is separate from or a part of India?' Very few really believed that Ceylon was separate from India as far as the social, cultural, and religious aspects of the question were concerned. Some believed that if Ceylon was kept separate from India, the inhabitants of the Island would get some economic advantages, but that was also problematic in the long run.

One thing would seem jarring to my ears, all the time I was in Ceylon. When we go to some parts of India, say, to Madras, Bombay, or Lahore, we say we are going to such and such a city. But when any one in Ceylon referred to his journey to any place in India, he would not name the particular city or town, he would say he was going or had gone to 'India.' That seemed a bit funny. That indicated that it was going into the subsoil of their mind that India was separate from Ceylon.

Though at the time I was in Ceylon there was no fear of attack from the Japanese, the thought of the war was uppermost in the mind of the people. All sights and sounds indicated that. As soon as you go out you meet people with khaki uniforms. And this and



DAGOBA AT ANURADHAPURA   Courtesy: Plate Limited.

that area is closed to the civil traffic. In Colombo, I was fortunate enough to be lodged in an Ashrama, where the atmosphere was quite different. Outside there were restlessness, some unknown anxiety, some fear of the uncertainty, but when you came to the Ashrama there was calm, peace, and serenity. This contrast brought out all the more vividly how we can make and unmake civilization, how we can give healthy and unhealthy directions to our activities. Is not our suffering due partly to our own choice?

While I was in Ceylon, the Soulbury Commission was holding its sittings to determine the future constitution of the Island. That gave rise to much controversy in the press as well as amongst the public, which indicated how strained was the relation between the different sections of interest even in this small place. In India you hear constantly how the inability to reconcile different interests is the cause of political handicap in the country. One was surprised to see the same thing here also. But one should not take a very uncharitable view of the situation. There will always be difference in opinions, outlook, and interests amongst individuals as well as communities. That is rather the sign of life and alertness. But in times of crisis and for the sake of higher interests they should be composed. But why that cannot be done in our country is a problem which requires deeper investigation.

It was a great joy to meet so many persons in Colombo and receive their unstinted love and affection. They belonged to different communities and represented varieties of interest, but when one was invited to their homes, one felt as if one was amongst friends who were known for a very long time. That was very striking. And that was also a sure indication of the fact that with all the conflicts and differences in workaday life, there is a common ground where men feel that they are all one. Now what is that common ground? On the finding of that depends the peace of a society, a country, and even the world.

One evening—on a day of special worship—I was taken to a Buddhist temple. On the temple compound I found hundreds of persons, standing in queue and with flowers in hand, waiting for their respective turns to enter the shrine. There was eagerness in their eyes, devotion in their faces, and they were all silent and orderly—not even one amongst them anxious to elbow out another. This was unusual, because when there is a large crowd of people even before a temple they do not become so methodical. Here, was it the influence of Buddha's teachings, or have they been specially taught to follow this process?

When we entered the temple we found a huge figure of Buddha in lying posture. This was the first time I saw such a large image. Heretofore I have seen many large images, but this surpassed my farthest expectations. Was it the anxiety of devotees to show the greatness of their Master that led to making this figure so large? In that case they must have been disappointed. For no amount of earthly grandeur can express an infinitesimal part of the greatness of a prophet. But as an attempt of the devotees to express the depth of their devotion, this was all right and praiseworthy. It was a sight to see the rows of devotees standing before this large image and offering worship.

I also visited two Buddhist monasteries, situated a few miles away from the city. In one, in the room of, perhaps, the head of the institution, I found books dealing with up-to-date modern thoughts. This made me so glad. For they, though owing their allegiance to the past, were not ignoring the living present. They were alive to the trend of modern events.

* * *

From Colombo I gave a flying visit to Kandy. I started on a Sunday, but as the Sunday timing of the Railway did not suit my convenience, I went by a motor bus. Though it was expected that the bus would be crowded, I could not imagine that it could be so much crowded. Of the large number of passengers some were bodily pressed to make accommodation for others, some had to

be standing, while others filling up the space in between remained in a half-standing position. I felt literally suffocated, and from the very time the bus started I was counting the time when the journey would end. But the journey was to continue for long five hours! One redeeming feature was that I was seated in a place from where I could have a view of the outside. And the scenery that could be seen on the two sides of the bus route more than compensated the suffering I had to undergo inside. As the bus passed through the rubber, cinnamon, tea, coffee plantations, interspersed with forests and green vegetations, and as the charming scenes after scenes rushed before my eyes, I could realize why Ceylon had been so much praised for its natural beauty. This was only a part of the Island I saw, still it looked like a dreamland. At places it seemed as if a master-artist with a pre-planned design arranged everything, including the different levels of the ground. But I must not go into ecstasy, for in my return journey by train and also at some other places I saw no less beauty, though of different types. It is told that Mahatma Gandhi, during his visit to Ceylon, said with reference to the prevalent drink evil in the Island that it was a great wonder that people would take to alcohol for joy when Nature in their country supplied so much feast to their eyes and innocent joy to their mind.

Kandy with its amphitheatre of surrounding hills looked charming. There is a lake inside the town, which, afterwards I learnt, was an artificial one. Of course I visited the famous Buddhist temple at Kandy where is enshrined the tooth-relics of the Enlightened One. Some say that the real relics have been taken away and destroyed by the Portuguese vandals. But it is doubtful whether others believe it. For the temple is visited by large numbers of earnest devotees from far and near. Usually the pilgrims are not allowed inside the sanctuary. But when the priests knew that I came from India, they relaxed the rule in favour of me, and I was allowed to enter in. I admired the catholicity of the priests, though they were supposed to be very orthodox.

In Kandy there is an academy, called the Papel Seminary, for the training and education of Christian preachers. It is a very big institution, where the trainees come not only from various parts of Ceylon, but from all over India. They have got a huge library, a nice chapel, and very good arrangements for the facility of study. The study course is for six years, if I remember aright. A senior student was kind enough to act as our guide and to show us round. In the library when I saw a large stock of books on ancient, medieval, and modern philosophy and theology, I asked the student in what way the study of these books helped them. He was frank enough to say that they helped them in meeting the arguments of their opponents when they went out as preachers. To refute the arguments of others so much expenditure of time, energy, and money! If a preacher could live a real religious life, would it not be the best argument against those who denied God and religion? For arguments do not convince a man; life and example do. It is theology that makes religion difficult to grasp and hard to understand—nay, sometimes it antagonizes people. Whereas the burning devotion of a sincere soul radiates a tremendous influence. This simple thing is lost sight of by many religious preachers in their zeal to proselytize.

Afterwards I met the Director of the Institution—a very calm, quiet, sincere, and unassuming person. I put it to him how far he found it successful to give religious training through the medium of books, academic instructions, and so on. He very openly said that they were only the secular aspect of the thing. The real religious life was built by prayers, contemplations, self-examinations, etc. In the course of the conversation he referred to an institution where these things are more assiduously emphasized, and where the students are vowed to a celibate life. Then he expatiated on the methods that are followed there for the growth and development of religious feelings. I found that every-

thing was, as it were, mapped out, tabulated, and organized. It was a great joy to talk with him, and I found the proofs of how the Western people do everything in a thorough-going way, leaving nothing to chance.

* * *

From Kandy, I started for Nuwara Eliya, that famous hill-station of Ceylon and widely known for its beautiful natural scenery. We got down at the station very early in the morning, and in the stillness of the starlit night, as the motor began to climb up the hills to go to Nuwara Eliya, the beautiful scenes that passed before my eyes still linger in my memory.

Nuwara Eliya is situated at an altitude of 6,000 ft. In Ceylon you come across various physical features—high mountains, lands as low as the sea-level, rivers, plains, etc.—within a small area. If India is the epitome of the world, Ceylon is a miniature India. It was winter and Nuwara Eliya was pretty cold.

The place looked like an English town and most of the people had taken to European ways of life. I happened to come across a group of Indians who, though outwardly westernized, have deep and earnest love for their own religion and culture. I have heard the complaint that the people in Ceylon are anglicized. Yes, it is so. But people are sometimes the victims of environment and circumstances which none but the exceptionally strong can resist. But what doubt is there that all but those who are snobs feel the pangs of foreign domination on their lives? So now and then are found people who make an effort to throw that off, or whose inner life contradicts their external conduct. In Colombo I met a gentleman, highly placed in life, who, to all outward appearances, was Europeanized, but when I talked with him more familiarly I learnt that he spent long hours in night in prayers and meditation, and I was shown his nice little chapel. He was such a devout and sincere soul. I had two or three other similar experiences in Colombo.

A few miles off from Nuwara Eliya is a place called Sita Eliya. It is believed that this was the ancient Ashoka forest of Lanka where Sita was put as a captive by Ravana. One cannot say whether historical investigation will support this fact, but if one frees one's mind from the obsession of historical scepticism, a host of thoughts rushes to one's brain. Sita, what a tremendous influence has she exerted on the womanhood of India! A great son of India said, 'You may exhaust the whole literature of India, but you cannot find another character like hers.' A small temple marks the spot where Sita lived her lonely and disconsolate life of imprisonment. Even supposing this was not the spot where Sita had lived, the man who conceived the idea of this temple must have possessed great imagination, and he has done untold good to society. For he has kept up the thought of the Sita ideal before the eyes of many.

* * *

From Nuwara Eliya, I returned to Colombo in order to visit Batticaloa on the eastern parts of Ceylon. I felt sorry that I could not go to Jaffna, which is said to be the brain of Ceylon, for from that district had come many persons who made a name for themselves throughout the whole Island. In spite of all the precautions taken by the government against contagious diseases being carried by visitors from India to Ceylon, there was an epidemic of smallpox in Jaffna, and I was advised not to visit that part.

The percentage of literacy in the eastern parts of Ceylon is very low, I heard, and people are now keen on spreading education in that area. There are many missionary schools and institutions but they exert, I was told, an indirect influence of weaning away people from the fold of Hinduism. This is the complaint which is heard all over the country. If Hindus are not organized, strong, active, dynamic, and alive to the interests of their own society, what is the use of complaining that there are inroads on the Hindu society? This is the inevitable result of passivity and indifference which are eating into the vitals of the Hindu society. Hinduism is not a proselytizing religion. It does not believe

in mass conversion. It believes more in the change of heart than in the formal change of faiths. It says that all religions are the various paths to reach the same goal. But in order to exert that influence it must be well organized. Passivity is not a desirable substitute for catholicity.

From Batticaloa I went into the interior to a distance of about thirty miles, seeing various villages, people, and institutions. In one village I saw a building which looked like a temple. 'What is that?' I inquired. 'It is a Shiva temple,' I was told. Very enthusiastically did I go inside the temple to see what it was like. But it was kept dirty, unclean, as if uncared for. I felt disappointed, disgusted, and exasperated. The more so when I learnt that people come here for daily worship. This village temple was a pointer as to what direction the Hindu society was drifting to—careless, apathetic towards its real welfare in every respect and everywhere. Who can say what is the reason for this?

On the last night in Colombo I was invited to dinner by a Ceylonese friend. With great warmth of feeling, I could see, they prepared many dishes for the strange guest. Lo, I find one dish which I took not less than thirty years back in a remote village in North India. Since then it has dropped out of my memory. It was strange that these people here also take that peculiar dish! I frankly told them of my surprise, with the remark how surely India was one, including Ceylon!

The next day I reached Anuradhapura, the ancient capital of Ceylon for about one thousand years. The ruins of this ancient city attract many visitors with historical interest. It was here that Mahendra, the son of Ashoka, planted a branch of the original bo-tree under which Buddha had got Enlightenment, and with that he planted also Buddhism in Ceylon. This tree is an object of reverential worship to the Buddhist world. When I visited the sacred tree, I found some devout people going round it with great emotion and then offering worship. Also a nice temple has been built here. At some distance was a big *dagoba*—a pyramid-like structure built by Buddhists and containing some sacred relic—raising its proud head in the sky and proclaiming glory of the Great One.

Not more than two furlongs from the temple of the sacred tree, I found a small building on the farthest end of a big compound. It was the Vivekananda Reading Room. I was surprised to see this institution in such an out-of-the-way place. Certainly it was far from one's expectation! But did not Swami Vivekananda come here? Swami Vivekananda, after his triumphant success in the West, landed first in Colombo. He visited also Anuradhapura. So some of his admirers have organized here a reading room in his name. They conduct also a primary school and now and then make arrangement for religious discourses.

When I saw this institution and talked with the people, the thought came to my mind: Buddha, after his realization of Truth, was pacing up and down, and wherever he put his footstep, there blossomed forth a lotus. And almost everywhere Swami Vivekananda came, there has sprung up an institution in his name for the good of the many, for the happiness of the many.

* * *

I got on the train at the Anuradhapura Station in the midnight, and full of the happy memory of Ceylon, the next day before noon, I found myself in 'India.'

EDUCATION OF INDIANS IN FOREIGN COUNTRIES

By Dr. Taraknath Das and Gobindram J. Watumull

At the very outset we wish to emphasize that since the days of Raja Ram Mohon Rai in the early nineteenth century up to the present time, leadership in Indian political, social, and industrial life has been wielded primarily by men and women of India who have had their education in Western countries or assimilated the spirit of Western culture, without ignoring the rich legacy of India. There is no question that modernization of India, nay of the East, will be greatly facilitated by the assimilation of the best of Western scientific, industrial, and social institutions, and that these will be utilized by India and the East, without merely copying them. The question that is receiving considerable attention in India today is the process by which modernization of India might be most quickly effected. Without being dogmatic or claiming to give a full and comprehensive answer to this question, we shall try to discuss some phases of the question of education of Indians in foreign countries and its relation to increasing national efficiency with the least possible expense and waste. We are well aware that these conclusions will arouse some lively discussions and disagreements. But our satisfaction comes from knowing that there will be intelligent discussions which will be helpful to all who are sincerely interested in pursuing many-sided activities to further the cause of Indian national efficiency through education.

1

Among the peoples of Eastern Asia, the Japanese were the first to send young men to foreign countries with the conscious recognition of the fact that Western countries were more powerful and had better methods of scientific education which they should master in order to preserve their national existence as free people and to develop their industry and commerce to hold their own in these fields in competition with Western powers. The Chinese and Indians did not try to learn all that is best in Western countries voluntarily, before they were conquered and humiliated by Western powers. It took nearly half a century of hard and humiliating experience on the part of Indians and Chinese before they began to accept the fact that in order to survive they must learn many things from the West. In some ways westernization of China and India has been forced upon them, while Japan voluntarily recognized the necessity of Western education and Western methods. In Japan westernization was not imposed from the outside and, therefore, the process was selective and more discriminating than has been in the case of India and China.

Today all Indian authorities in the field of national education recognize the fact that the real motive for introducing the rudiments of English education in India was to train an army of Indian officials, who, with a knowledge of the English language, would be able to hold inferior government positions and thus help the British masters to consolidate their power. The real rulers were British officials, even after Queen Victoria's proclamation which assured that there would be no discrimination, due to their race and religion, against Indians, in securing positions in the governing of their own country, provided they proved their efficiency. The test of this efficiency was an English Education and the ability to pass the Civil Service Examinations, held exclusively in England and with certain high standards set for British university students. It became evident to Indian youths with ambition that without an education in England there was no possibility of securing any high government position; thus about seventy-five years ago Indian students from the most cultured families of upper and

upper-middle classes began to go to England to study in British universities. At first these students, though not a very large number, wanted to qualify for Indian Civil Service positions; and such distinguished scholars and statesmen as the late Romesh Chandra Dutt, the author of *History of Indian Civilization,* the late Surendranath Banerjee, the foremost Indian publicist of the nineteenth century and the author of *A Nation in the Making*, one of the founders of the All-India National Congress Movement, and many other prominent Indians belonged to this group. Later on a larger number of Indian students went to England for professional training—the majority of them studied law. From this group India had many of the leaders of the nationalist movement—Arabindo Ghosh, Gandhi, Nehru, Das, Bose and others. Still later, the influx of Indian students from middle classes to England grew, not only because education acquired in England was superior to that obtainable in India, but also because Indians educated in British universities and acquainted with British ways of life and British contacts, almost always secured better jobs with higher salary upon their return to India. About the beginning of the twentieth century some Indian students began to go to German universities and after the Russo-Japanese War, to Japan and the United States. It may be mentioned here that Indians educated in Japan, the United States, or Germany did not have a fair chance of getting any important government position. In fact they were looked upon with suspicion and discriminated against by the government—an ordinary B. A. of a British university had a better chance of getting a position in a British-controlled university or establishment than a first-class Ph.D. of an American university. This prejudice still persists to some extent, and has resulted in the interesting development that American-trained Indians have contributed considerably through their own and private enterprise to the development of Indian industries.

II

According to reliable reports 'in normal pre-war years the average number of Indian students in any time in Great Britain was about 2,000.' (See *Indian Information*, Vol. 15, No. 151, 15 December 1944, issued by Principal Information Officer, Government of India, page 794).

If the average expense of an Indian student in England be estimated at least at two hundred and fifty pounds sterling a year, then these students must have spent annually at least £500,000 or seventy-five lakhs of rupees. If this sum—one year's expenditure by Indian students in England—be used judiciously and economically, it can be adequate for establishing an institution of higher education in India. For instance, out of seventy-five lakhs of rupees, twenty-five lakhs of rupees may be used for building and equipment of such an institution and the balance, fifty lakhs of rupees, can be invested in well tested Indian securities which would yield an annual income of at least 2½ lakhs of rupees. This income supplemented by tuition fees would provide for a staff of fifty professors and instructors of all grades. Such an institution within ten years can be developed into a magnificent one, providing facilities for higher education for thousands of Indians, without draining Indian resources out to foreign lands.

During the last forty years at least 10,000 Indian students went to England to acquire such education which would afford opportunities for good government jobs and professional opportunities. On the average, these students spent three years to finish their studies in England; and on the average, they spent two hundred and fifty pounds a year. Thus, the total amount spent by Indian students in England, during the twentieth century has been no less than £7,500,000 or Rs. 112,500,000. If we use seventy-five lakhs of rupees as a minimum requirement for establishing an institution for higher education on a permanent basis, as indicated above, then the sum spent in England for the so-called higher education of

Indian students would have provided funds for the establishment of fifteen universities and facilities for higher education of hundreds of thousands of Indians, enriching Indian national efficiency. It seems that, at a national investment for promoting national efficiency through higher education, the vast sum spent in England has produced very inadequate results. It seems that this fact has not been fully grasped by Indian leaders, not to speak of the government, as they are still pursuing a policy of sending large numbers of Indian students to foreign countries.

III

For promoting the efficiency and national vitality of a nation, it is very essential that there should be adequate facilities for scientific education which will increase the productive power of the nation and raise the standard of living of the masses. The Indian educational system, as established and maintained by the British Indian Government and about which many Anglo-Indians and well-intentioned but ill-informed foreigners speak so highly, has been woefully inadequate for the purpose of promoting national well-being. No less a person than Lord Wavell, the Viceroy of India, during his speech before the Associated Chamber of Commerce at Calcutta on the 14th of December 1944, while advocating the necessity of training a large number of technicians to improve the Indian economic situation, said:

> One direction, however, in which it seems to me that we can make progress at once, without waiting for peace in blue-print, is in training many technicians and experts India will require in farming, in engineering, in electricity, in chemistry, in fisheries, in building, and so forth. *It has been very patently brought home to me, even in a year's experience as Viceroy, how woefully short India is in institutions and facilities for training them.* I hope that young India will apply its abilities and energies towards these practical branches which will be of such value to India; and possibly a little less to the profession of the law, in which India, I understand, is already quite reasonably well-staffed...' (*Indian Information*, Vol. 16, No. 152, 15 January 1945).

The Hon. Sir Ardeshir Dalal, one of the formulators of the 'Bombay Plan' (whose prime object is to remove the dire poverty under which the country is groaning, to raise the purchasing power of the people, and to treble the national income during a period of fifteen years) and a Member for Planning and Development, Government of India, in an All-India Radio broadcast from Delhi on the 16th of December 1944, speaking of the great need of industrialization in India, said among other things:

> Without industries, no country can ever hope to attain prosperity or high stage of civilization. Without industries it cannot acquire wealth which is necessary to provide the various social amenities, such as decent housing, medical relief, education, etc. The last war showed and the present war has emphasized the fact, that no country, which is not highly developed industrially, has a political future. It cannot achieve independence, and if achieved cannot hope to retain it without a high industrial potential which is convertible to war potential in an emergency. Until India is fully and thoroughly industrialized, there is no hope of its economic salvation and, I am inclined to believe, also of its political salvation.

He further added:

> A number of preliminary measures such as the training of technical and other personnel which will be required in hundreds of thousands, must be begun at once. Our educational, scientific, and technological institutions should be expanded and new ones created. A beginning should be made with proper exploitation of our mineral and power resources. Our geological survey requires to be immediately and largely expended. . . . (*Ibid.* pp. 23-26).

To carry out this program of immediately training technicians, it has been announced by the Government of India that during this year more than 600 Indian students will be sent to Great Britain and the United States by the Central and Provincial Governments of India. There is no doubt that more than 300 Indian students will be sent by government agencies of India to American universities and technical institutions for the year 1945-46. We have no definite information regarding the details of this program, except that an Indian Education Officer has been sent to the United States to make the necessary arrangements for the admission of these students. It is also told by responsible persons that there is some possibility that for the coming ten years the Government of India would spend more than a million dollars a year to train Indian students in the United States. Larger sums will also be spent in England for the same purpose. Thus the Government of India, i.e., Indian taxpayers, will spend more than twenty-five million dollars, in foreign countries for higher educa-

tion of Indians during the coming few years. Several thousand young Indians will be in foreign countries and get the very best type of education which will have its effect in the development of Indian national efficiency. But it must be noted that the program of sending hundreds of Indian students annually to foreign countries, who, upon their return to India, will largely depend upon government jobs, if not supplemented by a definite program of increasing the efficiency of existing Indian universities and institutions of higher education, in the long run is neither economical nor in the best interests of higher education which must develop to meet the demand of raising the national efficiency.

IV

Thus there are definite indications that, during the coming years large numbers of Indian students, subsidized by the Government of India, will be leaving for England and the United States. In this connection, it is our hope that the exodus of immature and unqualified Indian students to Great Britain and the United States or any other country will be prevented or at least effectively discouraged. This is the correct view of the Education Department of the Indian Commissioner's Office in London, expressed in the report for 1940-41. This conclusion is based upon the following reasons:

> Many (Indian students) who go to England, the report adds, lack the qualifications, ability, and steadfastness to benefit from university or similar education in the United Kingdom or in India. Others who are fitted in the sense of possessing the initial qualifications for admission to academic or other training there could obtain suitable courses in India at less expense. Others again are allowed to leave India apparently with little or no idea of the exact purpose in mind or of the advantage or utility of the proposed study or training and its reasonable prospect of leading, when completed, to suitable employment, and only too often without adequate counting of the cost. *There are those too, who come provided with not too little but too much money, and who, free from paternal influence and control, are too liable to fall into idle or even dissolute ways.* (See the article 'Indian Students in Great Britain' in *Indian Information*, Vol. 15, No. 151, 15 December 1944, page 794).

This warning is equally applicable to prospective Indian students in American universities. Some of the Indian students with M. Sc. degrees, who are now studying in some of the American universities, find that instead of finishing their studies within an academic year they need to devote at least two years, because the standard of American technical institutions is much higher than that of similar institutions in India and it is not as easy to get higher degrees from American universities as many British-university trained Indian officials and educators erroneously think. Only the very best type of well-qualified Indian students should come to American universities to carry on higher studies.

V

By merely sending students to foreign countries, a nation does not develop its industries or technological institutions. India's past experience is the best example. For instance, to develop the Indian steel industry, the late Jamshedji Tata used foreign experts to start the industry and simultaneously took steps to train Indian experts in India and in foreign lands and later on developed a Technical Institution which is possibly one of the best in Asia, to train experts needed for the industry. (For details see 'A Steel Man in India' by Keenan). Soviet Russia, to carry out its vast industrial development program used foreign experts and developed its technical institutions on a large scale. It is needless to emphasize that if India is to hold her own in the field of industry and commerce and technical education, then the Indian people will have to create adequate facilities for higher technical and scientific education in their own country. In this task the government and industrialists have a very definite responsibility. They will have to provide means to use Indian technicians in ever growing industrial plants and national enterprises.

In this connection it may be emphasized that Indian industries must set aside a certain percentage of their gross income for the purpose of carrying on research. Indian industries should learn from the experiences of American industries—such as the General Electric Company, the Westinghouse Electric

and Manufacturing Company, the American Telephone and Telegraph Company, the United States Steel Company, the United States Rubber Company, the Standard Oil of New Jersey, the Du Ponts, the Eastman Kodak, and many other concerns.

Let us give a few instances of recent examples of the development of research programs of American industries and universities: (a) The General Electric Company has decided to spend $8,000,000 to build a new research laboratory which will afford fifty per cent more space than the present facilities provided by the two buildings now occupied by the laboratory, which were built in 1914 and 1922. Dr. Suits, Vice-President and Director of Research of General Electrict writes that:

These laboratories were the last word in laboratory construction then: this is no longer true. For some time we have been cramped for space and this condition has been aggravated in the past few years when all our facilities have been devoted to war work. *We have a very much expanded program for post-war years which will increase our research staff from 540 to about 800.* (*General Electric News*—Schenectady, N. Y., 1 June 1945).

The following items of information regarding research activities of a few institutions in the United States were published in a recent issue of the *New York Times*:

Many educational institutions are now participating in the field of commercial research. The Battelle Memorial Institute at Ohio State, employing a research staff of 600 last year, worked on contracts totalling approximately $2,500,000. Cornell University has more than 300 commercial investigations under way at present in applied and pure science and many applications are to be denied.

Nearly 200 industrial concerns of the Industrial Hygiene Association are backing a research project at Mellon Institute, Pittsburgh. The X-ray laboratories at the University of Rochester serve industries within a 100-mile radius.

Purdue's Research Foundation, incorporated in 1930, with assets of $50,000, has grown to a scientific research service with assets of $3,000,000. Significant focal centres of constructive research at Purdue in recent years are the university air-port and the housing research campus. The University of Minnesota has approximately 160 research projects operating at present, totalling some $274,000.

The University of Texas has received nearly $500,000 from commercial concerns since 1939 for research purposes, some of which had not yet been spent because of staff limitations. Largest of the current grants, now totalling $186,000, is to continue investigations on the Schoch process of making acetylene from natural gas by the electric discharge method...

In this connection, may we inquire what have been the concrete contributions of Indian industries towards the development of higher education and technical research? Have the Indian industrialists done their best in this field while they have acquired fortunes by selling their products to the Indian people? Have they done their share to raise the standard of living of the poor of India?

VI

The program for raising the standard of Indian universities and the development of research facilities in these institutions is of greater importance than sending hundreds of Indian students to study in foreign universities. There is every reason to believe that if every year the Government of India sends only a few—fifty or so—of the most promising young members of the faculties of various Indian universities to foreign universities for higher studies, with the specific purpose of equipping them with greater efficiency in their own fields of study, and then spends larger sums in developing existing Indian universities and establishes new institutions to meet national needs, such a program will be more economical and effective.

In this connection we are very happy to note the news item published in *Calcutta Review* to the effect that Dr. N. R. Dhar has contributed a lakh of rupees to Calcutta University, to perpetuate the memory of the late Acharya P. C. Ray, by establishing a chair of Agricultural Chemistry. This may well begin the development of an Agricultural College in connection with Calcutta University. This is in the long run a more effective investment for the purpose of spreading agricultural education in India than sending half a dozen Indian students to study agriculture in American universities which would cost at least a lakh of rupees.

For the development of facilities for higher education in India, the Central and Provincial Governments of India and Indian industrialists and rich people should contribute large sums of money to the universities. Annually tens of millions of dollars are con-

tributed to American universities by private individuals. Such contributions are usually announced during commencement-week ceremonies. On the 23rd of June the following took place in Cambridge, Massachusetts:

A gift of $350,000 to endow a professorship in the field of industrial management at Massachusetts Institute of Technology was presented tonight by Alfred P. Sloan, Jr., Chairman of the Board of General Motors Corporation at a dinner of alumni of M. I. T. held as part of the commencement-week program.

At the same time President Karl Taylor Compton announced a gift of $100,000 from Gerard Swope, former president of the General Electric Company, to endow a group of post-graduate fellowships. Both Mr. Sloan and Mr. Swope are members of the Technology fifty-year class of 1895. In summarizing donations to the Institute for the last twelve months, Dr. Compton reported a total of nearly $2,000,000.

Strong alumni organizations should be formed in every Indian university for the express purpose of raising funds to improve the university, and to develop its research and laboratory facilities. In Britain the recent trend is towards larger appropriations to the universities by the government:

• The British Government has increased its appropriation to the University Grant Committee from the former annual allotment of £2,149,000 to £5,900,000 for each of the next two years. (*News Bulletin*, Vol. 20, No. 8, 1 May 1945, published by the Institute of International Education).

The population of Britain is about one-tenth of that of India. Indian national efficiency in higher education and technology may be one-tenth of that of Britain. Indian educational institutions should have larger grants of funds than those that are being spent by British universities. But the British Government in India does not appropriate for higher education in all India a sum equal to that spent by Columbia University of New York. This must not be forgotten by Indian statesmen interested in promoting national efficiency.

What is needed to increase the national efficiency through higher education is to secure adequate sums—at least several million pounds sterling for several years, as grants-in-aid from the Provincial and Central Governments of India, rich businessmen and industrialists, princes and others, to institutions of higher education *in India* to transform them into the best institutions of higher education in the world. And to increase the efficiency of the professors of these institutions, only a selected number of the most promising young scholars should be sent to foreign universities, not to seek higher degrees, but to carry on researches and investigations, to enrich their experience and knowledge, so that they will be able to develop Indian universities into the most effective agencies for imparting higher education to the people of India and for increasing Indian national efficiency.

A BACKWARD GLANCE AT PRABUDDHA BHARATA'S FIFTY VOLUMES

By St. Nihal Singh

(*Continued from the December 1945 issue*)

7. *Self-realization through Service*

In the midsummer of 1906 a Sanyasi was engaged in mighty striving along the brink of Ganga Mai as that stream sped past the sacred settlement at Kankhal, a little way below Hardwar. The eldest son of a physician, he had quitted a comfortable home in Calcutta sixteen years earlier. Though he was only in his seventeenth year at the time, he had so impressed his parents with the sincerity of his longing to enter the spiritual sphere that his mother, with her husband's fullest agreement, had dyed with 'yellow earth' the robe that her son had donned in token of the renunciation he had elected to make. At the Math (monastery) founded

by Swami Vivekananda alongside the Hooghly in a garden suburb of the metropolis, he had assiduously devoted himself to the lessons, exercises, and work prescribed to him by the Master. All these were designed to turn his inner self towards the supremest of tasks—self-realization.

Arriving at his thirty-third year—to him seemingly a great age—he felt within him an urgency that sped him onwards towards that goal with irresistible momentum. All the way from Calcutta he journeyed to the spot where the holiest of holy rivers debouches from the mountains, constituting her cradle, to the plains that she fecundates for the benefit of India's millions. There he subsisted upon the handful of food he gathered daily from the vicinity. His—and my—Aryan ancestors had named the institution Madhukari Bhiksha—like unto the honey-bee's drawing nectar from the flowers. It kept body and soul together without tickling the palate. It did more. It kept down the *hauteur* that they traced back to the ego and called Ahamkara—'I-ness.'

One day a pinkish envelope, sealed with a single shiny ringlet, was put into his hand. When he opened it he found that it was a summons from the headquarters of his Mission in Calcutta.

He was bidden to betake himself to Himalya's inner recesses that the cartographers employed by the Government of India included in the Almora District of the United Provinces of Agra and Oudh. With the wind soughing in the pine trees sprung from the majestic, reddish rock-breast, infusing vitality in him, he was to focus all his energies upon the task of conducting the organ founded by the Master. This little messenger would carry, month by month, the Indian culture, in tabloid form, to Indians, who had become estranged from it by the transition in which their being had been cast, and to non-Indians who had no source other than this for obtaining such nutriment.

In less time than it takes the bolt hurled by the rain-god Indra from the vault of heaven to descend upon the earth, the young Sanyasi's scheme for spiritual sublimation was shattered. His striving was to take a wholly different course. Only by providing the impulse to others to elevate themselves from the gross pleasures of the flesh to the real regions of spiritual bliss, was he himself to rise to the ethereal height that was the sole cynosure of his eyes.

To him was left hardly any choice. Had, however, the freest choice been left to him, there is no doubt as to what he would have chosen. The philosophy of life that he had imbibed since entering the Ramakrishna Order would not have permitted him to place his own good—even his own soul's salvation—above the weal of others. So he hurried to the railhead—Kathgodam—and thence took the trail to Mayavati.

* * *

To the readers of *Prabuddha Bharata* this Sanyasi was known mostly as 'V.' This initial stood for Swami Virajananda, as I mentioned in the instalment of this article printed in the preceding issue. A shock was awaiting him. Amidst surroundings created by Nature, almost expressly for the purpose of assuaging anxiety, 'Mother' Sevier's[1] mind was filled with misgivings. The one man within the movement, who, in her view, had the genius and the experience to make a success of carrying on the magazine and the Ashrama, had been suddenly snatched away by Yama's unseen forces from the sphere of mortal endeavour.

Swarupananda had gone, a little earlier, to Naini Tal that served as the summer seat of the provincial administration. There he had been stricken with double pneumonia. Despite all that the friends he was visiting did for him, he had died.

There lay upon the table at which he had worked for well-nigh six years a few literary pieces he had received and a mass of correspondence. These had been meant, in the first instance, for his eyes. These he would have moulded to suit the scheme he had carried in his mind for the number that was due to be

[1] I have referred to this noble Englishwoman in the instalment (of this series) published in *Prabuddha Bharata*, September 1945.

published, in a few weeks, from that aerie, miles and miles away from anywhere. The matter he himself was to supply was still in his head when that head ceased functioning alongside the sacred lake that gives its name to that provincial seat.

In the corridor, lining the walls, were stacked reams upon reams of paper that had been bought up there from the steamy plains thousands of feet below. These were meant for printing the Master's *Complete Works*. Swarupananda had hardly managed to make a beginning towards that great end, so absorbed had he been in the editing of the magazine and conducting the Advaita Ashrama of which he had been the president from the very start.

Swarupananda had never had a regular literary assistant. Few men within the Order had the time or the inclination to send in contributions. Persons outside the movement seldom took the trouble to write for a publication that did not provide them with recompense in the form of cheques or money orders.

There was, on the spot, but one compositor. Faith had drawn this young hill-boy to that Himlyan recess, terribly lonely except to one who could tap resources within himself. Fairly quick at work and exceedingly careful, he set up the magazine from cover to cover, month by month, and was looking forward to tackling the definitive edition of the Swami's writings and lectures.

'Mother' Sevier had stayed on, despite her husband's death. She lived in a small bungalow that had been built, years earlier, by the man from whom the property had been acquired. It enabled her to be near the great endeavour which had been housed at their expense.

She had never been inside a newspaper office before she had come to this country. Had she been asked, she would have replied, in her modest, English way, that she had no particular vocation for journalism—certainly no preparation of any description for it.

To her, Swarupananda, who had done some journalizing in Calcutta before quitting the world and had sat at the Master's feet, off and on, for years, must have appeared to be a past master in the craft of producing current literature.

At his urging and under his pupilage she, young at heart though old in years, had begun writing for the magazine. In all humility cloaking her personality under the pen-name of 'Advaitin,' she had contributed some articles. These portrayed to perfection the sweet nature she possessed, *en rapport* with the spirit infused by the Master and with the beautiful surroundings in which she chose to dwell for the sheer joy that it gave her.

* * *

'What can you, my son, do?' she asked Virajananda. The gentility in which she had been bred and born did not desert her even in that anguishing moment of perplexity.

Well might she ask, indeed. Beyond the articles containing thumb-nail sketches of women who supplied some of the gold to India's golden age, translation of the Swami Vivekananda's epistles, and the like, he had done nothing in the way of journalism. He had interrupted his education at college to turn Sanyasi in his mid-teens. Since then there had been some reading, but mostly of a spiritual-philosophic character.

The discipline to which Virajananda, young-looking for his age, had subjected himself came to his aid in this emergency. With self-possession, remarkable in the circumstance, he told the lady:

'I have to do as I have been bidden. I can but try.'

'But you have no experience,' she insisted. 'Editing is a great responsibility. I am myself old and otherwise incapable of guiding you—advising you.'

'V' might have replied that, as she herself had good cause to know, he had spent some time at Mayavati—had watched Swarupananda edit the *Prabuddha Bharata*, and, in a sense, had, for some time, had some training while assisting him in that work. He, however, was modest—extraordinarily so for this age—and refused to urge his competence to do the work he had never sought. He detect-

ed that blank despair had hit 'Mother' Sevier between the two eyes. She talked of shutting up the Ashrama that her good man, no longer at her side, had set going. Rather than attempt that which she found was bereft of a single golden ray of hope, she would reimburse, out of her own pocket, every subscriber for the unexpired portion of the subscription. Back she would go to her far-away home in the cold latitudes to end her days. What a pang it must have cost her to give utterance to such thoughts, for all her hopes for the future—the FUTURE beyond this terrestrial sphere, too—were centred there in the mid-Himalya.

The 'boy' had, however, the lion's heart—a heart something like the one that had once beaten in the majestic mortal frame that was known as Vivekananda. He was, withal, gentle—gentler than a woman—and infinitely tactful. Soon he had 'Mother' Sevier gliding out of the inky gloom and setting resolutely to climb the hill of endeavour, splashed with the sunshine of determined action.

During the day Virajananda read his exchanges, wrote his notes, edited the 'copy' he had found waiting and that which he received, corrected the galleys that the type-setter pulled off the hand-press and answered correspondents near and far. In the evening, after an early, frugal supper, he would sit at 'Mother' Sevier's side and read out what was meant to be composed for the next issue.

'I do not know my grammar as well as I might,' the old lady would say, again and again. 'I now wish that when I was studying at my governess's feet I had paid more heed to what that gentle soul was trying to teach me.

'Never mind, however. I have my ear. Anything that is inelegant—incorrect—would be repugnant to it....'

Virajananda, for all his gentleness and tact, had the courage that comes from accurate observation, close study, and easily mobilizable knowledge. 'No, Mother,' he would say, 'what I have written is good English. It has the sanction of usage by . . .'

He would quote this lexicon or that text. Often and often the tome to which he would refer would not be within 200 miles of where she and he were having words over words.

Somehow—anyhow—the next issue was completed. It was sent down the hill-side and delivered to the subscribers. They received it without delay. They liked it. Except for two short obituary references to the departed editor, they might not have even noticed that there had been any change in the hand that had conducted that number of *Prabuddha Bharata*.

* * *

Swarupananda was, at the moment of his death, only 36 years of age. Born in a Brahmin family, he began learning, early in life, the chaste language of the Vedic fathers. He was specially attracted by the philosophic concepts expounded by Sri Shankaracharya. That teacher had been born in an obscure corner now comprised in a northerly enclave of the State of Travancore. He had, however, developed, even in that dark age, the vision of compacting the Indian people, sundered by race and physical distance, by establishing cultural institutions at widely separated points.

To promote social causes, Swarupananda started publishing, from Calcutta, a monthly called the *Dawn*. At the time he embarked upon that emprise, his face had hardly lost its boyish look. In 1898 he came in contact with Swami Vivekananda. The Master dispensed, in his case, with the long period of novitiate prescribed for the purpose, and straightway admitted the twenty-eight-year old searcher after truth into the Ramakrishna Order. A little later he was placed in charge of *Prabuddha Bharata,* as I stated in an earlier section of this article.

The 'valued friend'—no other than Virajananda, I believe—who contributed the short note, headed 'In Memoriam,' to the August issue of the magazine testified to the high qualities of Swarupananda as a teacher. His was 'a wonderful ability to lift' the student's soul. Any one 'who leaned upon him in the hour of trial' received from him 'unfaltering tenderness and protection.'

Without making any distinctions between pupils, he, more by example than by precept, 'made visible those ideals of purity and austerity which were ever the objects of his passionate quest.'

The new editor began printing, serially, from January 1907, a work that had been left behind by Swarupananda. A precious legacy to posterity, it was at once a translation and a commentary of the quintessence of our culture—Srimad Bhagavad Gita.

As he pointed out in the course of his brief but illuminating introduction, this sermon, as simple as it was sublime, was in the nature of an exhortation to Arjuna—the middle one among the five Pandava brothers —or Partha, as he was called. He recognized 'the justice...of the cause'[2] but he quailed at the prospect of killing 'his relations and friends.' Lord Krishna characterized this attitude as 'un-Aryan-like delusion, contrary to the attainment alike of heaven and honour.' Arjuna was warned against yielding 'to unmanliness'—urged to cast off this mean faint-heartedness. Could 'a renegade, a slave, attain Moksha (liberation)?' he was asked. No. Salvation was only for a person who had purified himself by submitting himself to 'the fire-ordeal of his Swadharma' (duty to himself). Swarupananda emphasized that the keynote of Krishna's teaching was:

'Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of heart which is essential to Moksha.'[3]

Nor was this the only work by Swarupananda published posthumously by the new editor. I refrain, however, from adding details, so as to economize space.

[2] *Prabuddha Bharata*, Vol. XII, No. 126, January 1907, pp. 3-4.

[3] *ibid.* p. 3.

(*To be continued*)

WHAT INDIA STANDS FOR

By Swami Vividishananda

India has ever stimulated the curiosity of the people of the West, but no country has been so misunderstood and misrepresented as India. The reason is obvious. It is lack of information or wrong information. Rather, it is ignorance. So we find people in America and Europe having all sorts of ideas regarding India.

In the drama of this world, even as individuals, every country has a special part to play. A country will be loyal and faithful to herself and to the world at large if she plays that part well, and that is her mission.

It has been given to India to conceive and realize, to preserve and conserve the spiritual ideals—the eternal verities, and when the times are propitious to disseminate them all over the world and enrich civilization. It is a sacred trust. India has not failed this trust. India's cultural influence over the rest of the world has been remarkable, though silent and peaceful. This influence may be likened to the dew that falls unseen and unheard and brings into bloom a mass of beautiful roses. And we are confident India will do the same in future.

The keynote of Indian life and culture is undoubtedly spirituality, although her contributions along secular lines have not been altogether negligible. The mysterious Beyond, God, Spirit, or Truth, by whatever name you may call it, has ever been the central theme of her family life, her social institutions, and her national aspirations. Again, it is the same mysterious Beyond that has been the motif of her artistic expressions. A close student of Indian history will bear testimony to this fact.

Perhaps, it is India's age that accounts for her special viewpoint and mission. India is a very very old country. Her culture and civilization date as far back as several thousand years before the Christian era. Age has its advantage as well as disadvantage. Age may lack in the optimism, virility, and quick action that are characteristic of youth, but it has patience and wisdom, the priceless gift of experience. An old country may not have the glamour of an apparently optimistic outlook of a younger nation, but she moves cautiously. Her steps are sure though slow, and that is what counts in the long run. There are many things that we cannot learn without experience.

Through centuries of experience India has learned to seek for peace and happiness, for freedom and knowledge, within and not outside. The peace and happiness we want cannot be had in the finite, shortlived things of this world. The freedom we long and fight for is not in so-called individual licence, or social or political liberty. It is in emancipation from desires. The knowledge we crave for is not in knowing many things of this world piecemeal, but in self-knowledge which includes all knowledge and is synonymous with omniscience. We may prize all that life has to offer in the form of physical vigour, economic security, worldly success, social position, or political greatness, but they cannot satisfy our eternal cravings. They are simply means to an end and not ends in themselves. This is the one generalization that India has made, and you will find this reiterated in unmistakable terms in her scriptures, her social and ethical codes, her mythologies, and her literatures and arts.

A Hindu would trace his descent not from a baron but from a *rishi*—an illumined sage. The heroes he draws his inspiration from and patterns his own life after are not Alexander, Caesar, or Charlemagne, but Divine Incarnations like Rama, Krishna, Buddha, or Chaitanya. A common Hindu peasant knows very little about the social, economic, or political changes going on in the different parts of the world. But ask him about God, the soul, or the life hereafter. He will give an intelligent answer. Nothing appeals to the Indian mind as spiritual themes. India, above everything else, stands for spiritual vision and solidarity. The Hindus have their Vedas, the most ancient Sanskrit scriptures, literally meaning 'wisdom'. The following two out of the many most popular Vedic prayers bring out this idea very clearly:

> Lead us from the unreal to the Real.
> Lead us from death to Immortality.
> Lead us from darkness to Light.
> Reach us through and through.
> And ever more, O Thou Effulgent One,
> Protect us by Thy sweet and compassionate face.
>
> May our limbs enjoy health, peace and contentment.
> May our speech, our eyes and ears, our life, energy, senses, and all be sweetened by divine peace and harmony.
> May all that we perceive be divine.
> May this perception abide with us.
> May it stay with us ever and ever.
> May the glories of God-realization be manifest in and through our life.
> May we verily express them.
> May we verily express them.

People in the West have the wrong notion that India, in pursuance of her spiritual ideals, denounces the many desirable and necessary things of this world. Far from it. For example, the Hindu fourfold scheme of life, comprising duty, prosperity, the enjoyment of life, and spiritual emancipation shows that India does not advocate other-worldliness and renunciation alone. Although spiritual emancipation is the goal, you can have prosperity and the good things of life, with discrimination, following the different honest and useful avocations. The highly developed handicrafts and industries, brought, at one time, to India fabulous wealth from the rest of the world.

In spite of the many vicissitudes India passed through in the form of foreign invasion and domination and their concomitants—humiliation and exploitation—she is living today because of her spiritual ideals. The Greeks, the Scythians, the Huns, the Turks, the Moguls, or the other modern nations came and dominated her land, but they could not

conquer her soul. There were critical periods in her history when it was apprehended that India would be swept off her feet, forgetting her age-long ideals. But great teachers and masters came and stemmed the tide of materialism, reinstating the ancient ideals.

And the most significant fact of Indian history is that a religious upheaval has always been followed by a corresponding renaissance in literature, painting, sculpture, and architecture, which have been, in the main, spiritual in character. Studying her *upanishads*, the philosophic portion of the Vedas, one cannot but admire the sublime mystic grandeur. Reading her epics, the *Ramayana* and the *Mahabharata*, one is sure to be fascinated by their wealth and magnificence. Going over her devotional lyrics, one will be charmed by their indescribable delicacy of sentiments. Visiting also her different temples with the many images worshipped as symbols of the One God, one would be struck by their superb workmanship and beauty. One finds everywhere the same predominant spiritual note.

Politically and economically, India is, at present, in a helpless state, but this is only a passing phase of her life. Ere long she will rise again and shine forth in all her glory, asserting herself and giving her own quota to the sum total of human progress.

NOTES AND COMMENTS

To Our Readers

The present issue opens with the heartfelt tribute of a devotee to *The Lion of India*, written at the shrine of Kshir Bhavani, Kashmir, on the fourth of July last. It may be remembered that Swami Vivekananda, in his visit to Kshir Bhavani, had a spiritual experience which afterwards tremendously influenced his life. The fourth of July is the date on which he passed away forty-two years back. . . . In *Conversations with Swami Shivananda*, we get a first-hand account of the formation of the Ramakrishna Order, and of the necessity of penance in case of default in spiritual practices. . . . In a world where men are losing their spiritual moorings on account of the misuse of modern scientific knowledge, and mankind seems apparently devoted to suicidal extinction, *What of the Future?* tries to remind us of the consolation and hope that religion offers. . . . In *The Upanishadic View of Life*, Swami Gambhirananda in his characteristically direct and terse style, reinforced by a wealth of references culled from the various Upanishads, shows how Upanishadic ideals and methods form a healthy corrective to the modern tendencies towards a materialistic and purposeless life. . . . Dr. D. G. Londhey, Principal of the National College, Nagpur, contributes a very learned and thought-provoking article in *Religion and Science—A Synthesis*. His article will remove some of the cob-webs of thought in both religious and scientific circles. . . . Though the visit of the 'Wanderer' was very short, his portraiture of the island of Ceylon covers many grounds. . . . Dr. Taraknath Das and Mr. G. J. Watumull are two patriotic sons of India who have made a name in a foreign land, and are giving the benefit of their experience for the good of their motherland. Dr. Taraknath Das is well known to our readers. Mr. G. J. Watumull is a native of Hyderabad (Sind) for many years engaged in business at Honolulu (Hawaii) and Los Angeles, California, U.S.A. He is the founder of Watumull Foundation to aid the cause of raising Indian national efficiency through education and to promote cultural co-operation between U.S.A. and India. Particulars regarding the Watumull Foundation Fellowships appeared in the issue of this journal for December, 1945. . . . In the next article St. Nihal Singh, with the unerring insight of an experienced journalist,

recounts the difficulties *Prabuddha Bharata* had to face after the untimely death of Swami Swarupananda, its editor, and how Swami Virajananda manfully took up the burden. . . . In *What India Stands for*, Swami Vividishananda reminds us of the eternal ideal which the soul of India has always stood for.

Resurgent Hinduism

Analysing the individual contributions of well-known reformers and religious leaders to the new movement of social and religious reintegration in India, beginning from Swami Narayan, about the end of the eighteenth century, and tracing the process up to Mahatma Gandhi in our own times, Mr. K M. Munshi has reiterated the fundamental ideas and ideals that underlie the Hindu social system in a thought-provoking article in the *Social Welfare* (21 September 1945). The inter-action of cultures that took place when the British conquest of India was completed, gave rise to a new consciousness which expressed itself in various ways. Mr. Munshi shows how reformers and religious leaders arose and reinterpreted the ancient teachings and ideals in the light of modern conditions and needs. He feels that the bold and clear restatement of the message of the Gita by the makers of modern India greatly helped the revival of Hinduism. The life and teachings of Sri Ramakrishna aroused religious fervour, dispelled scepticism and intolerance, and made religion a living force. About Sri Ramakrishna, he writes:

But the ageless vitality of Aryan culture expressed itself in no nobler form than in Sri Ramakrishna Paramahamsa. In this materialistic age, he demonstrated the validity of the experiences which the Gita had taught. He was almost illiterate, but his training was all drawn from this gospel. Every word and act of his expressed the teachings of Sri Krishna in a living manner. By devotion, knowledge, and Yoga he surrendered himself to God. He saw God as reality. It was, as for all mystics, the only religion. He realized Him in all His aspects.

His conversations, collected by a faithful disciple under the heading *The Gospel of Sri Ramakrishna*, are a modern scripture, a work which, by comparison, makes Socrates' *Dialogues*, St. Augustine's *Confessions*, and Kempis' *Imitation of Christ* look pale and meagre. Like a Vedic god, he destroyed Vratra, the demon of arrogant rationalism. And the immortal truth of the Gita, no longer imprisoned, fell in refreshing showers.

His approach to the caste system was the true approach of the Gita. The only way to destroy social distinctions is the rise to perfection by individual efforts. The caste system can be removed by one means only, and that is the love of God. Lovers of God do not belong to any caste. The mind, body, and soul of a man become purified through divine love. Chaitanya and Nityananda scattered the name of Hari to every one, including the Pariah, and embraced them all. A Brahmin without this love is no longer a Brahmin. And a Pariah with the love of God is no longer a Pariah. Through Bhakti an untouchable becomes pure and elevated.'

Sri Ramakrishna exercised considerable influence on the westernized Hindu society of his days. English-educated and rational-minded Hindus were convinced that religion was not a thing to be pooh-poohed, that mere accumulation of material wealth or knowledge was not a sign of true greatness, and that the different religions were so many paths to reach the One goal. Under the leadership of Swami Vivekananda, resurgent Hinduism received a dynamic impetus. Mr. Munshi observes:

Sri Ramakrishna gave experiential vitality to the Gita. The flood-gates of a new inspiration were opened. His favourite disciple, Swami Vivekananda, a brilliant product of the Gita, trod the path of Yoga. His was not the way of the iconoclast but the architect. He was not an apologist of the existing evils. At the same time he had no illusions about Western culture. He saw Aryan culture in its living greatness, as a spiritual force destined to revolutionize the world. He brought back self-respect to Indians. He also demanded and secured the world's respect for their culture. Due to him educated India felt a glow of fresh pride in its ever living culture which it had been taught to condemn by Christian missionaries and the social reformers of the rationalist school.

Vivekananda was sanity itself. He declined to found sect and thereby segregate the influence of his Master's teaching. He preferred to emphasize his experiences rather than dwell on his being an Avatara—a belief he shared with some of his co-disciples. In this way he became the voice of Aryan culture itself.

He particularized the universality of the Gita which his Master had taught. Its message was given in India, was the soul of India, and, therefore, India can reintegrate itself only with its aid. She must be reborn before it can influence the world. Under this dispensation, spiritual rebirth was related to the uplift and freedom of the country. Nationalism became an integral part of Dharma; the Dharma was transvalued in terms of the secular needs of the hour.

Vivekananda condemned (*rather disapproved of*) caste as (*rather when it degenerated and became*) an impediment to higher fulfilment. He thundered against the 'priest-ridden, superstitious, hypocritical educated classes' whose 'God was the kitchen and whose religion was "don't-touchism."' (*Italics ours*).

Integration of society is possible only on a common spiritual basis. The innate divi-

nity and the infinite capacity for manifestation of the soul have to be stressed more than the superficial differences of caste or creed. In concluding his masterly survey of social evolution in India, Mr. Munshi rightly points out the true meaning and purpose of social stratification.

The new spirit in India seeks to adjust the claim of the individual nature to the claims of birth. It is transmuting the old Brahminical superiority into the superiority of men, drawn from all classes, dedicated to service, self-discipline, and purity, thus preserving the fundamental idea of Chaturvarnya. The exclusiveness of caste has gone. But they still perform and will continue to perform their tasks. Heredity is and will be exploited as a purposive force for shaping natures to a higher purpose. . . . .

At the same time the central purpose of life must not be allowed to be overshadowed by considerations of birth and social environments ....The only justification for collective coercion which social obligations imply, must be to provide the individual with conditions which favour his moral and spiritual self-fulfilment in a social structure strong enough to give him security and tenacious enough to resist violent changes.

Reminiscences of an Artist

Under the above title, the *Viswa-Bharati Quarterly* (May-July 1945) publishes a short account of the remarkable meeting of two great artists—Sister Nivedita and Abanindranath Tagore. It is an extract from the book *Jorasankor Dhare* by Abanindranath Tagore and Ranee Chanda, containing their reminiscences. This personal tribute to Nivedita's inestimable qualities of head and heart by the celebrated artist who had immense regard and admiration for her, is a sure indication of India's indebtedness to Sister Nivedita. She is widely known as an authoress. But few Indians are aware that Nivedita was more 'Indian' than most Indians, that she was an indefatigable worker in the cause of Indian women, and that she was actively interested in the revival of Oriental arts. She was a passionate lover of India *par excellence*. These reminiscences of Nivedita by one who himself possessed the requisite perspicacity and aestheticism to understand and appreciate her talent, give an intimate picture of this gifted Western disciple of Swami Vivekananda. In the words of Abanindranath Tagore: 'She is indeed indescribable. I have not seen her second yet.'

Those from foreign lands who have ever loved India—among them Nivedita's place is indeed the highest. In her modest dwelling in Baghbazar, we would visit her now and then. And what a love she had for Nandalal and my other pupils! How she would encourage them in their work! It was she who sent Nandalal to Ajanta to complete his training. It came about this way.

Mrs. Herringham had come to Ajanta and Nivedita suggested to me that I should send my pupils there to help her copy the frescoes. 'Such an opportunity comes but seldom. It should never be allowed to slip off. It would benefit both the parties.' And she offered to write to Mrs. Herringham. The latter's reply, however, was rather disappointing. She had already had some artists brought from Bombay, the Bengal artists were unknown to her, they were inexperienced, etc., etc. But Nivedita was not the person to give up once she had made up her mind. She was convinced it would do my young pupils good. So she wrote to Mrs. Herringham again, and asked me, in the mean time to arrange for their journey. I sent Nandalal and a few others at my own expense. After they had left, however, I began to grow anxious. They were, after all, inexperienced youngsters and should anything happen to them, away from their home, in that far-off jungle-infested place—the responsibility was much too heavy. That is how I felt about it. So I ran again to Nivedita and told her what was in my mind. 'They are mere boys, as you know, and they have nobody to cook for them, or to look after them.' Nivedita asked me not to worry. She would see about everything herself. And so she did. She at once set about making arrangements for their comfort there. Ganendra Brahmachari was sent to look after them. She also sent a cook along with him, with enough provisions and stores. I felt relieved. But for her, it is doubtful whether Nandalal and those others could ever have had an opportunity of studying the frescoes at Ajanta. It was a great work she did.

I met her first at the American Consulate—at a reception in honour of Okakura, where Nivedita was also present. She wore the long white robes of the Brahmacharini, reaching down to her ankles, and she had a string of small Rudraksha beads round her neck. She verily looked like a statue of the vestal virgin of old, done in white marble. The party was in honour of Okakura, but the attention of those present was divided between him on one side and Nivedita on the other—two stars in the firmament convering upon one centre, as it were. How else can I describe it?

Not long afterwards, I saw her again at another reception. It was got up by the Society of Oriental Arts. Justice Holmwood had thrown open his house for the purpose. I had charge of issuing invitations and I sent a card to Nivedita. The party was fairly on when Nivedita arrived—a little late. It was a brilliant gathering. There were Rajas in all their gorgeous fineries, and society ladies dressed and coiffured in the height of fashion—wives of high-placed Europeans. There were some noted beauties among them, sparkling with jewels and wit and laughter. The program was interspersed with music and brilliant conversations. Evening was approaching when Nivedita made her appearance—in her spotless white robes adorned with that identical necklace of Rudraksha beads. Her hair was not quite golden, nor quite blonde either. It was a mixture of both and it was done up high in loose-coiffure fashion. When she stood in the midst of that assembly she looked—how shall I describe it—like the just-risen moon in a star-spangled sky. All the fashionable beauties, with all

their glamour, paled into utter insignificance before the mellow effulgence of her presence. Everybody's attention was riveted upon her and her alone. Men began to whisper inquiringly. Woodroffe and Blount asked to be presented, and I introduced them to Nivedita.

They talk of beauty. I do not know what the general conception of beauty is. But this I know: that with me Nivedita still stands for ideal beauty. To me she was Mahashveta, the poet's creation, carved in moonstone, as it were.

After her death, I secured a photograph-picture of her and I used to keep it before me on my table. Lord Carmichael's eyes fell on it one day. He was known to be a man of great artistic taste. Indeed, he seemed to live for art and art alone and that was our mutual meeting ground. He wondered who she might be. On being told, he exclaimed: 'So this is Sister Nivedita? I must have a picture of her—like this.' And he quietly pocketed the picture without wasting any more words, without even a by-your-leave! It was an exact likeness of her—that picture—a fine representation. It represented beauty in perfection. There was no attempt at any sort of dress or colour effect. It was like a ray of moonbeam resting on snow-clad hill-top. Nivedita's presence had that effect—ethereal, calm, and serene. And yet she emanated power. None more so. One felt it in her company, and her talk refreshed your soul. She is indeed indescribable. I have not seen her second yet

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REVIEWS AND NOTICES

INDIAN MUSIC—AN INTRODUCTION. By D. P. Mukherji. *Published by Kutub Publishers. 242, Shukrawar, Poona 2. Pp. 67. Price Rs. 5.*

Music, in India, is practised not only as an art but also as a form of worship through which one communes with the Divinity. There are instances of mystics attaining the highest spiritual realization through music, i.e., songs composed and sung by them in praise of their beloved Lord. In order to be able to understand Indian music, one should try to know the spiritual ideas and ideals that govern it.

The writer of the book under review has made a very able attempt in trying to explain the technique and the basic principles of Indian music. The book is written with a view to helping Western musicians to understand and appreciate Indian music and to popularizing the same in foreign countries. We gladly recommend this work to those who are interested in seeking a general knowledge of the outlines of Indian music, vocal and instrumental. The meanings of *raga* and *tala* are well explained with the help of notations and diagrams.

THE HERO IN MAN. By A.E. *Published by International Book House, Ltd., Bombay. Pp. 17. Price 8 As.*

The Irish mystic poet 'A.E.' (George W. Russell) is one of those rare flowers of the Western garden who possessed and emitted the spiritual fragrance of Eastern wisdom. He rightly understood, to a degree, the Vedantic truth of the divinity of man and the oneness of all existence. In this short essay the poet gives expression to his views on the innate greatness of every human soul, though enbodied either as saint or sinner. The highest ideal of Vedanta does not admit of privilege or difference between man and man except in a relative or apparent aspect. Each soul is potentially divine. Every man is full of capabilities, and in each personality, behind the apparent exterior of name and form, the light of heroic nobility and infinite love are latent. 'A.E.' tries to show that when we consider men 'as representing the human spirit and disentangle from the myths their meaning, we shall find that whatever reverence is due to that heroic love which descended from heaven for the redeeming of a lower nature, must be paid to every human being.' To the poet, 'Christ is incarnate in all humanity,' and there is an 'equal beauty,' an 'equal radiance, around Christ as well as the outcast. This may sound blasphemous to dogmatic theologians. But to one who has practised and experienced the 'varieties of religious experience,' the same omniscient, omnipotent Atman exists in one and all. In these pages Poet 'A.E.' touches upon the fundamental spiritual problems of man.

THE RACIAL HISTORY OF INDIA. By Chandra Chakraberty. *Published by Vijaya Krishna Brothers. 81, Vivekananda Road, Calcutta. Pp. 360. Price Rs. 5.*

This is an unusual but informative publication. It contains more than what the title indicates. In his brief prefatory note the author observes that he has compiled this volume with a view to presenting 'the integral components of our racial complex with their historical background.' It is for ethnologists and historians to make a searching analysis of the author's data and conclusions and then offer 'constructive criticism' which he frankly invites. The writer anticipates that 'there may be many controversial points that have here been summarily dealt with' and 'which may not find ready acceptance in many circles.' This is but natural in a work of this kind where the subject is vast and the theories put forth are many and varied. Hence he modestly adds, 'I have simply presented the problems before the scholars for their discussions and some of their solutions I have thought reasonable.'

Mr. Chakraberty is a versatile author and has, to his credit, books on a variety of subjects such as food and health, education, social polity, medicine, hygiene, philosophy, racial and cultural history, and sex. The work under review is divided into thirteen sections under the following topical headings: physiography of Bharatavarsha, wanderings of man, animals of Bharatavarsha, plants of Bharatavarsha, agriculture, metals, the country (in general), peoples, social life of the Aryans, diseases and death, myths, racial components, and some general observations on government, marriage, and religion. The book embodies almost everything concerning men and things in ancient India, and reveals the author's profound erudition and the arduous effort with which he has had to execute the task. There are many unimportant details in which the man in the street may not feel interested. He has advanced fresh

theories about the original home of the Aryans, and the racial types in India and their characteristics, with arguments. On the whole, the book is a useful addition to the store of information already available on the study of life and type in ancient India. It would have been a great help to the readers if the author had adopted a better and more systematic arrangement in the compilation of his work. It is regrettable that the printing and get-up leave much to be desired.

NEWS AND REPORTS

RAMAKRISHNA MISSION BENGAL AND ORISSA CYCLONE RELIEF

1942-44.

In October 1942 a terrific cyclone, accompanied by a high tidal wave, caused unparalleled loss of life and property in the Balasore District of Orissa, and in the Midnapore District and 24-Parganas of Bengal. While the cyclone swept away the standing crops, blew off the roofs, uprooted most of the trees, demolished the huts, and damaged the *pucka* houses, the accompanying flood washed away nearly 75 per cent of the live-stock and some 40,000 human beings. The after-effects of the cyclone were none the less severe, and epidemics like cholera and malaria took as heavy a toll of human lives as the flood.

The news of the catastrophe first reached the Mission Headquarters on the 21st of October 1942, and the first batch of workers was sent on the 24th to inspect the areas and report. Notwithstanding the innumerable initial difficulties such as lack of communication or conveyance, scanty information, and the government ban on publication of the news on account of which no public appeal for funds could be made, the Mission organized relief work in the affected areas through three centres in the sub-divisions of Contai, Tamluk, and Diamond Harbour. The first distribution of doles took place in two of the centres on the 4th of November 1942. The Mission took the charge of six Unions in Contai Sub-division, five Unions in the Tamluk Sub-division, and two Unions in the Diamond Harbour Sub-division. Eight centres were opened in these areas on varying dates. Subsequently two centres were opened in the affected areas of the Balasore District of Orissa.

Gratuitous relief in the shape of regular weekly doles of food-stuffs, such as paddy, rice, and *dal*, was given from these centres, as also clothes, blankets, mats, etc. The total quantities of the main articles distributed through all the centres were roughly: rice 97,845 mds., paddy 27,435 mds., *dal* 4,000 mds., *atta* 900 mds., sago 6 mds., barley 31 mds., milk products 10 mds., cloths 49,000, *Chuddars* 2,400, blankets and quilts 18,300, shirts and frocks 2,300, mats 5,100, and utensils 1,800.

In conducting this relief work, the Mission had to face unprecedented difficulties. The position of supply and transport was extremely difficult owing to war-time restrictions and bombing. Owing to scarcity and rise in the price of food-stuffs, the problem of procurement was beyond any reasonable solution. However, from January 1943, the position in the Midnapore relief area improved when the government generously agreed to give supplies at concession rates. Also, from the last week of March 1943, the government very kindly offered to give the Mission a free supply of the full requirements of food grains and other articles for continuing the relief work, in addition to granting many facilities. Another difficulty the Mission had to encounter was the supply of workers, a large number of whom was required to maintain efficiency and to replace many of those who became ill due to the unhealthy conditions of the relief area.

In order to supply good drinking water and eliminate the sources of putrefaction and infection, the Mission undertook the bailing out and re-excavation of tanks. Hut construction was also taken up for housing the thousands of homeless destitutes. To combat the diseases that appeared in the wake of the cyclone, the Mission started administering homoeopathic medicines from the very beginning. But on the outbreak of epidemics, particularly malaria, two fully equipped allopathic and three homoeopathic medical units were started. The government kindly supplied a major part of the Mission's requirement of quinine. Latterly test relief was organized, in the Midnapore area, in the form of hut construction and tank-bailing work.

The total receipts were Rs. 4,50,195-6-11 and the total expenditure was Rs. 4,49,223-8-2. Besides, goods worth approximately Rs. 19,51,083, at the prevailing prices, were received as donation.

SWAMI VIVEKANANDA'S BIRTHDAY

The Birthday Anniversary of Swami Vivekananda falls on the 24th January, 1946.

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise! Awake! And stop not till the Goal is reached

CONVERSATIONS WITH SWAMI SHIVANANDA

Truth alone triumphs, not falsehood—Sri Ramakrishna won his disciples by his ineffable love—His inquiries about Mahapurushji's family—Mahapurushji's reminiscences of his father and mother—Sri Ramakrishna's eating habits.

(*Place*: Ramakrishna Ashrama, Bombay. *Time*. 18 January 1927)

It was only a few days ago, in compliance with the earnest invitation of the local monks and devotees, that Swami Shivananda came from Madras to the Ramakrishna Ashrama in Bombay. All were delighted to have him among them. Spiritual discussions and devotional singing went on every day; joy and spiritual fervour reigned supreme at the monastery. The Swami had visited Bombay once before, in 1924, when the Ashrama was located in rented quarters. It was the same year that the Swami in the name of Sri Ramakrishna laid the foundation-stone of the Ashrama on the newly acquired grounds. Within a period of three years the construction of the chapel and the quarters for the monks was complete. Mahapurushji was staying in the new Ashrama.

It was the month of January. Winter had set in. Late in the morning when the sun was up, the Swami used to go for a walk toward the ocean beach in the neighbourhood of Juhu. Sometimes he would visit the Shiva temple that the fishermen of the locality had built on the beach. Everybody of the fisherman district, whether young or old, would be immensely happy to see the 'Old Father' and would make much of him. How devoted they were!

This morning Mahapurushji was sitting in his room. A Sanyasi of the Ashrama entered and took a seat after saluting the Swami. Addressing him, the Swami referred to certain institutions and said: 'My boy, it is natural for things of that sort to happen. Only through such experiences can people know what is genuine. Those who seek truth sincerely will surely hold on to it. "Truth alone triumphs, not falsehood!" Truth will be crowned with victory and what is false or counterfeit will be blown away by the wind of truth. Know for certain that those who are sincerely seeking God, the embodiment of Truth, will undoubtedly be led by Him along the right path. They have no reason to be afraid.'

In the course of conversation, while discussing Sri Ramakrishna, one monk asked, 'Maharaj, when you used to visit Sri Ramakrishna, what did you think of him?'

Swami: 'When we visited him, the thought of whether or not he was a divine incarnation never came to our minds. We could not foresee that he would create such a superhuman movement in the whole world. Who could then know that the whole world would become intoxicated with this man only three and one half cubits tall? He loved us very much. It was the attraction of his love because of which we used to go to him. How shall I describe his love? It was ineffable! In childhood we had the experience of parental affection and did not think there could be anything greater. But when we came to the Master and realized his love, we found the affection of our parents to be insignificant and most unworthy. After coming to him we felt that we had arrived home, that all these years before we had been roaming in a strange country. Whenever I came to Sri Ramakrishna, that was my feeling. I do not know how others felt. The Master won me over at the very first meeting.

'One day Sri Ramakrishna said: "Well, so many people come here. I seldom ask any one about his home and family connections, or desire to know anything about these. When I first met you I felt that you belonged here; that I would like to know the particulars of your home, parents, and the like. Can you tell me why? Where is your home and what is your father's name?" In reply I told him that I came from Baraset and that my father's name was Ramakanai Ghosal

'Hearing this, the Master said: "Indeed! You are the son of Ramakanai Ghosal? Now I understand why the Mother aroused in me this desire for information about your home. I know your father very well; he is the attorney to Rani Rasmani's estate. The Rani and her family think highly of your father, and whenever he happens to visit the garden at Dakshineshwar they do everything to make him comfortable, arranging carefully for his residence, meals, servants, and the like. He is certainly a highly developed Sadhaka. Whenever he came here, after having his bath in the Ganges and putting on a red silk garment, he would enter the Mother's temple. He would look like a veritable Bhairava (celestial attendant of Shiva). He was tall, stout, and fair complexioned, and his chest was always red. He meditated long at the Mother's temple. He would have with him a musician who would sit behind him singing many songs symbolically describing the human body and its nerve centres, and also songs about the Mother Kali. Your father would be absorbed in meditation, tears streaming down his cheeks. After meditation, as he left the temple, his face would be flushed with spiritual emotions and nobody dared approach him. I was at the time suffering from an unbearable burning sensation all over my body. After meeting your father, I said: 'Well, you are a devotee of the Mother, and so am I. I also have a little meditation, but can you tell me why I have such a burning sensation all over my body? Look! The burning sensation is so intense that the hairs of my body have been burnt. This burning sensation is sometimes excruciating!' Your father recommended that I wear an amulet bearing the name of my Chosen Deity. Strange as it may seem, with the wearing of this amulet the burning sensation diminished at once. Would you ask your father to come once and see me?"

'In those days I used to live in Calcutta, visiting home occasionally. My father was very much pleased when I told him about Sri Ramakrishna, and he came to see the Master once. On another occasion the Master said: "Your father's spiritual practices were attended with some desire for worldly objects. As a result of his spiritual practices he amassed plenty of wealth and also spent it nobly."'

In connection with his childhood, Mahapurushji said: 'I recall little of the days when I was very young. But I do remember that my father used to support many in his

home. My mother would do the cooking for the family and serve the meals. She was fond of feeding people. In those days my father was in a position to engage cooks and servants, but my mother would not allow that. She used to do almost all the house work herself. She was an ideal woman, very simple in her ways. Seeing her work hard my father would be pained and express sympathy. To that she would say : "To be able to feed people is a great blessing. They are all my children." When I was nine years old my mother passed away. It was her custom to wear a heavy Sari with a wide red border. Other than this, I do not remember much. My uncle used to say that my mother would not ask for anything, not even for her own clothes.

In the course of time, as a result of my frequent visits to the Master, I made up my mind to give up all connection with the world and went to say good-bye to my father. He burst into tears, which began to trickle down his cheeks. We had a chapel. He asked me to salute the deity in the chapel, and then blessed me. "I myself tried hard to renounce the world and to realize Him, but failed Therefore I bless you that you may attain to God !" I repeated this to the Master He was very pleased to hear it and said. "It is very well that it has happened so !"'

Monk : 'In these days parents of this type are very rare. It would be in no sense an exaggeration to say that they are almost non-existent.'

Swami: 'Yes, you are right. My father was of that type because he had undergone some spiritual practice. Although he had a sincere longing to realize God, the embodiment of Truth, he did not succeed in his attempt. Besides, he had acquired a lot of experience of the world. That is why he could let me go so easily.'

Swami Shivananda was having his supper in the evening. In connection with the eating habits of the Master, a monk asked, 'Maharaj, is it true that the Master's hands were so very soft that one day while breaking a *luchi* (thin bread fried in butter) he cut his finger?'

Swami : 'Yes, his hands were very tender. But why speak just of his hands ! His entire body was so. Don't you know there is a kind of *luchi* with a hard crust? It was that kind of *luchi* which cut his finger.'

Some one inquired as to the quantity of food the Master would eat at night. To this Swami Shivananda, pointing to the *luchi* on his plate, replied, 'At night he would perhaps eat one or at most two small *luchis* like this, with a little porridge. Because he could not digest milk by itself they would add water and cook it with cream of wheat, making a sort of pudding. He would take a little of it. In the cupboard there would be sweets made of fresh cheese. When hungry he would eat one or two pieces of them or perhaps half of one piece, giving the rest to others who were there. His ways were like those of a child. It was as if he were a child himself.'

After supper when Swami Shivananda was seated in his room, smoking, a monk asked : 'Maharaj, during the Master's last illness you, Swamiji,[1] and Swami Abhedananda [2] went to Bodh Gaya without letting the Master know anything about it. After your return from that pilgrimage, did the Master say anything to you?'

Swami : 'Yes, of course he said something. Moving a finger in a circle and shaking the thumb, he said : "No spirituality anywhere !" Then pointing to himself, he said : "This time all is here. You may roam wherever you please, but you will not find anything (spirituality) anywhere. Here all the doors are open !"'

[1] Swami Vivekananda.
[2] A disciple of Sri Ramakrishna.

SALVATION

By the Editor

I

Man through the ages has been seeking safety and security from the ills that he finds himself heir to in this world. These attempts begin in the first instance with a search for the means of overcoming external nature. Civilizations have grown up by the efforts of man for survival in this world against the forces that threaten him with extinction—the forces of hunger, disease, unforeseen natural calamities, and enemies both human and non-human. The fear of want, disease, and death has always kept the mind of most men dwelling upon the body which is the visible basis of their existence. By the sweat of their brows they have to toil for the bread that sustains life; or, by sacrificing in war thousands of their own kith and kin they ensure the means of an adequate food supply for the remainder of their own group as against other groups; or they have to guard against the plagues that sometimes wipe out whole nations without warning—plagues that come in the form of epidemic diseases, or natural calamities like earthquakes, floods, and famines.

Two characteristic lines of approach to a solution of man's difficulties in the instinctive fight for self-preservation can be observed in the history of nations; and both these are based on the psychological framework of man who is nothing but the Empirical Self which is the root of the twin forces (that sway men's behaviour) of self-aggrandizement or self-abasement, of self-domination or self submission. Expressed in terms of sex the force of self-domination represents the male, and that of self-submission represents the female. Nations, like individuals, are the products of the application of these two forces in their lives, sometimes following the path of domination, sometimes that of submission, according to the circumstances of time and place.

Expressed in biological terms, the self-dominating type of humanity relies for its survival upon natural and acquired weapons of destruction and a disciplined compactness and cohesion within its ranks. In the sub human level we find this type represented by the lion, the tiger, the wolf, or the eagle. No wonder, therefore, that nations, following the tendency to dominate, choose appropriate symbols of birds or beasts to represent their national character. Thus in the early days of the Roman Republic a handful of hay was borne on a pole; at a later period the eagle became the special standard of the legion, though 'before that time the eagle marched forward foremost with four others —wolves, minotaurs, horses, and bears.' The ancient Persians bore an eagle fixed to a lance and now have the lion on their standard. The German imperial standard had three black eagles. The first and second empires in France had the tricolour with the eagle in it. The British royal standard has lions on it. The United States' President's flag is an eagle on a blue field. Most of the conquering nations had thus on their standards figures of lions or eagles, or other beasts and birds of prey, though sometimes these were combined with emblems representing some patron saint or other, thus showing at the same time the spirit of submission to the divine.

The submissive type in the sub-human biological level is represented by the elephant, the cow, the horse, the goat, and the sheep —in short the herbivorous as opposed to the carnivorous which are by their very nature aggressive and dominant. The peoples of India and China may be said to represent this submissive or gentler type on the human level.

In between these two types we find an infinite number of variations resulting from a combination of the two mental forces making for domination or submission.

II

In religion also we find two broad types of endeavour to gain salvation which seems to be based on this primal 'self-regarding sentiment' as McDougall calls it, though we may better call it the Empirical Self itself, for our purposes. The positive dominating type is represented in religion by the followers of the doctrine of Vedanta which asserts the identity of the Empirical Self with the Universal Self, the identity of the Jivatman with the Paramatman or Brahman. The negative submissive type is represented by the dualists, that is, by all those who posit the existence of a Personal God, and believe that they can gain salvation only through Him or His prophets or incarnations. Among the disciples of Ramakrishna, the dominating type is represented by Swami Vivekananda, the apostle *par excellence* in modern times of the Advaita Vedanta. The submissive type, the type of the Vaishnava or of the true Christian, or true Mohammedan, or any true worshipper of a Personal God, is represented by Saint Durgacharan Nag, who was 'lowlier than the lowliest grass, as patient and forbearing as a tree, without the least trace of desire for honour of any kind for himself and yet willing to give the greatest honour to others,' so that thereby he might serve and glorify the Lord. This is the type that says, 'For His sake I am willing to be rejected and forsaken of men, to be reviled, oppressed, and even to be tortured as a martyr in His name, even as Christ was. In order to bring even one soul into the fold of the *true* worshippers, I am prepared to forgo all personal comforts, to suffer untold misery, to die a thousand deaths if necessary.' In order to obtain *his* God's favour the worshipper is willing to offer any sacrifice, even the sacrifice of his own head. This is the attitude of the masses of men and women, all over the world. Brought up in servitude and the ways of servility, they conceive of a mighty Master in Heaven, a monarch greater than all earthly monarchs, all-powerful, all-knowing, omnipresent. He is the creator of all things and beings. All good things can be obtained only by pleasing Him in some way or other. He can be loved; He loves in return. But He hates and punishes, or withdraws His grace, as any despotic ruler on earth. In short, He is a *human* God, made in the image of man, but conceived as infinitely greater. Truly has it been said, 'We make our own Gods and grovel before them.' But such is the psychological constitution of most of mankind that such Gods are a necessity in their lives. Most of the great prophets and religious teachers were adepts in both these paths towards God-realization or Self-realization. The vast majority of mankind can appreciate more easily the path of submission, of self-surrender; and hence we find the great prevalence of the worship of a personal God conceived in innumerable ways, and given different names by differing groups of men.

But in the non-dualistic Vedanta, we have, in the words of Swami Vivekananda, 'the fairest flower of philosophy and religion that any country in any age has produced, where human thought attains its highest expression and even goes beyond the mystery which seems to be impenetrable.' It is, however, too abstruse, too subtle, far removed from the common conceptions of mankind to become the religion of the masses. Most people are used 'to certain surrounding, and have to overcome a huge mass of ancient superstitions, ancestral superstiton, class superstition, city superstition, country superstition, and, behind all, the vast mass of superstition that is innate in every human being.' It is difficult, without undergoing the necessary preliminary training, for even the most thoughtful who are accustomed to the most abstruse thinking in science and philosophy to properly understand Advaitism.

III

With regard to the nature of salvation Mahatma Gandhi said as follows recently at a prayer gathering of nearly a lakh of people; 'What is meant by emancipation? There may be emancipation after death and eman-

cipation even in this world. I do not admit, and I hope you too will not admit, that we should remain in bondage during our life-time for an uncertain emancipation after death.' Gandhiji also added, 'Besides these two forms of salvation, there is a greater form of salvation. They must not be slaves to anything; they must be free from all desires.' And what are the methods by which this salvation, whether here or hereafter, is to be attained? Satyagraha, non-violence, dependence upon God who is bound to listen to our prayers, whose heart is bound to be melted by our miseries, if only we believe in Him, and are ready to sacrifice all for Him—these are the weapons in the armoury of the self-submissive, gentler type of humanity at its best. Bereft of the material power and knowledge of the world necessary for maintaining a decent existence on this earth against the evils and calamities that individuals and nations are subjected to both by Nature and fellow men of the domineering type, the self-submissive type evolves the method of passive resistance, of infinite Titiksha or bearing, without complaint, without any attempt to hit back, all the miseries that fall to its lot. Mahatma Gandhi has with supreme insight understood that our nation brought up for ages in the traditions of Ahimsa and devotion to God, in the idea that Mukti or salvation in the other world is the only thing that is the highest end of human life, will not, as a whole, take to the methods of violence as the West has done. A nation which has allowed hordes of foreign conquerors to loot it and to kick it for centuries on end so long as they allowed them to pursue their course towards Mukti undisturbed, is not a nation which will change its character acquired through the ages. The 'mild' Hindu cannot change into the 'war-loving' German. With Prahlada as its ideal, the Hindu nation will ever depend on God in its tribulations. The experiences of his own life had shown Mahatma Gandhi that for the physically weak, defenceless, and weaponless downtrodden, and oppressed people of India, the path of Prahlada was the only path to raise them to their manhood and ultimately to a knowledge of their intrinsic strength. So like a true product of the culture in which he was born, he took instinctively to the method of Satyagraha or non-violent manful resistance on a national scale to overcome the evils of the political situation. The Indian masses, accustomed and inured to poverty, suffering, and slavery, yet abhorring to kill or wound even animals and insects, could not be expected to take up voluntarily the path of violence. But the method of non-violent resistance appealed to them. To vindicate their honour and their rights as human beings in the land of their birth, the new method proposed only what they had all along been practising in the hope of getting Mukti in the religious field. They had only to stand up and die like men; fear of hunger, torture, or lesser privations had no terrors for them, as these had been their companions throughout the centuries more or less. If only they stood up to a man and refused to bow down their head to haughty authority, and took the consequences even if it meant death, political salvation was sure to be theirs without the necessity of having to destroy their political enemies with the costly weapons of modern warfare, which were, by the very circumstances of the case, outside the pale of present consideration. No wonder, therefore, that the masses have recognized instinctively in Mahatma Gandhi their natural leader, a leader who has understood wherein lay the points of strength of his following. Swami Vivekananda had also discerned clearly the method through which the masses in India can be approached. He wrote:

> But excuse me if I say that it is sheer ignorance and want of proper understanding to think like that, namely, that our national ideal has been a mistake. First go to other countries and study carefully their manners and conditions with your own eyes—not with others,—and reflect on them with a thoughtful brain, if you have it; then read your own scriptures, your ancient literature, travel throughout India and mark the people of her different parts and their ways and habits with the wide-awake eyes of an intelligent and keen observer—not with a fool's eye,—and you will see as clear as noonday that the nation is still living intact and its life is surely pulsating. You will find there also, that hidden under the ashes of apparent death, the fire of our national life is yet smouldering,

and that the life of this nation is religion, its language religion, and its idea religion; and your politics, society, municipality, plague-prevention work and famine-relief work—all these things will be done as they have been done all along here, viz. only through religion. . . .

IV

Now look at what America, the greatest power on earth now, striding it like a Colossus, and threatening dire death and deadly destruction with the atom bomb to all and sundry who won't submit to the policies of this mighty nation! The people of America had great belief in their own innate strength. The path of self-reliance and self-aggrandizement is the one they have trod. Confident of its own capacity to achieve what it wants by the force of its strong right arm, democratic, free from the shackles of political, economic or religious slavery, this nation is a reminder of the heights to which followers of the path of self-domination at its best could reach. The dominating type, when it relies on mere might for its supremacy, knows in its heart of hearts that the self-submissive type of individual at his best is unconquerable. It pays homage to it unconsciously and instinctively when it sees the latter embodied in a Buddha or a Christ. But still it depends upon itself ultimately. As Cromwell said, 'Trust in God, but keep your powder dry.' Trust or no trust in God, it always keeps its powder dry. President Truman's Christmas Eve speech is very illuminating in this respect. He said:

This is the Christmas that the war-weary world has prayed for through long and awful years. With peace come joy and gladness. In love, which is of the very essence of the message of the Prince of Peace, the world would find a solution for all its ills. I do not believe there is one problem in this country—in the world—today which could not be settled if approached through the teaching of the Sermon on the Mount.

Out of the past we shall gather wisdom and inspiration to chart our future course.

With our enemies vanquished, we must gird ourselves for the work that lies ahead. Peace has its victories, no less hard won than success at arms.

We must not fail or falter. We must strive without ceasing to make real the prophecy of Isaiah—'they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.'

On that day, whether it be far or near, the kingdom of the world shall become the kingdom of God.

Note the quotation from Isaiah in the speech. *'They' shall beat their swords into ploughshares.* This 'they' includes Germany and Japan and all other nations who are likely to be a threat to America, with its mounting store of atom bombs, aeroplanes, and armaments. Nor do England and Russia want to be included in that category. Well might Truman have added this also from Isaiah, 'For, by fire and by his sword will the Lord plead with all flesh;' for is it not by atom bombs, incendiary bombs, bazookas or flame throwers, and all the rest of the hideous accumulation of modern armaments that Truman will endeavour to see that no nation (except America?) shall lift up sword against another nation, nor shall they (excepting America?) learn war any more? If we remember right, it was Einstein who suggested that America should keep the secret of the atom bomb to itself; for he considered it better for the world to have one Colossus only towering over all the rest, as otherwise mankind might be engulfed in a more devastating and barbarous war. Nor need we be alarmed at this development; world forces are tending to the political unification of the whole earth, and it may well be that it will fall to the lot of America to take the lead, if only her statesmen do not become insincere to the ideals of America, and succumb to the baser temptations of greed and lordship that assail any one who possesses overwhelming power.

V

The dominating type of man says, 'I shall be at the head of the whole world, or rot unknown in the forest.' In religion this type seeks complete freedom from all desires and passions and bondages external and internal; it aims at Kaivalya of the Yogi or Nirvana of the Buddhists, the Moksha of the Advaitins. To a person of this type there is no kowtowing to petty gods and goddesses or even God as popularly conceived, and nothing less than the attainment of the highest will satisfy

him. This idea is expressed in the Sanskrit Mantra, Soham, 'I am He.' No intermediaries even are tolerated on the path to the realization of the ideal of Kaivalya, for every middleman will exact his profit. 'He dethrones all the gods that ever existed, or ever will exist in the universe, and places on that throne the Self of man, the Atman, higher than the sun and the moon, higher than the heavens, greater than this great universe itself. No books, no scriptures, no science can ever imagine the glory of the Self that appears as man, the most glorious God that ever was, the only God that ever existed, exists, or ever will exist. I am to worship, therefore, none but my Self. . . . Thus man after his vain search after various gods outside himself completes the circle, and comes back to the point from which he started—the human soul, and he finds that the God whom he was seeking in every brook, in every temple, in churches and heavens, that God, whom he was even imagining as sitting in heaven and ruling the world, is his own Self. I am He, and He is I. 'I and my Father are One.' As the Upanishads say, 'Brahmaveda brahmaiva bhavati'—the knower of Brahman becomes verily Brahman itself. That is salvation according to Advaitism. There is no going to any place after death. For to one who has become one with the Infinite, matter, motion, time, and space have none of the meaning we attach to these concepts.

But religious salvation has a somewhat different meaning to the self-submissive type. Like the prisoner who preferred to go back to his cell when he was given his freedom after twenty years of prison life, this type finds it difficult to conceive that *man* is God in his own right. Nearly ninety-nine per cent of mankind cannot conceive of, and do not desire, perfect freedom. Freedom to possess their individualities albeit with varying degrees of limitation is all they aspire for. So we find there are infinite forms and degrees of salvation for such people.

The one feature that is common to all dualistic or pluralistic conceptions of the world and God is that there is some one or other conceived as a person with or without a definite form and superior to man. This person is generally credited with all powers for doing good and of even doing evil for the sake of his especial worshippers. The family god, the tribal god, the god of the nation, all these are finally transformed into the one God of the universe, the creator, sustainer, and destroyer, omnipotent, omniscient, omnipresent; a virtually transcendent Lord, in spite of his immanence, through whose will the whole world functions. The self submissive type likes to conceive the world of matter and human souls as separate from the Lord and dependent on His mercy or grace. Different religions have, as a result of special historical developments, developed different conceptions about this God, his powers and functions, his special location in space, and how he deals with the universe of matter and men. Each of such conceptions have been useful and comforting to various groups as humanity has developed through the ages. But they outlive their usefulness also and lose their hold on men. As Ramakrishna said, 'The coinage of the East India Company is not legal tender in the reign of Queen Victoria.' We hope on another occasion to deal in more detail with the nature and forms of salvation as conceived by the dualistic religions of the world.

A BACKWARD GLANCE AT PRABUDDHA BHARATA'S FIFTY VOLUMES

By St. Nihal Singh

(Concluded)

From almost the very start, 'V' showed conspicuous perspicacity in making selections from ancient literature. Those he chose often lacked flesh. They were, however, rich in substance.

I particularly recall the 'Lesser Upanishads' that began to appear in the *Prabuddha Bharata* about the time I shifted my journalistic caravan from the United States of America to Britain—1910-11. These were 'lesser' only in the sense that they were not so well known—particularly to non-Indian scholars—as some of the others. The matters discussed in them were, nevertheless, of fundamental importance and the treatment both attractive and convincing.

The prefatory note to the *Paramahamsa Upanishad* displayed, to any one who had the eyes to discern it, the intellectual freedom that characterized 'V.' He would not take his cue from foreign savants: but insisted upon giving them the cue.

'The word Upanishad is formed,' he wrote. of Upa, Ni, Sad, and Kip.[1] It means that which destroys ignorance by revealing the knowledge of the Supreme Spirit and cutting off the bonds of 'Avidya.' Avidya, he affirmed, was the root of all evil. Not only did the Upanishads destroy Avidya, but they actively and directly helped 'us to approach' the Brahman and in time to become absorbed in it.

'Many European scholars,' the editor went on, 'explain the word to mean knowledge derived from sitting at the feet of the preceptor.' This explanation did not indicate the trend, much less the content, of the Upanishads, only how they originated.

I refer to this matter in order to throw a spotlight on 'V's' intellectual approach. In consonance with the Master's spirit—and in accord with his teachings, the editor avoided polemics. He was content to state the case. however it bristled with contention. If it had more aspects than one, he called attention to them all. There his labours were done.

This manner of intellectual approach has appealed to me from my early writing days. It has always been mine.

Virajananda displayed wisdom in extracting gems from current literature as much as from ancient culture. Catholicity of interest, too.

Any one who read, month after month, the section of the magazine he called 'News and Miscellanies,' could not but be impressed with the keenness as well as the breadth of intellectual perceptions. The items—to use the expression in the Shakespearean sense—he published whisked the reader from country to country, continent to continent, one realm of thought and activity to another. I should have liked to have offered some examples: but in view of considerations of space, I can only ask the reader to rely upon my judgement, such as it is.

Of the articles the editor extracted from other periodicals, I must, however, mention one. From the pen of Ella Wheeler Wilcox, it appeared a little after she first came in contact with me, then settled in the United States of America.

A girl born upon a farm in an out-of-the-way corner of that vast country, she had launched her literary craft upon the uncharted, tumultuous ocean of public favour. The very look of it pleased people. They were enchanted particularly by the rhythmic notes that her oars struck as they bravely battled against the waters.

In an astonishingly short time she received

[1] *Prabuddha Bharata*, Vol. XII, No. 129, April 1907, Pp. 64-65.

an invitation from the conductor of a chain of newspapers—William Randolph Hearst—to send him a poem a day. This she did with regularity that constituted a rcord in journalism.

These poems caught the fancy, among lakhs of other readers, of a wealthy manufacturer, Robert M. Wilcox. He sought her out and married her. To the end of his days it was the greatest joy of his life to make life pleasant for his Ella so that her genius could find the freest—the fullest—expression.

About the first thing she told me was that she had been a student of 'your Vivekananda.' He was not exactly my property—at least not mine exclusively. I nevertheless liked her conjugating us two together.

In one of the earliest issues edited by 'V' appeared an article that she wrote under the arrestingly fascinating title: 'What "the Happiest Man in the World" said to me.' It is too long for me even to summarize it here. I, however, quote one passage. It displayed the leonine quality in the Master—the quality that, more than any other, enabled him to conquer the West. It read:

Americans place too high a value on money as a factor in happiness. They need to be taught how small a part riches can play in real happiness. They need to understand that real happiness is attainable only through love of God and humanity. Our fashionable clergymen and well-fed pastors and priests, in opulent and expensive churches, are not teaching the truth. . . .

Vivekananda came to us with a message. 'I do not come to convert you to a new belief,' he said. 'I want you to keep your own belief; I want to make Methodist a better Methodist; the Presbyterian a better Presbyterian; the Unitarian a better Unitarian. I want to teach you to live the truth, to reveal the light within your soul.' He gave the message that strengthened the man of business, that caused the frivolous society woman to pause and think; that gave the artist new aspirations; that imbued the wife and mother, the husband and father, with larger and holier comprehension of duty.[2]

For about four years Virajananda received no small measure of literary support from the Devon-born fellow disciple—Nivedita. She continued to give glimpses of the Master's ways and days, particularly his manner of inducting a student from the West into the heart of Hinduism. In addition to the matter that appeared over or under her signature, she sent, month by month, 'Occasional Notes.' In these she surveyed the inner as well as the outer world, with brevity and brilliance that enraptured her readers in both hemispheres—I among them.

Only when death stilled her heart that almost to the last moment had brimmed with enthusiasm, did these contributions cease. No one, I doubt, was more saddened by her sudden demise than the editor of the *Prabuddha Bharata*.

Of the articles that Virajananda secured for publication there was one to which I must refer, however hurriedly. It was from the pen of an Indian whom I respected for his encyclopaedic knowledge long before he visited me in my London home, in 1911.

Vivekananda's contemporary, Brajendra Nath Seal, gave a picture of the college days that was as valuable as it was attractive. According to him:

. . . He was my senior in age, though I was his senior in the (General Assembly's) College by one year. Undeniably a gifted youth, sociable, free, and unconventional in manners, a brilliant conversationalist, somewhat bitter and caustic, piercing with the shafts of a keen wit the shows and mummeries of the world, sitting in the scorner's chair but hiding the tenderest of hearts under the garb of cynicism, altogether an inspired Bohemian but possessing what the Bohemian lacks, an iron will; somewhat peremptory and absolute, speaking with accents of authority and withal possessing a strange power of the eye which could hold the listeners in thrall.[3]

Brajendra Nath Seal then went on to describe:

. . . the inner man and his struggles—the *stürm und drang* of the soul which expressed itself in his restless and Bohemian wanderings.

It is difficult for me to restrain myself from quoting further. Suffice it for me to remark that he, with that skill which distinguished him as a writer, lecturer, and teacher, showed how this restlessness and the driving force carried his college-mate all over India and beyond India and made him exchange this world for all the worlds and what lay beyond those worlds.

* * *

An idea of the intellectual vigour and industry that distinguished this editor of the

[2] *Prabuddha Bharata*, Vol. XII, Sept. 1907, Pp. 168-69.

[3] *Prabuddha Bharata*, Vol. XVI, No. 174, p. 14.

Prabuddha Bharata can be judged from one fact. In addition to editing the magazine and superintending the activities of the Advaita Ashrama, he cheerfully undertook the work of collating the Master's word and publishing it in a definitive edition. One text was compared with another text and all corruption that had entered through the mistakes of reporters or amanuenses was carefully expunged. Any passage that had been meant for a particular audience or for the moment and therefore was not of permanent value was omitted.

In the early days when Virajananda was, in 'Mother' Sevier's eye, still a novice, there were intellectual wrangles between the two over this editing. 'But here the Swamiji is attacking this—' she would say and name the sect that she felt had been manhandled.

'No,' Virajananda would answer. 'The Master never attacked any faith. To him all faiths were in the nature of paths, all leading towards the Ultimate, some more circuitously than others. This he said again and again in your country and mine—in the East as well as the West.

'Only with the professors and "teachers" of this faith or that was the Swami sometimes inclined to be impatient. He did not like the manner in which the missionaries calling themselves Christian carried on their work of proselytizing here and the men back in America and elsewhere, who traduced him in the most shameless manner.'

'Whatever it be, my son,' she would say, 'whatever it be, this passage must not go into the "Complete Works." If it were permitted, it would hurt feelings—hurt them unnecessarily. Besides it does not seem to be necessary to the exposition of the doctrine that the Swamiji is explaining. No one would notice the omission, were these words left out.'

'Ah!' would remark Virajananda, 'we cannot forget that it is the Master's own living word that we are dealing with. We cannot take liberties with it.'

As a great concession he would sometimes soften a word. Peace would prevail—and joy.

After the "Complete Works" had been edited and printed, Virajananda took in hand the publication of the authoritative biography of the Master. This he did by collating and editing the manuscripts written by the disciples, Eastern and Western.[4] While engaged in this labour, he kept on with the editing of the magazine and the conducting of the Advaita Ashrama, doing considerable teaching as well as superintending its activities.

Only because he was a born organizer and a careful manager of his own time and energy, could he carry on these labours to a successful issue. He managed even to collect the materials, labour, and money to give the magazine and the press a separate home within the Ashrama. He thereby ensured peace for both the inmates of the Advaita Ashrama and the workers attached to the editorial and printing departments of the *Prabuddha Bharata*.

While the will remained undaunted, the flesh proved weak. In the tenth year of his editing the magazine his health broke down and he had to be relieved of his work and given complete rest for a time. No one was sorrier at this turn of events than 'Mother' Sevier, who often told people how this 'boy' of hers had disarmed her misgivings and proved his worth through steady, unwearied, protracted performance. She was proud of him, as were his co-workers of the Order and visitors who happened to see him at work in the elevated aerie that the great Vivekananda had constituted into a sub-station of our dynamic culture.

[4] I regret it has not been possible for me to speak of these disciples. One among them—Frank Alexander—particularly deserved mention. Born and bred in the United States of America, he came out to India while still young, to enter the Ramakrishna Order, and to devote his days to serving his adopted motherland. His intellectual gifts were prized, as were also his enthusiasm and sweet disposition.

SOME ENDURING IDEALS OF WOMANHOOD

By Mrs. Elizabeth Davidson

In the calm mind, Truth reveals Itself.

The crisis through which the world is passing challenges us to analyse and revise the accepted aims and values of modern Western civilization. We have been suddenly awakened by the bloodshed and devastation of war from the complacency of the last sixty years, when the wonders of scientific knowledge and the great expansion of wealth and material comfort became a sufficient goal for our effort. To women, in particular, the full tragedy of this era must reveal itself, with all its flinging away of precious human life for ends confused and blind—for power and wealth, which in themselves can only lead to further conflict. Yet so slavishly are we bound to the activities we are engaged in, that basic and enduring ideals may continue to escape us, and the evils multiply in all their horror. With the decline of religion and the loosening of family ties, sordid and selfish political and economic interests have dominated our thinking, leaving most of us insensible to our acute need for spiritual regeneration, for that individual striving for perfection of character which might bring us to a better way of life and prevent a repetition of the annihilating warfare so recently ended.

Western women, with their much-vaunted advance toward equality of opportunity, are perhaps most confused by the changed status which they themselves so passionately sought. Human relationships have been elbowed out by economic relationships, until tender and idealistic contacts between men and women are being threatened by the machinery of the business world. In place of protection and dignity within the home, and the clear purpose of maintaining peace and harmony among members of the family, the minds and muscles of the women of today are being taxed in feverish competition with their husbands, brothers, friends, and fathers. In the process of obliterating the handicaps women faced in former times, have vanished also the treasures of their special contributions to society.

Against this background of chaos in modern aspiration, there stands out before us the great and gentle personality of Sri Sarada Devi, an Indian woman, known lovingly as the 'Holy Mother,' whose influence may well turn our minds to those more permanent values which have hitherto lifted women above the noise and battle of the world, both at home and in devoted service to their community. To discuss the life and personality of Sri Sarada Devi, we must first attempt to understand something of the difference between the environment that nurtured her special gifts and our present Western civilization.

India has maintained an unbroken cultural tradition for thousands of years; a cultural tradition that has registered both rise and fall, but never lost its essential qualities. The emphasis at all times has been on things of the spirit, as being more fundamental and enduring than those of worldly enjoyment. It never became an inhibited or barren way of life, for India has tasted lavishly of nature's wealth and variety. But in the very complexity of her abundance, a central theme of austere simplicity as exemplified in the life of the Brahmin, and of renunciation as practised by the all-renouncing monk, has been evolved and treasured—a keynote to guide the human mind and heart through the maze of experience and suffering which constitute the life of the world. Thus while the West has chosen the way of comfort rather than that of dedication, power rather than peace, Indian tradition clings to the precious virtues associated in all cultures with religion. The virtues of Hinduism are almost identical with those found in Christian and Platonic

ideologies—virtues which still attract us in the midst of our confused actions; for they are the best in our heritage also, and though neglected, have not yet been obliterated. But in India the virtues embodied in the religious life are still accepted as basic to human progress.

The goal of Hindu society is spiritual; for centuries society has been organized to hasten the spiritual evolution of its members. All actions have been evaluated in their relationship to religious principles Although wars were fought within the natural boundaries of India, the predatory wars that fill the pages of Western history books have never been tolerated by Indian leaders. The caste system, the inability of widows to remarry, and other characteristic features of Indian society, were parts of spiritual discipline. Consciously and consistently, the Hindus have marked out for themselves an approach to life that helps them reach the heights of religious experience. And the essence of their religious ideal, as taught in the Vedas, is freedom: freedom from the bondage of the mind and the senses, without which no abiding peace is possible. Against the Western ideal of dynamic self-expression in the material world stands the Indian ideal of dynamic renunciation of unworthy cravings—the willingness to sacrifice the smaller for the greater end. And to them the greater end is precisely the emancipation of spirit from matter. Discrimination and renunciation are the methods to attain emancipation. The disciplines leading to freedom have always been varied, suited to differences of temperament, environment, and time; but the objective is constant.

The ancient Indian epics of the *Mahabharata* and *Ramayana*, and other classical tales replete with stories of self-sacrifice, continue as of old to exert a beneficial influence on the minds of boys and girls throughout India. The very fact that literacy is limited has helped to preserve the ideals of the epic literature in the life of the village, where morals and emotions have remained stable and society highly conservative. In such a society family traditions have been carefully maintained, and the continuous stream of religious pursuit still produces examples of saintliness as a living force.

When Swami Vivekananda, the eloquent Hindu patriot and apostle, came to America to attend the Parliament of Religions held in Chicago in 1893, he brought with him the spiritual treasure of modern India as well as that of the ancient Vedas. He brought not only his own deep experience, but also the remarkable personalities of his God-inspired teachers, Sri Ramakrishna and his wife, Sri Sarada Devi, who, in her marriage to Sri Ramakrishna, had dedicated herself to the spiritual life without any trace of worldly desire. If Sri Ramakrishna's unique realization of God's immediacy and universality has rekindled in many Western hearts a living faith in the divinity permeating the universe as Intelligence and Consciousness, it is to Sri Sarada Devi that we must turn to find in our daily life the prerequisites for spiritual experience.

Sri Sarada Devi was born in 1853 in Jayarambati, a rural village of Bengal, where she was brought up with loving care by her parents. The villagers respected and admired the Mukherji family in spite of their poverty, for they were Brahmins and adhered to the high traditions of their caste, leading a life of piety and self-control, and sharing without stint whatever they had with those whose need was greater than their own. From her earliest childhood, Sarada devoted herself to the service of her parents and the care of her brothers, finding joy in the religious ideals and duties of her home. Unselfishness and simplicity, truthfulness and purity, combined with the innate dignity that characterized her later years, were the spontaneous expressions of her deep spiritual nature.

When the little girl had reached the age of five, her parents agreed to her marriage to Sri Ramakrishna, who at that time was a young priest of twenty-three, employed in a temple near Calcutta. Sri Ramakrishna had been visiting his native village of Kamar-

pukur, not many miles from Jayarambati, when the marriage was arranged by his mother and elder brother. For the four previous years, while serving the goddess Kali at Dakshineswar, he had passed through a veritable storm of spiritual yearning and ecstasy, which left him indifferent to all worldly matters. His mother hoped to divert his mind from over-zealous devotion to God by laying upon him the new responsibility of caring for the little bride. But their marriage was not to be consummated on the ordinary physical level, binding them to house and property, to passion and selfishness. For them, marriage was to be a path of greater spiritual unfoldment, of all-inclusive love and understanding. Sri Ramakrishna returned to the quest of his Divine Mother Kali; and while Sarada Devi remained with her parents, growing into womanhood, he passed through twelve long years of religious practice and realization, until he attained the exalted and ineffable Bliss of God, the highest and most universal spiritual consciousness.

At the culmination of Sri Ramakrishna's search for God, Sarada Devi came to Dakshineswar, in 1872, eager to serve her husband and to learn from him the high ideals for which he stood. And he accepted his duty toward his eighteen-year-old wife wholeheartedly, giving her careful and loving instruction in the minutest details of her daily life as well as in the loftiest realizations of the spirit. During her first visit to Dakshineswar, Sarada Devi lived for a time in the same room with her husband; but his mind was so intensely absorbed in God that she spent many a sleepless night watching him as he remained motionless in spiritual ecstasy, or listening to him talk on the most abstruse subjects. Finally it was decided that she should sleep with Sri Ramakrishna's mother in a small building close by, the upper storey of which was used morning and evening by the temple musicians.

Though she occasionally visited her parental home, Sarada Devi spent most of the next thirteen years at the temple garden with Sri Ramakrishna. At this time the spiritual inclinations of her childhood, strengthened by hours of meditation, developed into mature inner illumination, into unselfish love and wisdom. Day after day she would watch, from the seclusion of her tiny room, the ecstatic moods of her God-intoxicated husband as he gave instructions to his disciples. And at night time, after their departure, she would bring him the meal that she had lovingly prepared for him in the same small room in which she slept. Thus, under the greatest difficulties and with surpassing modesty and self-forgetfulness, the Holy Mother, as she came to be called, served her husband, finding in this very service her highest blessing. In later years she would often speak of her joy in Sri Ramakrishna's company, saying: 'I then felt as if a pitcher of bliss was kept in my heart.' 'I was married to a husband who . . . not even once spoke an unkind word to me or wounded my feelings.' And of her Sri Ramakrishna said: 'She is the incarnation of Saraswati (the goddess of Wisdom). She is born to bestow knowledge on others.'

The Holy Mother became the recipient of the fullest measure of Sri Ramakrishna's realizations. So complete was her devotion that no trace of ego remained in her; thus in the simple performance of her duties, and in her eager response to Sri Ramakrishna's guidance, the inner world unfolded its vistas of Infinity, Universality, and Eternity before her. And Sri Ramakrishna, who had long before this attained the heights of non-dualistic Vedanta, found in his wife the manifestation of the same divinity and motherhood which he had first discovered in his impassioned worship of the mother-goddess, Kali.

In the fall of 1885, Sri Ramakrishna's health suddenly broke down. The doctors declared that he was suffering from cancer of the throat. The ailment aggravated on account of his ceaseless conversation and ecstasy, and he was advised to live nearer Calcutta for more efficient medical treatment. His young disciples undertook the arduous task of nursing their beloved Master through

the ten long months of illness and pain that awaited him. The Holy Mother followed Sri Ramakrishna, first to the small house at Syampukur, and later to the Cossipore garden-house. Her new quarters were even more cramped than those at Dakshineswar; nevertheless she devoted herself cheerfully and unobtrusively to cooking for the entire household, as well as to preparing the patient's special diet, herself finding little time for sleep or rest. Toward the end, at Cossipore, the Master instructed his disciples more intensively than ever in the essentials of God-realization, universal love, renunciation, and service. At this time was laid the foundation of the monastic Order of Ramakrishna which was to perpetuate his message, and whose members were soon to turn to the Holy Mother for guidance and encouragement. The shock of Sri Ramakrishna's final passing impressed upon her anew the transitoriness of life, and made her take refuge in the sanctuary of her heart, where alone she could find, enshrined for all time, the spiritual presence of the Master.

That the Holy Mother had rare insight into the special qualities of Sri Ramakrishna's spiritual experiences may be gathered both from her personal influence on his devotees and from her words. One day, in later years, a disciple said to her: 'Mother, what a unique thing our Master gave the world! He has established the harmony of all religions.' To this the Holy Mother replied: 'My child, what you say about the harmony of religions is true. But it never seemed to me that he practised the different religions with any definite motive of preaching the harmony of religions. Day and night he remained overwhelmed with the ecstatic thought of God. He enjoyed the sport of the Divine by practising spiritual disciplines, following the paths of the Vaishnavas, Christians, Mussalmans, and the rest. But it seems to me, my child, that the special feature of the Master's life is his renunciation. Has any one ever seen such natural renunciation?' As she said to another, renunciation was his ornament; for Sri Ramakrishna had completely discarded from his mind all such limited perceptions as sex, caste, creed, wealth, honour, and egoism. And in place of the narrow consciousness of the ordinary man, he had gained, through renunciation, consciousness of the whole universe, sympathy and understanding for all phases of human growth.

After several years of pilgrimage and intense prayer, the Holy Mother assumed the new duties that awaited her. With the responsiveness of her motherly heart, she took upon herself the special task of bringing up a baby niece, the daughter of an almost insane sister-in-law. The child was sickly, rebellious, and moody; but the Holy Mother's patience knew no limit. In place of expressing annoyance during many trying situations, her sweetness and gentleness remained unshaken by the child's demands.

The young disciples of Sri Ramakrishna had established their monastery on the Ganges, near Calcutta. Though the Holy Mother had spent all her life in the greatest seclusion, she permitted the young monks and aspirants for the spiritual life to come to her unhindered, with their eager questioning, and yearning for guidance. Without any trace of embarrassment, she would direct them in simple, homely conversations to follow disciplines suited to their various needs. She would often cook for them herself, and showed the greatest joy in feeding those who came from distant places to consult her. Her influence on all who met her was tremendous; for goodness and purity were spontaneous and natural to her, as was her constant awareness of God's presence. With even the humblest seeker after Truth, she would share these gifts of the spirit by a mere word or glance.

Sarada Devi's personality represents womanhood at its highest. In her warm and human simplicity can be found the corrective for our confused and maladjusted thinking. From childhood, her soul searched humbly for the highest experiences—for love of God, who, when worshipped with devotion in either His personal or impersonal aspect,

represents the totality of human virtue and blessedness, and infinitely more than these. Completely free from desire for physical enjoyment and excitement, from attachment to material possessions, power or praise, the Holy Mother retained the poise and dignity of inner certitude, accepting the duties that fell to her lot as the materials for her own spiritual unfoldment. No difficulties were too great for her, nothing could cloud her understanding; for her calmness was that of love and detachment—love for her ideals, for Sri Ramakrishna, for humanity—and detachment from selfish preoccupations, from any desire for worldly pleasure. Happiness and peace came to her from within, from the pure enlightenment of her heart and mind.

It may at first appear as though the example of Sri Ramakrishna and Sarada Devi is too far above the usual relationship of man and woman to influence us directly. But this is not the case. The absurdity of selfishness, competition, jealousy, and anger, so common to modern life, becomes clear to us when contrasted with the higher motives impelling these great souls. Our attention in the West is primarily focused on things of the senses, on the tangible material aspects of life. Hence women spend much time making themselves physically attractive, a level at which it is easy to gain applause. Nor is there any lack of desire among women to share the special intellectual predilections of their friends and husbands. But there is almost a total unawareness today, among men and women alike, of the power and charm of a cultivated spiritual womanhood. And that this spiritual culture is possible in the simple setting of home and family the life of the Holy Mother abundantly proves.

The solution of most problems cannot be found until an effort is made to rise above them to a new point of view. The companionship of Sri Ramakrishna and the Holy Mother as a revelation of the highest relationship between man and woman has a profound bearing on the limited ideals of our generation and culture. We, too, in the West, may look back to a St. Francis and St. Claire as wondrous figures in history; but the memory of their spiritual comradeship has been forgotten, along with many other noble traditions of the past, in the too hasty and sceptical modern approach to life. At best we can refer to comradeship on the level of intellect, to a Pierre and an Eve Curie, and to numbers of men and women who trudge together the roads of scientific research, of artistic or literary creativity. But theirs can hardly be compared with the radiance of spirit reflected in the lives of Sri Ramakrishna and the Holy Mother.

Perhaps the ultimate bane of our times lies in the endless criticism we direct at all things outside ourselves, as well as in emphasizing conflicts of interest everywhere. Here, too, Sarada Devi has a message for us. On the day of her death in her sixty-seventh year, as life was fast ebbing away, she gazed tenderly at a young disciple and spoke her last recorded words: 'But let me tell you one thing—if you want peace of mind, do not find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, my child; this whole world is your very own!'

Rama and Sita are the ideals of the Indian nation. All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted. the all-suffering! When you study these characters, you can at once find out how different is the ideal in India from that of the West. Sita is the name in India for everything that is good, pure and holy; everything that in woman we call womanly. She is the very type of the true Indian woman, for, all the Indian ideals of a perfected woman have grown out of that one life of Sita; and here she stands these thousands of years, commanding the worship of every man, woman and child, throughout the length and breath of the land of Aryavarta.

—Swami Vivekananda

FOUNDATIONS OF VEDIC HENOTHEISM--THE CULT OF THE ONE IN MANY

By Abinash Chandra Bose, M.A., Ph.D.

The Aesthetic Factor

In the Vedas each vision of the Divinity carries an aesthetic value : for it is a vision of beauty and splendour. As a religious attitude it is what the Bhagavad Gita calls 'Vibhuti Yogo'—the path of splendour. The typical form of the splendour is light (Jyoti, Bhargas) and in the more abstract sense, glory (Mahiman), greatness (Mahas) as well as loveliness (Sri), beauty (Vapus), wonder (Shravas, etc. According to this outlook, the Divinity is Deva, 'the shining one' or 'the glorious one.' Thus the conception of Divinity becomes primarily a generic idea, and secondarily the idea of an individual deity. Hence there is no essential contradiction in identifying one specific deity with another, so long as the generic idea remains constant.

The Ethical Factor

The Vedic deity embodies the ethical value as much as the aesthetic. There are two basic terms in the Vedas indicating their ethical value—Satya (truth) and Rita (eternal order, discipline of eternal law, goodness). It may be said that there can be no god or goddess in the Vedas who does not represent the conceptions of Satya (truth) and Rita (eternal order).

God is Satya Dharman, 'one for whom truth is the law of Being,' Satya Sava, 'one for whom truth is the source of power,' Satyasya Sunu, 'son of truth,' and so on ; and finally He is 'the truth'—Satyam or in the metaphysical sense, Sat, reality. Similarly God is Ritavan, upholder of eternal order, and goddess Ritavari, protectress of eternal law, and a deity is, in the abstract, Ritam—eternal order, truth.

This takes theism to some fundamentals which can be contemplated as ends in themselves without reference to a Divinity. Hence Vedic theism is based on an elementary moral standard which, as in the case of Buddhism, may be upheld in a non-theistic way too. So in India it is not the atheist who is really objectionable, but the person who repudiates moral law (Dharma). The earth, according to the Vedas, is upheld not by the will of a God, but by truth (Satya)[1] of which God is the supreme exponent. Similarly the Veda says that God reveals Himself through Rita (order, truth).[2]

God is supreme because He represents not only the beauty and splendour of Nature but also all virtue, all goodness, all nobility in man and woman at its highest. (This is another form of Vibhuti Yoga). So, in the Vedic prayers, there are descriptive terms for the Divinity which are in the superlative form, though the deities named are different. Thus, whether in one name or another, the Divinity in the Vedas has been spoken of as the supreme poet (Kavitama), the supreme hero (Viratama), as the supremely beneficent (Shantama), etc. ; similarly as the supreme father (Pitritama), the supreme mother (Matritama), and so on. Now, to an intellectual man, the superlative can imply only one individual ; hence when two deities are described by the same superlative, the implication is that they are the same. For example, when Agni and Brahmanaspati are both spoken of as Vipratama, the supreme sage, then, as the superlative adjective indicates one person, so Agni and Brahmanaspati are one divine Being, by implication.

The Metaphysical Factor : One Essence

The Oneness of the Divine, implied through the psychological and ethical factors,

[1] *Rig Veda*, X. 85.1.
[2] *ibid.* VIII. 100. 4.

is also presented in the Veda as a definite metaphysical proposition. It is clearly stated that 'the One Being the sages contemplate in many ways'—Ekam shantam bahudha kalpayanti (*Rig Veda*, X. 114.5). Sometimes it is said that all gods are one in Indra (e.g., *Rig Veda*, III. 54.17) or in Agni (*Rig Veda*, II. 1); and sometimes one God is described as All-God (Vishva Deva). The following well-known verse sets down the henotheistic principle in clear language:

> They speak of Indra, Mitra, Varuna, Agni; and there are the divine Suparna and Garutmat. The One Being the wise call by many names (Ekam sad vipra bahudha vadanti) as Agni, Yama, Matarishvan. (*Rig Veda*, I. 164.46).

But here, as a close observation will show, the conception of the Divine becomes metaphysical, because the Divinity is spoken of in the neuter as One Being (Ekam sat). This method is not casual; it has been frequently used in the Vedas and is, in fact, the metaphysical foundation of Vedic theism. The idea does not occur only in the first and tenth cycles of the *Rig Veda* (supposed to be later) but elsewhere too. The following occurs in *Rig Veda*, III. 54.8. 'One All (Vishvam ekam) is Lord of the moving and the steady, of what walks, what flies—this multiform creation.' Here 'all' is in the neuter. In the 'Creation Hymn' it is said that 'the One breathed, airless by self-impulse' (*Rig Veda*, X. 129.2), in which the same term, One (Ekam), in the neuter, occurs.

Here we come to a doctrine not of oneness of the type of being called God who lives in a particular place, but of one divine substance understood metaphysically, which pervades all. That this metaphysical description in the neuter singular and the poetical description in masculine and feminine, in dual and plural, do not contradict each other is clearly indicated in the Vedas. Hence this Vedic theism is not even simple henotheism but something far more subtle and abstruse—far more sophisticated than any primitive idea or even modern civilized notion has been. For example, in a verse in the *Yajur Veda*, in which Tad (That) implies the divine Being, it is said:

> Agni is That, Aditya is That, Vayu is That, Chandrama is That, Light is That, Brahman is That. Apah (waters) are Those, Prajapati is He. (32.1).

Here not only is 'That' predicated to masculine deities like Agni, Aditya, and so on, but to Apah, the deity in plural, too. And 'That' is made synonymous with 'Those' and 'He'. In other words it is indicated that 'That,' 'Those,' and 'He' are the same. One of the Upanishads tries to improve the grammar by reading 'Apas (waters) are That, Prajapati is That' (*Shveta. Up.* VIII. 27).

In another Yajur Veda verse (32.8) the Divinity is spoken of in the neuter as Tat sat (That Being) in the first line, and as the Lord (Vibhu) in the masculine in the second. Here is the Advaitic theism of the Vedas. The unity of God does not mean that there is only one individual in the species called God, but that the Divinity is supreme and all-pervading and all reality becomes unified in Him. Yatra vishvam bhavatyekanidam—'In whom all find one nest' (*Yajur Veda*, 32.8). This Advaita includes monotheism in the simple philosophical sense; as for example, the *Sama Veda* says—

> Come, ye all, with your spiritual might (Ojas), together to the Lord of glory (Div), the only One, who, indeed, is the Guest of men; He is the first; to Him who desires us, all pathways turn: He is in truth, the only One. (*Sama Veda*, 372).

The *Atharva Veda* (XIII) puts the idea arithmetically.

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But the idea takes a more comprehensive turn with what follows—

> He is the One, the One alone,
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Here philosophical monotheism develops into henotheism. Monotheism understands One God; One ruling over all; but beyond it lies the conception of henotheism—of the One in many, and the many in the One: this is Vedic Advaita.

Philosophers, by the application of logic, may try to reduce the proposition to simple monism—that the One is real and the many

unreal; but the Vedic Advaita is much more than monism; it lies beyond the logic of monism. It takes its stand on a mystical experience in which the One is real and the many too are real; and the many find their unity in the One.

Those who accept mysticism can alone penetrate into the conception of the One in the many—as in the following:

Aditi is the sky, Aditi the mid-region,
Aditi the mother, the father, the son,
Aditi all deities, the five-classed men,
Aditi is all that is born, all that will be born.
(*Rig Veda*, I. 89.10).

Here is a conception that goes beyond time and space. In the following the logical sense of quantity is superseded:

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The all-pervasiveness of the One is poetically conceived not only in the cosmic world but also in the world of man. The following is addressed to Brahman, the neuter term for the Divinity:

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The Veda has not, to any the least extent, ignored the individual vision of the Divine—whether in the masculine or the feminine or the neuter; whether in the singular, the dual, or the plural. Hence it has maintained the poetry of particular experiences. Agni is the One existence—Ekam—but he is contemplated in the masculine; so Ushas, though one (Ekam), is contemplated in the feminine as in the following:

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The Ritualistic Factor: One Single Rite

The Vedic ritual (Yajna) is in keeping with its henotheistic character. Unlike the polytheistic or fetishistic ritual, it is one uniform ceremonial without reference to the deity worshipped. Whatever the deity worshipped, the ritual is the same. The same oblation or libation is offered, though, in the accompanying prayer, one or many gods may be mentioned.

One important difference from the ritualistic point of view between Vedic henotheism and polytheism is this: that henotheism has made poetry and music alone its media of expression;[3] whereas, polytheism has used plastic arts including sculpture. Sculpture so thoroughly particularizes a deity that the logical anomaly of identifying one deity with another becomes a formidable difficulty here. For example, the masculine Agni and Surya and the feminine Ushas are spoken of as Ekam—One, in the neuter. In visual arts such identification cannot be effected. Hence Vedic henotheism, inasmuch as it substitutes one deity for another and identifies all deities with One essence (in the neuter gender) cannot possibly fix the deities into definite plastic forms.

Vedic deities are visions, but formless. They have received embodiment only in the poetry of the Vedas. When we read of Ushas—'the daughter of the sky,' 'like the bride decked by her mother,' the last thing we should do is to imagine the female figure of a deity concealed somewhere in the sky, who appears on occasions to mortals whom she favours. This is polytheism and this is where Vedic Advaita or henotheism differs from polytheism.[4]

[3] cf. *Rig Veda*, X. 71.11: 'One plies his task by reciting the verses, one sings the sacred hymn in Sakvari measures.'

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THE SOCIAL FACTOR

The social grouping of the Veda is in accordance with its principle of unity in diversity. It recognizes the division of society into four types—the man of knowledge and religion (Brahmin), the man of politics and warfare (Kshatriya), the man of trade and industry (Vaishya), and the working man (Shudra); but it says that all of them are limbs of the Cosmic Being: that they are respectively the mouth, arms, thighs, and feet of Purusha. This means, in philosophical language, that the Shudra, the Vaishya, the Kshatriya, and the Brahmin, though separated by quality and occupation, are the same in spirit. This is another instance of the many in One. It is social Advaita.

Equally interesting is the social application of the principle of Vedic henotheism in respect of members of other religions. The hymn to the earth in the *Atharva Veda* recognizes the variety of men and creeds on the earth: Janam bibhriti bahudha vivachasam nanadharmanam prithvi yathaukasam—'The earth that bears people speaking varied language, with various religious rites (Dharma) according to the places of abode' (*Atharva Veda,* XII. 1.45).

We find the antithesis between Arya and Dasa or Dasyu in the Vedas: but the antithesis is stated as one between enlightenment and ignorance, goodness and wickedness, lawful life and lawlessness. The Veda, unlike Buddhism, preaches open battle against all forces of evil. Indra, the supreme being, is also supreme as a fighter against evil—he is described as Vritrahantama, the supreme among killers of Vritra, the power of darkness. But no question of the 'infidel' is raised by the idea. On the other hand, it is stated that the enemy, whether our kin or a foreigner, should be valiantly opposed (*Rig Veda,* VI. 75.19). The evil-doer from the ranks of the forward-marching people must be eliminated (*Rig Veda,* X 53.9). It is also said that God is the God of Dasa as well as of Arya—Yasyayam vishva arya dasah shevadhipa arih—'Lord God of glory is He to whom both Arya and Dasa belong.' (*Rig Veda,* VIII. 51.1). There is a prayer for the forgiveness of sins against the foreigner (*Rig Veda,* V. 85.7).

The *Atharva Veda* says God is of the foreigner (Videshya) as much as of our own land (Samdeshya) (IV. 16.8).

So the principle of unity in diversity covers all human relations.

There are Mantras which extend this principle to all living beings (Sarvani Bhutani) (*Yajur Veda,* 36.18) till at last we come to a grand conception of universal peace and serenity—the harmony with Nature (Sarvam Shantih) (*Yajur Veda,* 36. 17).

Thus it will be found that Vedic henotheism or Advaitic theism is not a casual creed; it is comprehensive in its application to life. People worshipped deities of their own. Polytheism synthesized them into a pluralistic pantheon in which every deity was recognized as divine, with of course qualitative differences. So Roman polytheism absorbed Greek and Egyptian gods within its religious creed.* Hindu polytheism absorbed different kinds of gods and goddesses of different sects and tribes. But something different and subtler and grander had been done ages before them by Vedic Aryans. *They accepted all the different deities that were worshipped, but synthesized them as manifestations of One Divinity,* so that any one of them could be identified with any other or all the rest. Only a mind of the highest subtlety and accustomed to the mystical apprehension of reality could be conceived to be capable of this. In the following verses (out of many) which occur in the beginning of the second cycle of *Rig Veda,* an ideal of religious synthesis was set up, which only the greatest saints and sages of the world in the long

into 'thousand-handed' was unnecessary; because the *Rig Veda* did not conceive a form.

Similarly, the description of Indra as both father and mother can lead in the case of sculpture to only an artistic freak like 'Ardhanarishvara' which will be repugnant to the Vedic spirit. Similarly the sculptural representation of the Vedic symbol for the ultimate—Suparna—the beautiful-winged (bird)—will destroy its poetry and philosophy and leave in its place mere totemism! Similar will be the case with descriptions of the Divinity as Vrisha—the bull, or Varaha—the boar: terms that indicate nobility and greatness.

after-ages have been able to grasp. The poet worships the deity Agni, but he finds that there are other deities, male and female, like Indra, Varuna, and so on, which other sages have worshipped. He says:

Thou, O Agni! art Indra, the Hero of heroes.
Thou art Vishnu of the mighty stride, adorable.
Thou, O Brahmanaspati, art Brahman who knows power;
Thou, O Sustainer, tendest us with wisdom. (3)
Thou, O Agni, art King Varuna whose laws stand fast;
Thou as Mitra, wonder-worker, art adorable;
Thou art Aryaman, Lord of heroes, encircling all;
O Thou God! Thou liberal Ansha in the synod. (4)
Thou, God Agni, art Aditi to the offerer of oblation;
Thou, Hotra Bharati, art glorified by the song;
For conferring power, Thou art the hundred-wintered Ila;
Thou, Lord of wealth, art Vritra-slayer and Sarasvati. (11)
(*Rig Veda*, II. 1).

Some Orientalists have held the opinion that in the Vedas there is really nothing like henotheism; that is simply polytheism; only, owing to the peculiar primitive mentality of the worshipper, every deity is flattered as the Supreme Deity. But the term henotheism should not imply merely the description of every deity as the Supreme Deity, it must also account for the identification of one deity with another, or of one deity with all the rest as in the above-quoted passage; or of one deity or all deities with the abstract divine essence, in the neuter form. Is there anything like this in polytheism? Can you speak of Apollo as Hermes, or of Hera as Athene, or of Apollo as Zeus, Hermes, Hera, and Athene? Never has polytheism, ancient or modern, spoken in the manner of the Veda, of the One in the Many and the Many in the One.

Henotheism in Post-vedic Ages

The henotheistic cult, though a speciality of the Vedas, is found in later ages too. For example, we find a number of medieval sages in India preaching this idea in their own way: that God is one, though called by different people in different ways. Ordinarily, it is toleration of other people's gods. But the Vedic sage's attitude is not simply one of toleration, but of acceptance; and it is not only the acceptance of another's God with the hospitality of polytheism, but acceptance of all gods imagined by all other sages as identical with one's own—the one Deity without a second.

We read about Sri Ramakrishna that part of his religious experience was the contemplation of the Divinity according to the conception to different sects and religions. Here we find, in our times, a religious phenomenon of the same type as Vedic henotheism: of contemplating the Divine not only in terms of one's own God but of everybody else's God.

Thus henotheism, in its Vedic sense, is not a simple religious theory, but part of a deep spiritual experience.

The working of the henotheistic principle is found in the synthetic part of the Avatar theory: that all Avatars are incarnations of the same deity. The result of this is the resolution of age-long sectarian differences. Rama and Parashurama were Kshatriya and Brahmin heroes in opposition; but in the melting-pot of Avatar theology both are incarnations of Vishnu. Even Buddha, the rebel against Brahminism, became, by this process, an Avatar, and hence the conflict of ages was attempted to be composed not by simple toleration but by acceptance. This is the way—though a popular way—of henotheism or Advaitic theism.

The success of henotheism as a religious cult will depend on the fulfilment of the essential conditions including the principles enumerated above: (1) that the worshipper must bring a pure, prayerful mind; (2) that whatever deity he entertains should be conceived in terms of truth, goodness, and beauty; (3) that the metaphysical basis of unity in diversity should be securely established; (4) that the ritual should be in keeping with the idea of unity; and (5) that the unity should not remain a mere abstract idea but must find a concrete form in terms of social life, both internal and international. Henotheism, therefore, can apply only to highly cultured concepts of religion.

Conclusion

From our examination of the different

religious concepts regarding the Divinity we come to the conclusion that there are different attitudes that one religion could take up in respect of another. One is that of monotheism with its exclusive claim of its God as the only God; then there is the method of accumulation followed by polytheism, in which all types of deities imagined at different times by different people are entertained and fostered and allowed to exercise whatever influence they can on the religious life of the people; and finally there is the method of spiritual synthesis adopted by henotheism, in which there is no mere toleration, no mere hospitality to the other's God, but acceptance of the other's God as one's own and as the One Divinity. This last is logically puzzling, but it has been part of the mystic experience of great sages and saints of all times.

Thus while polytheism is a federation of different grades of theism, monotheism, in its accepted religious sense, carries the imperialistic challenge of one social group against all other groups. But a plurality of monotheisms, by its very logic, creates a situation in which constant conflict is the rule of life. The remedy for this lies in henotheism—the acceptance of one another's God as the One Divinity and trying to perfect the knowledge of That through spiritual effort and mystical experience. This henotheistic or Advaitic theism has worked as a powerful force in the spiritual life of India, though in its comprehensive form it is a special feature of the Vedas.

THE PRESS AND BOOKS IN THE LAND OF SOCIALISM

By Prof. Sudhansu Mookerji, M.A.

Human history bears eloquent testimony to the fact that not infrequently does the transformation of society and civilization follow closely in the wake of cataclysmic upheavals. It is but another way of saying that force is the midwife of the old order pregnant with the new. Thus, for example, the fall of Constantinople in 1453 was followed by the Renaissance when Western Europe burst into unprecedented cultural and artistic activities. The French Revolution of 1789 lighted the undying fire of liberty, fraternity, and equality in the minds of men. The emphasis of the Revolution however was on liberty and that at a time when equality had yet to be achieved. The result was that the Revolution did not usher in the millennium it had promised at the outset. The World War I again gave the signal for the transformation of human society and civilization in a sixth part of our planet —we mean Russia. The dream of human brotherhood dreamt of by Plato, Confucius, Buddha, Jesus, and other 'starry teachers' of hoary antiquity was in the process of becoming a reality.

November 7, 1917, will go down to history as a day marking an epoch in the annals of humanity. The proletariat—the dis-inherited—in Russia captured political power on this day and pledged itself to the emancipation of humanity. The ideal the U.S.S.R. has set before itself is very nicely summarized thus in the words of Mr. J. G. Narang: 'U.S.S.R. stands for a new civilization with new ideals, new values and new principles building up a new man—a man resurrected and rejuvenated.'

The essential pre-requisite for the realisation of this ideal is the fourfold revolution, to wit, economic, political, social, and cultural. It is not proposed, nor is it practicable, to give even a sketchy idea of this revolution, let alone a fuller description, within the compass of one article. The present reviewer

therefore confines himself to a bare outline of some aspects of the cultural revolution in Soviet Russia during the last 27 years.

Bolshevik leaders realized at the outset that socialism must be broad based on cultural foundations. That is why Lenin said that civilization was the first thing necessary to build up socialism. The *sine qua non* of cultural revolution is the liquidation of illiteracy. The All-Russian Central Executive Committee, therefore, took in 1918, the second year of the Socialist Revolution, the resolution of introducing universal elementary education up to the age of 17. Due to civil war and economic crisis in the country it was not possible to give effect to the resolution for 12 years. At last in 1930 Stalin declared that the time was ripe for the introduction of compulsory primary education which would be the first step in the path of cultural revolution. The progress since then has been stupendous and almost incredible. It might be pointed out without going into details that during less than 50 years (1897-1944) the percentage of literacy in Russia has risen from 21'2 to 100. (*Right to Education* by Vladimir Potemkie in the *Modern Review*, August 1944).

The position of the press in any country is an infallible indicator of whether the country is progressive or reactionary in the sphere of culture. Everywhere in the world the press is a close preserve of capitalism and the champion of its rights. To U.S.S.R. belongs the credit of providing the first exception to this rule. Simultaneously with the establishment of the Bolshevik regime in Russia laws were passed whereby the Soviets were given full control over all the presses and the printing and publication of books and newspapers in the country. In this way has been recognized the principle of popular control over one of the principal media of culture in the modern age.

. . . the citizens of the U.S.S.R. are guaranteed by law: (a) freedom of speech; (b) freedom of the press; (c) freedom of assembly, including the holding of mass meetings; (d) freedom of street processions and demonstrations.

These civil rights are ensured by placing at the disposal of the working people and their organizations printing press, stocks of paper, public buildings, the streets, communication facilities and other material requisites for the exercise of these rights.—Article 125 of the Soviet Constitution.

In 1913, i.e., the year immediately preceding the outbreak of World War I, Russia published 859 newspapers in all whereas the number was 8550 in 1939. The daily circulation of newspapers had risen to 47,520,000 copies in 1939 from 2,700,000 in 1913. The number of subscribers of the leading newspapers is beyond the fondest hopes and the boldest conception of us in India. The *Pravda* has a daily circulation of over 2,000,000 copies, the *Izvestia* of over 1,600,000 copies and the *Trud* of over 480,000 copies. The most popular children's paper, *the Pionerskya Pravda,* is patronised by 900,000 subscribers. Can the most widely read daily in India claim even a tenth of the number? No, we fear. The 1880 periodicals of the U.S.S.R. have a total circulation of 250,000,000 copies.

Large factories and industrial establishments have their own newspapers. Some of them are weeklies and some come out every alternate day. Their number was 4604 in 1934. Smaller industrial establishments, collective farms (Kolkhoz), and schools have manuscript or type-written wall newspapers. Each department in larger establishments has its own wall newspaper. There are also many 'travelling' newspapers, 'newspapers on wheels'. During the spring sowing and autumn harvesting miniature printing shops mounted on motor trucks equipped with radio sets are sent to the fields by the leading newspapers. 'News items about Stakhanovite records in the fields, about the results of socialist competition among the tractor brigades and on the amount of work done by the harvester combines, as well as articles on the shortcomings of the work, written by collective farmers themselves, are printed in the paper the very same day, together with foreign and domestic news picked up on the radio.' (*U.S.S.R. Speaks for Itself*, p. 293). *The Red Army and the Red Navy conduct newspapers of their own—the Red Star* and *the Navy*

respectively. Newspapers in 70 different languages were published from Russia in 1939.

The newspapers afford splendid opportunities to budding writers for the development of their faculties and they have been the chief agency that has made possible the emergence of a large class of literators. Printing houses attached to factories and other establishments publish poems, novels, and other literary works by the workers. The literature thus created is the spontaneous expression of the hopes and fears of the toilers and is popular literature in the truest acceptance of the term.

The Soviet press burns incense at the altar of one deity and one deity alone. The deity is Public Service. The Soviet press seeks to make the popular angle of vision wider in a truly scientific manner. Care, however, is taken that this wider vision does not run counter to democratic interests. The Soviet press is impeccable. It has no peer so far as a ceaseless crusade against hypocrisy, falsehood, dishonesty, and misanthropy of any variety is concerned. A medium of expression of progressive thought alone that it is, the Soviet press is more progressive than the press in any other country. State efforts have brought about wonderful development of the press and it has become a doughty champion of popular rights and liberties.

We next pass over to another field of activity of the press, namely publication of books. The introduction of the new politico-economic order ushered in by the great Socialist Revolution of 1917 has afforded opportunity for education, ample leisure, and economic security to the Russian citizen. All these have made his life something worth living. His whole existence is one continuous flow of joy, which manifests itself, among others, in writing books and reading them. During the first Five Years' Plan (1928-33) Russia alone published more books than Germany, Japan, and England together. Love of books has increased so much so that on one occasion one book shop alone in Moscow sold 1,000 copies of Tolstoy's *Resurrection* in a day. Another sold 600 copies of the complete works of Pushkin within three hours. Russia in 1919 published 26,000 books in 80 million copies. Two decades later in 1939, the numbers were 45,000 and 700 million respectively. The works of Pushkin, Tolstoy, Chekov, Tourgenive and Gogol have run into many editions since 1917-18. Literatures of the more than a hundred 'national' languages have not been neglected. The U.S.S.R. today publishes books in 111 languages, the International Book House of Moscow alone doing so in 85 languages. Among the books published are to be found text books, novels, fairy tales, learned and research treatises and translations of the masters, ancient and modern. Einstein as an author is not popular anywhere in the world. The number of his books sold in England can be counted in hundreds whereas during the decade 1927-36, 5500 copies of his books were sold in U.S.S.R. The works of Upton Sinclair, Victor Hugo, Balzac, Darwin, Wells, Heinrich Mann, Gustav Regier have been translated into the different 'national' languages. Publication of literary works has increased sevenfold, of agricultural work about eight fold, works on politics and social sciences seventeenfold and of technical works twenty-sevenfold during the quarter of a century 1913-37.

It is true that the publication of mystic literature is banned. But it is no less true that the publication of anything vulgar or pornographic is not permitted in the land of the Soviets.

A word or two on Ogiz, the Association of State Publishing Houses, may not be out of place here. It is composed of seven central and sixteen regional publishing houses. Ogiz is concerned with those publishing houses whose output is of interest to the whole Soviet Union. Publishing houses which specialize in departmental literature are controlled by the respective people's commissariats. Ogiz controls Kogiz, the largest bookselling institution in the Soviet Union. It has branches in forty-nine regions and Re-

publics of the U.S.S.R. and more than 1,300 bookshops, bookstalls, and literary supply organizations.

Ogiz issued 5355 books and journals with a total circulation of more than 200 million copies from June 22, 1941, to the end of 1943. The output of Soviet publishing houses has actually increased during the war. Thus, for example, the Ogiz central house, which in 1942 issued 670 titles in 48,200,000 copies, issued 780 titles in 61 million copies in 1943.

Forty of the Union Republics, which formerly had no alphabet or in whose language very few books and newspapers were published, have created and developed literatures of their own during the last 27 years. A new vitality has been injected into the languages and literatures of Russia. They throb with a new life today. Long-forgotten classics are being published, read, and criticized anew. The works of the national bards of Azerbaijan, Caucasus, and other regions have enriched the literature of the country and the Russian literature today is one of the richest in the world.

This literature is the mirror of the life of the Demos and, from an ideological point of view, the most progressive in the world. It has enriched and invigorated the world's lore of knowledge. To popularize its own ideology, it has invented and developed a novel weapon, which may be called Socialist Realism.

The literator and the journalist of the land of the Soviets occupy a specially honourable position in society. Only the other day, under the order of the Supreme Soviet of the U.S.S.R. 172 writers have been decorated with high distinctions including the highest in the gift of the State, Order of Lenin and Order of the Red Banner of Labour. Literators like Alexi Tolstoy and Mikhail Sholokhov are members of the Supreme Soviet of the U.S.S.R.

FUNDAMENTALS OF RELIGION

By Mehta Ranjit Mal, B.A., LL.B.

The true object of religion is to promote man's happiness here and hereafter and therefore it has rightly exercised the greatest influence on human affairs.

Humanity owes much of its progress to the labours of its religious leaders e.g., Bhagavan Buddha, Christ, Mohammed, Zoroaster, Confucius, Shankaracharya. There is no doubt that during the last two centuries, religion has gone into the background by reason of the development of the physical sciences which have placed excessive stress on the physical or materialistic side of human personality and created by their discoveries serious doubts as to the correctness and value of the various theories and principles laid down in the principal scriptures of the leading religions.

A very urgent and difficult question that arises for our consideration is whether religion has or has not become a superfluous and useless thing for all practical purposes. In order that we may be able to give a satisfactory answer to this question, we have to find out and fix up our purpose in life and also to study and analyse the nature of human personality. According to old standards, salvation or complete freedom from pain and misery was the goal of human life. According to the present notions of society in general, the sole purpose of human life is to seek and enjoy a pleasant life and for achieving this object, a person must have good health and plenty of money.

Now it is a well-known fact based upon our own observation and experience that human beings share many things with animals

e.g., hunger, thirst, feeling of heat and cold, sexual desire etc. The animals have crude and primitive ways of satisfying their wants and desires while human beings, who are endowed by nature with superior powers and faculties, can satisfy their wants and desires in more refined ways. But so far as satisfaction is concerned, man remains on the level of the animals because thereby he is only nourishing his animal nature or the physical side of his personality which he shares with other creatures. There are two other sides in human personality viz., the intellectual and the spiritual. In this way, a human being consists of body, mind or intellect, and soul or spirit. The intellect stands between the spiritual plane and the physical plane. The natural trend of the intellect is to identify itself with the body and confine itself to its wants and activities but by the right kind of religious training and exercise it can be made to move up gradually towards the spirit and reach a stage of inner illumination. A scientist may well say that he does not believe in the existence of the spirit and does not, therefore, care for it. The weakness of the scientist's position is however clearly demonstrated by the fact that he has admittedly no knowledge of the Ultimate Reality and his outlook on life and his conception of the Universe are vague, hazy, incomplete and unsatisfactory. While he is a well-informed scholar in his own subject, he is lacking in spiritual knowledge and is quite incompetent to offer any guidance for leading human life in consonance with the design (as shown by our special intellectual and moral equipment) for which it has been created. If we confine ourselves to the scientist's view of life with its sole emphasis on our physical nature, we clearly degrade ourselves to the level of the brutes and deprive ourselves altogether of that higher vision of life in which we can elevate ourselves to the level of angels by an awakening of our higher powers and faculties on the basis of a well-regulated religious life.

A glaring example of human brutality and degradation is furnished by the two world wars within a short space of four decades and they must be attributed to the ascendency obtained by the present-day scientific outlook on life over human society. Now let us see how far the scientists can be said to be on safe and sure ground when they directly and indirectly encourage us to treat pleasure as the be-all and end-all of human existence. As already observed above, for seeking and enjoying pleasure, good health and plenty of money are necessary. According to modern notions of culture, a man must increase his wants as far as possible and in order to satisfy them, he must grab as much wealth as possible. This mad race for accumulation of wealth is invariably followed by exploitation and oppression and must inevitably produce its reactions by giving birth to wars and disturbances. Moreover, there are so many causes that produce ill-health and sickness and so many factors that come in the way of accumulation of wealth that the vast majority of human beings suffer from disease and poverty and in spite of the much vaunted achievements of the scientists and the researches of the economists and politicians, general enjoyment of good health and an equitable distribution of wealth remain a distant dream for the major portion of mankind. Moreover, life in this world must come to an end and the fear of death and its actual occurrence are extremely painful matters which must be faced by all human beings. It is only true spiritual knowledge which can eliminate altogether the fear of death.

Having offered some criticism on the scientist's view of life, let us proceed to deal with the view of life as held and laid down by the spiritualists from time immemorial. According to them, the human body is only a vehicle for the soul or spirit and after leaving this body, it continues to exist. The soul is subject to certain weaknesses and limitations but possesses such superb latent powers that it can, if it rightly exerts itself, overcome all weaknesses and limitations and attain to a state of complete freedom from all pain, worry, and change on the negative side, and perfect illumination and permanent blessedness on the positive side. This state is called

by the name of salvation in the religious books. This subject is so vast and intricate that only a glimpse or dim outline can be given here and a person interested in the subject can seek further information from persons advanced in the spiritual line or from books by well-known authors like Swami Ramtirath, Swami Vivekananda, Mrs. Annie Besant, Sir Anand Swaroopji Maharaj of Dayalbagh, Shri Arabindo Ghose, Sir S. Radhakrishnan and others. In this article, the intention of the writer is to give a rough idea of the fundamentals of religion and the above is more or less by way of introduction and explanation.

Human life has two aspects—internal and external—and as religion seeks to provide for both these aspects, it has got two branches —spirituality and morality—in order to deal with them. True religion can be only that which is eternal and universal. If it lacks in any of these factors, it cannot be said to be true. If it is based on true knowledge, then it must be eternal and not subject to variations in its fundamental principles. As human nature is the same more or less throughout the world, its principles must be of universal application. In order to understand and appreciate the scope, history and development of religion, we must recognize the fact that there are certain principles common to all the well-known world religions and as they are based on truth and wisdom they must be taken to be the fundamentals or essentials of religion. As religious teaching has passed through the hands of innumerable persons—some good and wise, others indifferent, and a large majority given to personal aggrandisement, it has got mixed up and been overpowered by a mass of dogmas and rituals, the value of which is dependent upon time, place, and circumstances. On account of ignorance or wrong motives, these dogmas and rituals have been given undue importance and have been placed on the throne of religion which should be occupied only by a body of certain clear and definite principles which are of an eternal nature and universal application and therefore generally acceptable to humanity.

The acute differences which we see in the different systems of religion must also be attributed to the insistence on dogmas, rituals and matters of detail by the present-day religious teachers who are mostly lacking in the true insight of religion. That a truly religious man has no sectarianism, creed or dogmas about him is fully and strongly illustrated by the example of the late His Holiness Shri Shanti Vijayji Maharaj who practised and preached a message of peace and universal love (the same old message given by Bhagavan Buddha, Christ and other exalted teachers of humanity) and was revered by millions of persons belonging to different stations in life and different religions. It was an inspiring lesson to see ruling princes, millionaires, European officers, Parsis and Mohammedans, notables and the poorest of the poor going to His Holiness for taking guidance from him and feeling fully satisfied by his teaching.

The fundamental principles of true religion may be enumerated as under:—

(1) A person must control his wants and desires and practise self-control. All forms of penance, austerity, good manners, modesty, humility, courtesy etc. are covered by this principle.

(2) He must do all that he possibly can to alleviate the sufferings of his fellow creatures and to promote their moral and material welfare. All forms of charity, philanthropy and benevolence are covered by this principle.

(3) He must devote some time to meditation, concentration of mind, self-analysis and practise a state of mind which will gradually lead to a complete cessation of all desires, feelings and passions and will result in perfect peace, tranquillity and indescribable happiness which is quite separate from and independent of all outward circumstances.

The details into which these principles have been and should be worked out must be left to time, place, and circumstances. All forms of really religious activities can be traced directly or indirectly to the fundamental principles mentioned above and as they are common to all religions, the emphasis laid on so-called religious differences, in the matter

of the application of these principles by ignorant and self-seeking persons is not only silly and senseless but also a repudiation of real religion by these so-called religious persons, because the avowed object of religion is to promote peace, harmony and goodwill among human beings. 'Peace on earth. Goodwill towards all men.' This is the message of true religion given to humanity from time to time by illuminated souls.

Let all those who care for their future welfare in this world and also in the next world take this message to heart and practise it to the best of their ability. Those short-sighted people who only care for pleasure which means amusement in most cases must pause and consider. Pleasure is momentary, fickle and fleeting. It is sweet in the beginning but bitter and painful in the extreme in its results. It must be distinguished from happiness which is based upon the solid foundation of a well-regulated and well-disciplined life. But blessedness ultimately leading to salvation is something quite superior to happiness and it can come only after prolonged and persistent practice of the fundamental principles of religion—eternal and universal—briefly referred to above.

Human life is too precious and noble a thing to be spent solely on the pleasures of the flesh in respect of which we stand on the same plane as the brutes. Let us pause, think and act wisely in our own true interests.

THE CONCEPT OF BEAUTY IN RIG-VEDA

By Prof. P. S. Shastri, M.A.

Fine arts strive after the beautiful and reveal it in their own ways. The measure of their excellence and their popularity directly depend upon the degree of their manifestation of beauty. Poetry is the crown of the fine arts, and poetic beauty is the quintessence of all higher values. 'All beauty is in perception or imagination',[1] and the beautiful is 'that which has the characteristic or individual expressiveness for sense perception or imagination, subject to the conditions of general or abstract expressiveness in the same medium'.[2] It is 'above all a creation, a new individual expression in which a new feeling comes to exist',[3] by way of a suggestion.

For Kant, beauty is a matter of feeling. 'In Hegel beauty is the Idea as it shows itself to sense. The Idea as such is the concrete word-process considered as a systematic unity'.[4] The formal principles of symmetry and balance qualify, rather than constitute beauty (I. 184. 96). The best material for art is the divine in the human shape, and the ideal of beauty exhibits calm and serene majesty, beatific enjoyment, and a 'deedless and infinite self repose'.[5] Croce takes art as the expression of impressions. Bosanquet takes this expression aspect simply as feeling expressed for expression's sake';[6] and thus he emphasizes the aspect of feeling in aesthetics. And he defines aesthetic enjoyment as 'Pleasure in the nature of a feeling or presentation, as distinct from pleasure in its momentary or expected stimulation of the organism'.[7] But beauty is Reality, making itself suggested sensuously and mentally.

1. B. Bosanquet, *History of Aesthetic*, p. 3.
2. *Ibid.* p. 5.
3. B. Bosanquet, *Three Lectures on Aesthetic*, p. 109
4. Bosanquet, *History of Aesthetic*, p. 336.
5. F. W. Hegel, *Aesthetic*, I, pp. 237, 388, etc.
6. B. Bosanquet, *Three lectures on Aesthetic*, p. 37.
7. B. Bosanquet, *History of Aesthetic*, p. 7.

Compare the interpretation of Abhinava Gupta on the *Rasa sutra* of Bharata. Abhinava is still better.

While the idealist expounds such a doctrine of beauty, the realist is contented by giving out a very simple thesis. He observes that beauty is the harmonious combination of the parts. The adjustment of the parts to the formal demands of balance, symmetry, and proportion evolves the beautiful. Besides these two schools of thought there are many more critics who have tried to elucidate the allusive concept of beauty. We have to see how far the *Rig-Vedic* theory of beauty is consistent with the modern views.

The last phase of Vedic civilization was the *upanishadic* period. This era was not at all devoid of the conceptions of art and beauty. For instance, Brahman is represented as *sat, chit,* and *ananda,* and *vijnana* and *ananda.* The Real is existence, consciousness, intellect, and bliss. Here the epithet *ananda* is purely a term that can be found only in *aesthetics.* It has no place in the metaphysical phraseology unless philosophy tries to take into cognizance the importance of fine arts.[8]

Going back to the *Rig-Vedic* period we note a systematic conception of poetry and art. Poetry not only demands artistic chiselling of phrase and an artistic finish but it also has a content that is generated and created. Matter and form have an indissoluble union, as has been shown elsewhere from the statements of the Vedic poets.[9] They conceived their works first and foremost as artistic creations, the results of divine inspiration. Herein lies the origin of the later-day *apaurusheyavada* and other allied doctrines. The aim of all art and poetry is delightful transportation. And poetry is the result of an imaginative and perceptual observation and experience of beauty. The Vedic poet beheld beauty in his surroundings, in Nature, which is well represented by the glorious pieces of natural art. Gradually he came to feel that the individual is beautiful. The last stage of his conception of beauty is represented by his acceptance of his own creations (songs) as beautiful. Thus starting from Nature, he realized beauty in poetry, and exalted the poetic beauty to supreme and lofty heights.

Rig-Veda is a collection of songs and hence one has to collect many passages and the observations of the poets in order to pronounce a judgment over their conceptions of beauty. Pischel has examined the terms *Apsas, Peshas* and *Psaras* towards the elucidation of the concept of beauty in *Rig-Veda.*[10] A more systematic account of the same has been given by Oldenberg, later on, in his essay on 'Vedic words for "Beautiful" and "Beauty" and the Vedic sense of the beautiful.'[11] We have to examine all these words. Von Roth interprets *Apsas* by cheek or some other part of the body; Bothlingk by forehead or face; Weber and Grassmann by breast; Ludwig by face, cheek, and in VIII. 45.5, by waist; and Indian tradition by form or *rupa.* This term is applied twice to *ushas*: *usha hasreva nirinite apsah* (I. 124.7), *esa pratichi duhita divo nrin Yosheva bhadra nirinite apsah* (V. 80.6). Taking for granted that *hasra* and *yosha bhadra* mean courtezans, Pischel first gave the idea of 'cheek, forehead, face, countenance' to *apsas.*[12] Here and in *pratittva shavasi vadad giravapso na yodhisat yaste shatrutvam achake* (VIII. 45.5), Sayana gives the meaning of *rupa, darshaniya.* Again we have *dirghapsas* (I. 112.15) as the epithet of a cart, and *sahasrapsas* (IX. 88.7) as that of the sacrifice. Sayana interprets them as *ativistrita rupa,* and *bahurupa.* Moreover, Hillebrandt Ludwig and Benfey interpret *psaras* by food or meat; Roth by favourite dish, enjoyment, or feast; Grassmann by meal, repast, feast, or treat; and Sayana by *paniya, anna, bhakshana,* and the like. We have *devapsarastaman* (IX. 104.5; IX. 105.5), *madhupsarasan* (IV. 33.3.), *supsarastama* (VIII.

8. Dr. C. Kunhan Raja slightly hints at this point in his lectures on Poetic Beauty, January 1943.

9. See *Rig-vedic Theory of Poetry* by the author in the Proceedings of All-Oriental Conference, Benares.

10. *Vedische Studien,* I. pp. 308-318; II. pp. 113-125; III. pp. 195-198.

11. Originally published in Gottingen, 1918. Translation by the author into English appeared in *Rupam* No. 32, Oct. 1927, pp. 98-121.

12. Pischel, *Vedische Studien,* I. p. 310.

26.24), and other compounds. Comparing all these passages, Pischel finally arrives at these conclusions: *supsarastama* means one who has the best beverage; and the other like *madhupsaras* and *devapsaras* fall in this category; it means *rupa* in IV. 74.3, IX. 2.2 and I. 41.7. The idea of object is meant in I.168.9. And since *psaras* means *rupa*, *apsaras* must mean 'formless'. He draws a significant comparison with Yayu who is conceived as beautiful in the text.[13] All these investigations are closely linked up with the *apsarasas*, the celebrated *nymphs* of supreme beauty that largely figure in the later mythology. Yaska offers his own explanations. But to conceive them as formless, as does Pischel, is a little too strange. *Psaras*, of course, means form and beauty. But we have to take *apsarasas* to mean nymphs that transcend the empirical conceptions of beauty.

In the *Naighantuka* we find that *peshas* is read under the names of gold (1.2) and form (III. 7). So Von Roth has assigned the meaning of (I) object, form; (II) artistic figure, ornament, fabric. *Varna*, *vapus*, *rupa*, and *nirnig*—all refer to rupa (II. 114). There are innumerable compounds with *peshas-ashvapeshas, vajapeshas, virapeshas, nripeshas, ritapeshas, vishvapeshas, shuchipeshas, purupeshas, hiranyapeshas, supeshas*, and the like. An examination of all these passages has led Pischel to interpret the terms *peshas* by form, object, colour, throughout the text.[14]

The latter literature uniformly employs *peshas* to denote a sort of decoration. So while *psaras* signifies the object of beauty, *peshas* can be said to refer to the external refinement. *Apsaras* combines these two in a peculiar way and transcends the empirical values; the prefixed particle 'a' denotes a sort of a higher state similar to the one 'a-moral' and 'non-moral' in the transvaluation of the moral values. And beauty in essence is both the significant and the characteristic, having a perfect unity in deversity, where the parts are not visible separately. They acquire a unity. Oldenberg discusses some fourteen terms that occur in the text having a close bearing on the concept of beauty. He observes that *drish* and *shri* refer to that which is pleasing to the view. *Shriyas* rests upon the body (II. 10.1; III. 38.4.; IX. 94.4.). *Bhadra* means bearing happiness, and it represents an object or person whose sight brings gladness or joy. It is a 'pleasing possession'. *Bhand* is closely associated with *bhadra* and means 'to be active as a *bhadra*.' *Charu* stands beside *priya*, and means delightful, lovable. *Bhadra* means that which bestow happiness, while *charu* is that which is pleasing or that which creates a sensation of pleasure. Thus *charu* also refers to the beauty of appearance. *Kalyana* refers to the personal beauty of human or divine beings. *Shubh* gives the idea of self-adornment, finery, and display. It is an external attribute of the being. *Vapush* describes the brilliant, beautiful sights. There is the conception of wonders around this word, as can be seen from its association with *chitra* and *darshata*. *Valgu* denotes the springing or undulating motion in joy, and hence it brings forth the skilful, felicitous movement. *Darshata, rupa*, and *svadu* also refer to the physical perception. *Ranva* denotes the beautiful, something which is filled with well-being, satisfaction or which is connected with it. It can also refer to the subject who experiences this state of mind, or to the feelings aroused by that state of mind. And *vama* describes these things in the attainment of which one rejoices or would wish to rejoice. *Chitra* also belongs to the realm of perception, though there is an inkling of the inner spiritual perception.[15]

Giving this account of the terms denoting beauty, Oldenberg proceeds to examine the concept of beauty in *Rig-Veda*. He finds out that the 'life and beauty of the human form did not as yet appeal to the poets of the

13. Pischel, *Vedische Studien*, III. pp. 195-198.
14. Pischel, *Vedische Studien*, II. pp. 113-125.
15. Oldenberg in *Rupam*, No. 32, Oct. 1927, pp. 98 and 115.

Rig-Veda'.[16] There is here an 'admiring joy in the beauty of nature.' Beauty is given in its grandeur and in utter simplicity. There is 'beauty of force and greatness, of swift motion, of light, of the milder charms of the dawn, of the victorious strength of the rays of the sun and fire'.[17] The poet first saw 'beauty in human form and in the appearance of the gods that resembled human beings'. He saw it again in nature and in 'the works of human skill, above all in poetry, his own production'.[18] There is a 'fondness for rich adornment'. And finally, Oldenberg admits that there is no mention of the word which denotes physical beauty in a manner which cannot be mistaken.[19] Yet the conception of beauty in the *Rig-Vedic* times is not very great, as 'the beautiful is never placed in India on a par with the universal forces'.[20] The prefix *su* in the words *supeshas* and the like, denoted to Oldenberg, 'a very ancient expression of estimation of values, in which there is as yet no distinction between the practical, aesthetic, and moral appreciations.'[21] And finally it turns to be that *Vedic* poets did not have a clear conception of beauty as we have it today. Just as he could not distinguish between an epic or a lyric or a ballad, as Winternitz asserts,[22] similarly his notion of beauty is deeply intertwined with the practical and moral values, which were not distinctly felt. Hence it is more a hazy conception, giving the greatest prominence to the senses. 'The beauty of which the Vedic singer dreamed evidently contained a strong admixture of brilliance, pomp, and ornamentation'. Here possessions and wealth also are included.[23] It is 'an imparting of beauty.'[24]

Before proceeding to examine these contentions, one has to note that the Vedic poet never endowed his deities, save the Maruts, with human frame. He talks of a vision and of an experience and makes us feel it always imaginatively. We cannot visualize the divinity in a human shape; nor do we know what its actual form is. Yet all the while, we feel the divinity. The most common limbs that are referred to are the hands, eyes, cheek, and chin. Prominence is also given to the hair and the dress. It is only Maruts that obtain a picturesque description with all the pompous jewels they have.

Out of fourteen terms examined by Oldenberg and three by Pischel, *shri*, *kalyana*, *vapush*, *chitra*, *darshata*, *rupa*, *psaras*, and *peshas* generally refer to the formal aspect of beauty. *Shubh* and *valgu* also, in a way, explain the same. The other terms and *ranva* have their application to the content and the experience of beauty. *Apsaras* brings forth the idea of perfect beauty which has a sort of magic enchantment, and allusive supernaturalism around it. *Gandharvas* and *apsarasas*, who have a huge following and application later on, have not as yet assumed full splendour here.

The grand scenery presented by a huge mountain, or by a marvellous and unbelievable feature in our own environment thrusts itself upon the individual, whether he wills it or not. Here is a sense of awe and fear, of wonder and astonishment, and of an inexplicable enchanting beauty and fear. In *Rig-Veda* this is expressed to a certain extent by terms like *vapush* and *yaksha*. We read:

'The seven rivers developed Agni; he was white at birth and grew red gradually like mares running to their newly born child; the gods were astonished at his birth.'[25] This phenomenon has a sort of surprise, mingled with feelings that draw us close to it. The picture of Agni's birth and growth is visited by the gods who are happily compared to the mares. Again we read:

'The waters stand firm, but the rivers flow; this secret knowledge is a marvel (*vapuh*); separate from his mother, two support him,

16. *Ibid.* p. 116.
17. *Ibid.* p. 119.
18. *Ibid.* p. 115.
19. *Ibid.* p. 119.
20. *Ibid.* p. 121.
21. *Ibid.* p. 118.
22. *Some Problems of Indian Literature.*
23. *Rupam*, No. 32. Oct. 1927, p. 101.
24. *Ibid.* p. 104.

25. *Rig-Veda*, III. 1.4.

closely united twins.'[26] The waters of the sea do not move, but those of the rivers flow on. The mother of the sun is Aditi, who is invisible. But he is supported by the closely united twins, heaven and earth. The marvel lies hidden in the waters and the sun. The fact that the chariot of the Ashvins is yoked with the mind is a delighting marvel;[27] for it is totally contrary to the experiences of the empirical universe. Their chariot is actually yoked with thought and the poet falls into a note of surprise. In a song to the Maruts we read:

'One swells among mankind for milk, and *Prishnihas* milked her bright udder only once. But the general name of a cow is given to all. And even to the wise this will still be a wonder,[28] Objects of entirely different natures have been given the same names. The cows here give milk often. But Prishnichan gives only when she comes with her children, the Maruts. The poet wonders at this identity in name, but difference in the actual effect. A more enigmatical surprise is in a song to Indra:

'More astonishing than a marvel must this seem to me; when the son duly cares for his parents' line, the wife attracts the husband. With a shout of joy the man's auspicious marriage is performed aright.'[29] The meaning of this passage is uncertain.

Von Roth interprets Yaksha[30] by 'a supernatural being, spectral apparition.' Grassmann gives the idea of 'those who break forth quickly the flood of light,' 'glittering meteor,' and the like. Bergaigne gives 'supernatural apparitions,' Ludwig, after Sayana, 'feast and festival', Deussen 'wondrous thing and prodigy,' and finally, Bloomfield and Oldenberg 'spirit'. Geldner observes that 'in some places Yaksha is something dreaded or detested as sin, and in other places something pleasant to the eyes; it is found in nature[31] and in the breast of men'.[32] And he gives the meanings (I) astonishment, surprise, curiosity; (II) wonder, mystery; (III) wonder, piece of art, magician: (IV) sorcery or witchcraft; (V) enchantment, transformation; (VI) trick, imposture, illusion; (VII) power of working miracles, miraculous cure, healthy magic; (VIII) object of wonder or curiosity; (IX) wonderful creature; (X) festival; (XI) prodigy in nature.[33]

In VII. 61.5 it is something strange that can be perceived (*chitram yaksham*). The sun is called *Yakshasya-dhyaksham* (X. 88.13). He is the over-lord of the supernatural phenomena. Varuna is a *yakshin* (VII. 88.6) and a *mayin* (IV. 48.14). Brihaspati is a *yakshabhrit* (I. 190.4). The Maruts are swift as horses, and deck (*Shubhayanta*) themselves like youths at a festive gathering (*yakshadrishan*) (VII 56.16). From these cases it follows that *Yaksha* has an element of enchanting beauty that is too mysterious and astonishing. Thus the terms *vapus* and *Yaksha* have an attractive implication, though they do not speak of beauty in calm and serene repose.

26. *Rig-Veda,* V. 47.5.
27. *Rig-Veda,* VI. 49.5.
28. *Rig-Veda,* VI. 66.1.
29. *Rig-Veda,* X. 32.3.
30. Geldner, *Vedische Studien,* III. pp. 126-143.
31. *Atharva-Veda,* XI. 6.4.
32. *Vajasaneya Samhita,* 34.2.
33. Geldner, *Vedische Studien,* III. p. 143.

(To be continued)

VIVEKANANDA

By N. N. Kaul

A spark from the celestial, sacred fire,
He added splendour to Manu's ancient race,
From the first blossom to the final hour,
He gathered glory for India's eternal case.
Like a musk-deer he sought unceasingly,
The source of the divine fire within,
Till the Himalaya of spirituality,
Released him from *avidya's* dire sin.
He drew the essence and the chaff did shun,
Like the bee collecting nectar of wisdom;
And with *vivek ananda* the whole world won,
To build arches for spirit's kingdom.
A prince among men, a heavenly swan,
He arose, he conquered, he was gone!

ON SWAMI VIVEKANANDA

By V. Dhurandhar

The Sun shines once on half the world,
The rest then darkness does enfold:
But lo! this wondrous Orb of Light
That rose in Bharat's horizon,
Inspiring all with magic rays,
Illumined East and West at once!

The Meteor fleeting through the blue,
Though lustrous in the firmament,
Assigns behind no kindling spark
Its glorious flashing life to mark:
His astral Light but lingers here
Though gone Himself, refulgent still!

The Rose by charm and perfume reigns
Though brief in breath, its gay domain;
But withered once oblivion veils
The mellow beauty of the past:
This Blossom in the grove of Hind
Immortal fragrance spread behind!

NOTES AND COMMENTS

To Our Readers

In the *Conversations* this month we get, among other inspiring things, a few intimate details about the life and character of Mahapurushji's parents. . . . The story of Swami Virajanandaji's pilotship of the *Prabuddha Bharata* is brought to a close in this month's *A Backward Glance at Prabuddha Bharata's Fifty Volumes.* We regret to announce that this series closes here, as owing to various reasons, the veteran journalist is unable to do further work on this subject at present. We, however, propose to give a short summary of the rest of the history of the *Prabuddha Bharata* in another issue. . . . . The Holy Mother's life and what it means for women in general is brilliantly set forth by Mrs. Elizabeth Davidson in *Some Enduring Ideals of Womanhood.* . . . . Dr. Abinash Chandra Bose in his learned and thoughtful essay, *Foundations of Vedic Henotheism,* sets forth clearly the salient and

characteristic features of Hindu religious thought from even very early Vedic times. He removes many of the misconceptions under which Western students of Oriental thought often labour. . . . . In *The Press and Books in the Land of Socialism,* Prof. Mookerji contributes an informative article on the achievements of the U.S.S.R. in the field of literacy and education. . . . . Prof. P. S. Shastri has contributed a very learned and interesting article in *The Concept of Beauty in Rig-Veda.* He has examined the views of Western scholars on this subject, and has corrected many of the wrong views to which they had been led, because of their imperfect acquaintance with Hindu thought and culture. . . . . Shri Dhurandhar and Shri N. N. Kaul pay their humble homage to the memory of Swami Vivekananda in two small poems. . . . . An additional feature in this section is the *Science Notes,* from the pen of an able and experienced student of the subject ; we intend to continue them every month.

Har Bilas Sarda on Swami Vivekananda

Mr. Har Bilas Sarda, born in Ajmer in June 1867, and whose name is associated with the well-known Child Marriage Bill, met Swami Vivekananda more than once. Even in those early days, when Swami Vivekananda was little known to the world at large, the Swami's magnetic personality, spiritual and intellectual superiority, and love of motherland struck Mr. Sarda as unique and unparalleled. Recapitulating the events of those memorable days, Mr. Sarda writes :

. . . I met Swami Vivekananda four times. The first time I met him was at Mount Abu. It was sometimes in the year 1889 or 1890, in the month of May or June (I do not recollect which), I went to Mount Abu to stay with my friend T. Mukand Singh of Chhalasar, Aligarh District, who was staying at Mount Abu for the hot season. When I reached there, I found Swami Vivekananda staying with T. Mukand Singh. T. Mukand Singh was an Arya Samajist and a follower of Swami Dayananda Saraswati. I stopped with my friend for about ten days and we, Swamiji and I, were together there and talked on various subjects. I was about 21 years old then and was impressed by Swami Vivekananda's personality. He was a most delightful talker and was very well informed. We used to go out for our afternoon walks. After dinner the first day, Swami Vivekananda gave a song at Thakur Sahib's request. He sang in a most melodious tone which gave me a great delight. I was charmed by his songs, and every day I begged him to give one or two songs. His musical voice and his manner have left a lasting impression on me. We sometimes talked about Vedanta, with which I had some acquaintance, . . . Swami Vivekananda's talks on Vedanta greatly interested me. His views on various subjects were most welcome to me, as they were very patriotic. He was full of love of motherland and of Hindu culture. The time I passed in his company was one of the most pleasant times I have passed in my life. His independence of character particularly impressed me.

The next time I met him was at Ajmer. It was probably in the following year. He was my guest, so far as I remember, for two or three days or four : I remember asking him what his name was before he became a Sanyasi. He gave it to me. . . . He left me and went away to Beawar. Mr. Shyamji Krishna Varma, one of the most learned of men I have met, lived in Ajmer in those days, but had gone to Bombay when Swamiji was with me. On his return, I spoke to him about Swami Vivekananda's learning, eloquence, and patriotism, and told him that he had left only two or three days ago and was in Beawar. P. Shyamji Krishna Varma had to go to Beawar the next day and promised to bring Swamiji with him back to Ajmer. The next day he returned to Ajmer with Swami Vivekananda. Swami Vivekananda was his guest for about fourteen or fifteen days and I met him every day at Mr. Shyamji's bungalow. We three used to go out together for our evening walk. I had the happiest time in the company of these two learned men. . . . I remember well that we had most interesting talks with Swami Vivekananda. His eloquence, his nationalistic attitude of mind and pleasant manner greatly impressed and delighted me. Very often I was a listener, when Mr. Shyamji and Swami Vivekananda discussed some Sanskrit literary or philosophic matters. . . .

I met him again for a day or two when Swami Vivekananda came to Ajmer again and was anxious to go to the Chicago World Congress of Religions, and was expecting financial assistance from the Raja of Khetri. I heard after a few days that he had gone to America. I never met him again, but felt very proud when I read in the *Pioneer* that he had made a wonderful impression on all the delegates at Chicago. I little suspected when he was my guest at Ajmer or when he was Mr. Shyamji's guest that he would soon emerge as a world figure. . . . I looked upon him in those days as an extraordinary man, but kept no record of his talks or his eloquent exposition of things. Three things in him which impressed me most were his eloquent manner, his musical voice, and his independent and fearless character.

A Letter from France

Swami Siddheshwarananda of the Ramakrishna Order, who went to France in 1938 for carrying on Vedanta work in that country, writing to a correspondent in India, gives a brief but vivid account of his activities during the years of war. Incidentally one gets a glimpse into the torments and commotion brought on by the savage forces of war. Naturally men and women, disillusioned

by the soul-killing civilization based on violence and exploitation, are now turning to the abiding values of life in ever increasing numbers. The Swami moved from one place to another, keeping in touch with his students through a correspondence course. He delivered weekly lectures attended mostly by university people who appreciated them. In the post-war period the need for the eternal spiritual message of India will be greater than ever before. We give below extracts from the Swami's letter, translated from the original French by the correspondent to whom it was addressed.

. . . The infinite grace of Sri Ramakrishna has kept me at his service during the years of torments and commotion of the savage forces of the war. . . . At Montpellier I gave a series of expositions between 1940 and 1941. . . . With the entry of America into the war, the occupying authorities interdicted the sea-coast to British subjects. I was obliged to leave this town and came to Foix in the Pyrennes with Madame and Monsieur Sauton, the faithful helpers in the work and the ardent devotees of Sri Ramakrishna. From Foix I came every week to Toulouse, and encouraged by the students of the Faculty of Literature and by the Dean himself, I explained in 1942 and 1943 different aspects of Vedanta and the teachings of our Master. . . .

In 1942 November the Germans invaded the so-called unoccupied zone. Foix being in the Spanish frontier, we were chased again. By a veritable miracle we succeeded in finding a home in this small house in the open country. Scarcely installed here, I was menaced with being put in a concentration camp. The blessings of our Master and the constant vigilance of Madame and Monsieur Sauton alone have helped me to avoid this catastrophe. I continued to live here in forced residence. They gave me permission to come to Toulouse to give my lectures at the university. Since our arrival here I have never ceased to receive visits. The people come from all sides and all corners of France. I may tell you that since 1942 I have not been able to take a single day of rest. The volume of correspondence—I had to write all my letters myself in French—and the uninterrupted visits did not permit me to stop work. Because I was living under surveillance I could not go to another place for vacation.

During my absence, the work in Paris progressed admirably. Some devotees took the initiative to group the faithful and make the reunions. Some hundreds are impatiently waiting for the normal resumption of work. Every year they celebrated the anniversary of our Master. Prof. Masson Oursel of the Sorbonne has always been a very good friend, and it was at his place that the anniversaries were celebrated twice. Last year there were more than 500 persons, and it was at the Hall Pleyel that the celebration was held. . . .

After our departure from Paris in 1940, we have made seven changes of residence, and to four of them the occupying authorities constrained us. We were given hardly a few hours to go from one place to another in a neighbouring department. Oh, the worry and sufferings we had to undergo, and all in a state of very precarious health!

I am in very good relations with the Dominicans of Toulouse. They organized in the month of January 1945, a festival 'The Week of United Christians.' Contrary to their habits—for they are very narrow in their opinions—they invited me to participate in their Conference. Accordingly I spoke on the 20th January 1945 on 'What is Christ for the religious Hindu soul.' There were more than 800 persons. Among the audience were found many monks and nuns. The Archbishop, Monsieur Saliège, very old and infirm with paralysis, presided. The audience was very attentive, and by the grace of our Master, I had not the least trouble on the score of language. I spoke extempore for an hour. The sympathy and comprehension of the audience encouraged me. What I explained, what I made them understand from the very beginning, was only the reaction of the Hindus towards Christianity and its Founder, the Christ, and that we had no intention to introduce heresies or to propose modifications in their dogmas. But the Hindus remained definitely Hindus in their theological traditions with a power of assimilation, characteristic of their synthetic culture, the legacy of centuries of spiritual evolution.

Then I spoke of the danger of the methods of missionaries, like that of proselytism which we consider an insult against the dignity of man. I finished the discourse with a description of our festival of Christmas in our monasteries, as also in thousands of families influenced by the message of Sri Ramakrishna, in which we give Jesus the veneration of an Incarnation according to Hindu rituals.

All that produced a profound wave of sympathy and when I finished there was such an applause made by the crowd of people, as also by the monks and nuns and the clergy! A scene like this I had never expected. I strongly felt the presence, among us, of Sri Ramakrishna and the Lord Jesus. It is their presence that, I knew, manifested this enthusiasm. . . . The Archbishop, in spite of his difficulty to speak, said to me, 'I am very, very happy.' Maybe this kind of reunion is the first one that the Catholic Church organized till now. Because, under the august presidency of the Archbishop and in the presence of the clergy, I explained a point of view which was common to us—the only point of contact between us—viz., our love for Christ; all the other points were a criticism, very open but ably presented, of the methods of conversion and the incapacity of European missionaries to understand the culture of India. . . . But the principal note—our love for Jesus and our acceptance of him as an Incarnation—I explained with such ardour and devotion that all the other aspects fell to the background. As a consequence of the success of the Conference, I now receive many invitations to repeat the same subject in other important towns of France. . . .

With travelling easier now, I have been invited to Marseilles by the Philosophical Society of the city, associated with the University of Marseille—Aix. On the 14th April 1945 I spoke on 'The Vedantic method in search of the Real.' There were many people present. In the 'Society of Intellectuals' of Marseilles I lectured on 'Tolerance in the religio-philosophic culture of India,' and I spoke at length on our Master and his realization of the harmony of religions. After the lecture, one Dominican Father asked my permission to speak. He opposed my thesis and said, 'Intolerance is the way, intolerance of all the points of view except those which are propagated by the Catholic Church.' I had great difficulty in quelling the audience which was so much with me. At Marseilles I also spoke to the Anglo-American soldiers in English. On my return, at Nimes

and Montpellier I have given many lectures. Everywhere there was very great enthusiasm and sympathy. The professors of the University of Montpellier have invited me to go there for giving a series of lectures, as at Toulouse, in the Faculty. I am also invited for the same work at Lyons. The Chief of the Department of Oriental Studies at the Sarbonne (University of Paris) has written me a very polite letter. He desires that I deliver in the Faculty of the Institute of Indian Civilization a series of lectures, as at Toulouse, on the philosophy of Vedanta.

The Swami makes mention of the passing away of Monsieur Sauton (referred to above in the earlier part of the letter) who was the chief supporter of the Vedanta work in France, and who, in the words of the Swami, 'lived like a saint.'

Science Notes

More than ever before modern science is deeply concerned with the realities of Existence, though, in the course of her investigations, she may stumble at a terrific weapon like the atomic bomb. Most of the top scientists, Otto Bahn, Meitner Eurico Ferin, Alexander Saachs, and Peter Kapitza, are today pursuing this search, of which Rutherford and Thompson were the pioneers. The disintegration of atom has placed in the hands of man an inexhaustible source of energy, which bids fair to revolutionize world's trade and industry, as well as to explode men's present conception of matter. The power thus let loose is, however, only a by-product, and the real aim is to find out the reality of matter. The reality of matter is the same thing as the reality hidden behind this universe, which is a subject to which religion puts her exclusive claim. Thus religion and science, so far ranged against one another, are now engaged in a common attempt to find the whereof and wherefrom of this universe, an enquiry with which the *Shvetashvatara Upanishad* opens, with this difference that while religion claims to have ended her search long ago and recorded its findings in imperishable records, called scriptures, science yet changes her ground from year to year, which is natural because her goal has not been reached, and the search opens out new avenues as time passes.

There is yet another difference which is necessitated by the diverse methods of approach chosen by science and religion. Science, though engaged in the same pursuit of the reality of matter, tries to reach it through the five senses of man, augmented by physical aids and mechanical instruments. Religion, on the other hand, renounces the world of senses, for she believes that the reality she is out to grapple is not of the nature of matter and must be sought outside of what is material. Her votaries speculate and meditate, trying to mould their inner self in the picture of God who is the embodiment of all that is good and beautiful. They turn from the distractions of the world, creating a mental calm in which alone His glory shines, for as long as the mind is possessed by the things of this world its real nature cannot be seen. This is beautifully expressed in a hymn of the *Ishavasya Upanishad*, in which the devotee prays to God to move away the shining golden orb which covers the entrance to the Truth like a lid. The glamour of the material world is the lid which hides the reality, and religion tries to reach the reality by going beyond the material, while science chooses the way of investigation, analysis, and observation of each item of matter which meets her on her way.

In these *Notes* we shall concern ourselves more with the achievements of science than her failures, for however far she may be from her goal, her search has revealed a multitude of properties of matter and force which have been harnessed for the benefit of mankind. This is no mean achievement, for the results of her enquiry have mitigated man's suffering and toil to a great degree, and have added to his comfort and the growth of culture, and this is a consideration which is far from negligible.

REVIEWS AND NOTICES

THE JOURNAL OF JOHN WOOLMAN. *Published by J. M. Dent and Sons, Ltd., London. Pp. xx+250.* This book is No. 402 in the well-known Everyman's Library.

Sri Ramakrishna was of the opinion that one who was sincere and truthful was sure to get God's grace. The Quakers are non-conformists in the sense that they try to be true to their inner convictions about God and religion, and do not want to be led by the nose by priests and prelates. It is no wonder, therefore, that God's grace has descended abundantly on them as long as they have sincerely acted up to their convictions. The book under review gives the records of the growth of the spiritual life of John Woolman, a leading light among the Quakers. It is the story of a man from the ordinary ranks of life, for John Woolman was a tailor who, by his sincere devotion to God, lived a truly religious life. He was *in* the world, but not of it. A reading of the *Journal* fully confirms what Thomas Kelly said of John Woolman. In his *Testament of Devotion,* Thomas Kelly says: 'He (Woolman) resolved so to order his outward affairs as to be, *at every moment*, attentive to that voice. He simplified life on the basis of its relation to the divine Centre. Nothing else really counted so much as attentiveness to that Root of all living which he found within himself. And the Quaker discovery lies in just that: the welling-up whispers of divine guidance and love and presence, more precious than heaven or earth. John Woolman never let the demands of his business grow beyond his *real* needs. When too many customers came, he sent them elsewhere, to more needy merchants and tailors. His outward life became simplified on the basis of an inner integration. He found that we can be heaven-led men and women, and he surrendered himself completely, unreservedly to that blessed leading, keeping warm and close to the Centre'.

Being a true child of God, he felt for His creatures. The sufferings of the poor, the agonizing troubles and tribulations of the African slaves in America and the part played in the slave-trade by Englishmen, the infamous treatment of the Red Indians by the white settlers in America,—all these gave him intense pain, and he tried in his humble way to do what he could to lighten the burden upon the oppressed. Here is a short quotation to illustrate the spirit that animated Woolman: 'For Men to be thus treated from one generation to another, who, besides their own distresses, think on the slavery entailed on their posterity, and are grieved: What disagreeable thoughts must they have of the professed followers of Jesus! And how must their Groans ascend to that Almighty Being, who *will be a Refuge for the Oppressed*, Psalm ix. 9', we read him remarking on the Slavery Question on p. 169.

One gets up from a reading of the book with one's faith in God deepened, and with a freshened resolve to worship God, not by words of the lip, but by a sincere service of His creatures. Hindu readers, will find in him a true *bhakta* and a Karma Yogi rolled into one, even though his *Ishtam* was Jesus Christ; for Hindu religious genius cannot by its very nature refuse to recognize the manifestation of the true religious spirit whether it be in Hindusthan or elsewhere.

MYSTIC TALES OF LAMA TARANATHA. Translated by Bhupendranath Datta. *Published by Ramakrishna Vedanta Math, 19B, Raja Rajkrishna Street, Calcutta. Pp. 90. Price Rs 4.*

Austine Waddell writing on Buddhism in Tibet says that Taranatha was born in Tsang about 1573. He was a reputed Tibetan Buddhist scholar of his time, and founded several monasteries. He died in Mongolia whither he had proceeded on the invitation of the people of that country and where he had been engaged in missionary activity under the auspices of the Emperor of China. Originally these tales or 'inspirations' (as they are called in the book) were written in Tibetan by Lama Taranatha. They were translated into German by Prof. Gruenwedel, a great German Orientalist, and from the German into English by Dr. Bhupendranath Datta. Dr. Datta's knowledge of comparative history and anthropology, and his proficiency in German have contributed not a little to the worth of the book. The English rendering is excellent and explicit. The translator says he has tried to be literal and faithful as far as possible, while in a few places free translations have been made.

As the subtitle indicates, the book indirectly deals with the 'religio-sociological history of Mahayana Buddhism'. There are seven 'inspirations' recorded by Taranatha, each of which contains strange stories of miracles and magic wrought by the *siddhas* of esoteric Buddhism. There are frequent references to '*tantric* rituals, *mudras*, *chakras*, exorcisms, different magic powers, miracles, and *siddhis* then prevalent among the *acharyas* of the Buddhist *tantric* practices'. To the ordinary reader these tales may appear weird and unintelligible. But they will be of interest to the historian and the sociologist who may find information relating to cultural contact between India and the surrounding countries where Buddhism was prevalent.

NICHOLAS ROERICH. By Barnett D. Conlan. *Published by the Association for the Advancement of Culture, Liberty, Indiana, U.S.A. Pp. 109.*

The name of Nicholas Roerich is more or less well known to lovers of art and culture in different countries of the world. His paintings are remarkable for their masterliness and creativeness and 'may be said to reveal the spirit of the Cosmos'. In this appreciative study of Roerich, the author presents a special characteristic of Roerich's art, viz. his intensely inspiring depiction of that scenic beauty and grandeur of the mountains. The author has the highest admiration for Roerich whom he calls 'The Master of the Mountains'. He compares Roerich with most of the modern artists and says: 'Roerich's sense of the bony structure of the earth, and the architecture of its mountain masses is almost unique in the history of painting. . . . The sense of rock and stone in all Roerich's work is something that no one can miss.' According to the author the radiating beauty and the spiritual background of Roerich's art is due mainly to the great artist's intimate contact with Eastern art and culture. 'It is this link with the Asia of the future which makes all Roerich's work so vital and fascinating.' The sublimity of Indian art and the ever-fascinating beauties of the Himalayas have charmed

the Russian artist and inspired his work. In his paintings and poems Roerich distinctly points the way to an understanding between the East and the West which shall unite them both 'in forms far more essential than those which now go to separate them'. The author tells us that Nicholas Roerich 'is not only one of the most remarkable of Russian painters, he is also one of the foremost critics and historians of Russian art'. He adds that, among the modern nations of Europe, Russia, 'which is half Asiatic', brings to bear an attitude to art, which is both sublime and sacred. The book is a useful addition to the mass of literature about the art of Nicholas Roerich

ETHICS OF FASTING. By M. K. Gandhi. *Published by Indian Printing Works, Kacheri Road, Lahore. Pp. 123. Price Rs 2-8.*

It is a marvellous collection of Mahatma Gandhi's writings on the theory and practice of fasting, and, once again, the credit goes to Mr. Jag Parvesh Chander who has ably edited and compiled them. Gandhiji has undertaken fasts on several occasions for various reasons. Those who have failed to understand and appreciate his point of view have often ridiculed him and attributed unfair motives to him. In these pages are presented the relevant writings of Mahatma Gandhi, Mahadev Desai, and others relating to the subject of fasting and food, culled from *Young India* and *Harijan,* and arranged chronologically. One cannot help being moved by the clear and convincing arguments in favour of fasting as a self-purificatory measure when resorted to voluntarily. The entire correspondence that passed between Gandhiji and the Government of India, preparatory to and ending in Gandhiji's 'epic fast' undertaken, while in detention, in February 1943, is reproduced in the end of the book. Though these writings mainly relate to Gandhiji's fasts, extracts of his writings revealing his considered views on unfired food, efficacy of vows, and hunger-strike have also been included. These collections are made from writings spread over a period of twenty-two years (1920 to 1942). Yet, even now, they are as interesting as ever, and their worth need hardly be reiterated. Mr. Jag Parvesh Chander deserves congratulations for his enterprising effort.

THE ESOTERIC CHARACTER OF THE GOSPELS. By H. P. Blavatsky. *Published by International Book House Ltd., Bombay. Pp. 56. Price 10 As*

It is rather a strange book with a stranger title. Herein are brought together the essays 'upon the hidden meaning or esotericism of the *New Testament*' written years ago by Madame Blavatsky of the Theosophy school of thinkers. They originally appeared in her magazine *Lucifer* in 1887-88. There are three articles on the subject which was left unfinished as the expected fourth article was not written. In the Foreword to the book, it is said: 'There is much taught by the Churches that, for its falsity to be apparent, needs but to be compared with the real Christianity of Jesus and Paul. There are not a few students of Theosophy outside the Christian fold who have a better understanding of real Christianity than the majority of church-goers. With that true Christianity all men of culture ought to be familiar. This book offers the foundation for such understanding.'

Here are to be found new and interesting interpretations of the meanings of names of Biblical personalities, and specially of the divine personality of Jesus Christ. One may not find it possible to accept everything contained in this book, nor can one reject all that she says. But one can certainly appreciate her effort in giving a more liberal and universal interpretation of the message of Christ. This is commendable as it came from one who belonged to a Christian nation and who said it at a time when the orthodoxy and dogmatism of the Church were at their peak.

FROM YERAVDA MANDIR. By M. K Gandhi. *Published by Navajivan Publishing House, Ahmedabad. Pp. 67. Price 8 As.*

It is the third edition of the book, translated from the original Gujerati by V. G. Desai, containing the edited version of Gandhiji's letters to the Satyagraha Ashrama, written from prison, in 1930. It is an elucidation of each one of the Ashrama observances meant for the guidance of the members of the Satyagraha Ashrama. According to Gandhiji, these observances are: Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (continence), Aparigraha (non-possession), Abhaya (fearlessness), control of the palate. removal of untouchability, tolerance, humility, and Yajna (sacrifice) The meaning and purpose of each one of these observances are clearly explained, and its spiritual significance emphasized. As such these pages have a universal appeal and will prove of immense benefit to the reader, irrespective of his race, religion, or nationality. The last note on *'Swadeshi'* was written in 1931, after Gandhiji's release.

A TESTAMENT OF DEVOTIONS. By Thomas R Kelly. *Published by Hodder & Stoughton, Ltd., London. Pp. 104 Price 3s. 6d.*

This splendid book contains five inspiring essays on how to live a life of true devotion and self-surrender to God We are sure that everybody, whatever sect or denomination or creed he may belong to, will find in these burning words of Kelly light and leading for their daily life. Kelly's deep and sincere *bhakti* is tempered by true *jnana*. What he says is from his inner experience and the book is completely free from repelling dogmatism or weakening mystifications. The book deserves a wide circulation.

4000 PRECIOUS GEMS. *Published by Abdullah Allahdin, Oxford Street, Secunderabad. Pp. 400. Price Rs 2.*

The book, as the name implies, is a collection of quotations from different sources. Some of the quotations are good and inspiring. But here and there the book is interspersed with selections which are not 'precious gems' but *pernicious germs* for creating communal ill feeling. We wonder how they could find place in such a book. At first we felt tempted to give some samples. Then, on a second thought, we refrained from doing that because that will serve the very end which we condemn. One cannot make out what is the idea behind this publication.

NEWS AND REPORTS

BANKURA FAMINE

Situation Worsening

RAMAKRISHNA MISSION'S APPEAL

The public is already aware that since September last the Ramakrishna Mission has been carrying on Famine Relief Work in the Sadar, Gangajalghati and Barjora Thanas of the Bankura District. In the last week of December and the first week of January, we distributed 151 maunds 24 seers of rice and 466 blankets among 1,985 recipients belonging to 73 villages.

Very soon the condition of people will get worse, and more help will be necessary. The scarcity of cloth is very acute. Our funds, however, are dwindling rapidly and have to be replenished without the least delay. In the name of suffering humanity we appeal to all benevolent hearts to contribute liberally to our Famine Relief Fund. Contributions will be thankfully received and acknowledged at the following address: The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission

RAMAKRISHNA ADVAITA ASHRAMA, KALADI

Report for 1943, 1944

The report on the working of the Ramakrishna Advaita Ashrama, Kaladi, for the years 1943 and 1944, shows that in spite of difficulties created by war conditions, the work has been progressing. The outstanding features of the two years under report were: (1) Opening of the Vedanta College; (2) The starting of the Industrial section; (3) Hill-paddy cultivation.

Educational Work: The Brahmanandodayam Sanskrit High School contained 280 students in 1943 and 290 students in 1944, including Christian and Muslim students, as also a number of girl students. 21 students enjoyed full free concessions and 110 half free. The School maintained a high standard and the percentage of passes was high. 5 students were given free midday meals, and some were provided with meals at concession rate. Religious instruction to Hindu students was regularly imparted after class hours. The School has a good library of its own, as also literary and debating societies. An additional wing to the School hall is being completed. The Vivekodayam Sanskrit High School, Eravinalloor, contained 79 students in the five classes, and showed steady progress.

Vedanta College: This institution, started in 1943, imparts free instruction in Hindu Shastras along with comparative religion and philosophy. The present strength is 6. The maintenance charges of the students are met by the Ashrama.

Gurukul: The Gurukul is the most important activity of the Ashrama. It pays special attention to the proper training of its inmates who numbered 24. Of these 4 were part-free and 11 full-free boarders. We are happy to find that the Gurukul students scored cent per cent success in the public examinations in both of the years under report.

Miscellaneous: The Ashrama conducts a library and a reading room which are made use of by the staff and students, and also by the public. The Ashrama publishes useful books through its publication department. During the period under review 165 lectures were delivered by the Swami-in-charge at different places. A total number of 153 religious classes were held (weekly and monthly) at Alwaye and Moovattupuzha. Birthdays of saints and seers were celebrated, and a religious convention was held in 1943. The Ashrama took advantage of the offer of the Travancore Government and cultivated 292 acres of land. Though the yield was poor, it helped to relieve the scarcity of rice for the Ashrama. In the Industrial section, training in the manufacture of bamboo mats and baskets was given to a batch of students from among the Gurukul inmates.

Finance: The total receipts and disbursements in 1943 were respectively Rs. 17,084-4-11 and Rs. 16,647-6-6. In 1944, the receipts were Rs. 23,955-8-5 and the disbursements were Rs. 23,475-0-8.

SRI RAMAKRISHNA ASHRAMA RELIEF-RECONSTRUCTION CENTRE, THURAVOOR, TRAVANCORE

1942-45

This relief centre was started in February 1942, to help in the relief of distress caused in the coastal areas of Travancore as a result of the situation created by the war which adversely affected the coir industry and the food position. The work consists of (1) gratuitous relief and (2) reconstruction, and is carried on from three centres—Thuravoor, Aroor, and Punnamudi. The following is a brief report of the relief and reconstruction work for the three years ending with February 1945.

Gratuitous Relief: 85,900 destitutes were occasionally fed and 518 units of rationed food-grains were distributed free. 462 children were given free milk regularly for seven months, and 4 gallons of shark-oil and 8,500 vitamin tablets were distributed among underfed children and adults. 300 people received oil and soap once a week regularly for seven months. Huts were built for 207 families. 2174 cloths and 1168 blouses were distributed. Besides these the centre has a free Ayurvedic dispensary, and has helped many patients to receive allopathic treatment through government hospitals.

Reconstruction Work: Side by side with administering relief, efforts were made to increase the income of distressed families through handicrafts such as spinning, weaving, and coir making. In all the centres, 296 spinners were trained in different batches from time to time. During the period of training they were given midday meal and materials necessary for learning the trade. After training, they were presented with a *Charka* and other necessary appliances. The trainees working under the three centres have together produced 36,335 hanks of yarn, representing a wage of Rs. 4541.

Starting with 2 looms, there are now 29 looms working; the total quantity of cloth produced during the period under report was 36,335 yds. About 60 workers are employed on weaving. As spinning is the principal occupation of the vast majority of people of these affected areas, attempts were made to engage the women and children in each family on this cottage industry. Nearly 3 lakhs of coco-nut husks were distributed among the families working in the different centres. Starting with 35 families, the total number rose to 300 families. The spinners, weavers, and coir

spinners received a share of the profits derived from their products in addition to their wages. In order to encourage thrift among the workers, they are advised to save something each month and deposit the same in the Anchal Savings Bank specially constituted for the workers. The workers and others who live in these areas under the relief centres are also offered the benefit of religious and secular education to supplement manual training. Weekly religious classes and devotional singing, congregational worship, and a night class for adults are conducted regularly.

The total receipts (including sale proceeds) were Rs. 44,571-7-4 and the total expenditure was Rs. 38,839-14-1. Apart from these, the total value of receipts in kind (including lands, buildings, appliances, and food-stuff) was Rs. 16,384-1-0.

RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

Report for 1944

With the close of the year under report, this institution has completed the twenty-fourth year of its useful existence. The following is a short report of its activities during the year 1944.

Religious: Religious classes and discourses for the public were held during the second half of the year, and those for students and resident workers were started towards the end of the year. Birthday anniversaries of Sri Ramakrishna, Swami Vivekananda, Holy Mother, and some of the direct disciples of Sri Ramakrishna were duly celebrated.

Educational: The two reading rooms and libraries were maintained, and were regularly used by the public. The Society conducted four schools during the year, one of which was raised to the status of an M. E. School. The total number of pupils was 703, of whom 478 were boys and 225 were girls. During the year there were 5 boys in the students' home.

Philanthropic: Workers of the Society took part in nursing patients, in cremating dead bodies, and in voluntary service in co-operation with other philanthropic organizations. Occasional help in cash and kind was given to deserving persons. The Society continued to maintain destitute children in the Bengal Relief Destitutes' Home and spent a sum of Rs. 4,830-5-7 for the purpose during the year.

VEDANTA SOCIETY, SAN FRANCISCO

The program of work of the Vedanta Society Northern California, San Francisco, for the month of October 1945 has been received. Some of the subjects chosen for the bi-weekly lectures delivered by the Swami-in-charge, during the month, were: 'Meaning of worship and meditation,' 'How to practise detachment,' 'The power of matter and the power of the spirit,' and 'The nature of spiritual knowledge.' A class for members and students was held every Friday. Other activities such as the Sunday school for children, library, and reading room were carried on as usual. A special event of the month was the celebration of the birthday of Sri Krishna.

RAMAKRISHNA VEDANTA CENTRE, SEATTLE, WASHINGTON

Report for 1944-45

The Report of activities of the above Centre for the period October 1944—September 1945 shows that despite the difficulties because of the war, the work has been regularly carried on. Every Sunday the Swami-in-charge gave a lecture on general topics, explaining the theory and practice of Vedanta. On Tuesday evenings he conducted classes on *Srimad Bhagavata* and on Friday evenings a meditation class followed by a discussion on the *Gospel of Sri Ramakrishna* and the Aphorisms on Yoga by Patanjali. The Tuesday classes were open to the public but the Friday classes were held for members and students.

In the beginning of the season, in autumn, the festival of the Divine Mother Durga was observed with worship and a special service which were enjoyed by all, particularly the devotees.

The outstanding events of the year were the birthday celebrations of the Holy Mother, Swami Vivekananda, Swami Brahmananda and Sri Ramakrishna. The Christian festivals of Christmas and Easter also were observed with services appropriate for the occasion. In spring, in connection with the birthday of Lord Buddha, the Swami-in-charge of the Centre gave a talk on the life and teachings of Buddha.

The library contains quite a few interesting and informing books on Indian philosophy, religion, culture, and such other kindred subjects, and is profitably used by devotees and friends.

Now that the war has ended and the world is again restored to peace after so much bloodshed and suffering, the Centre will be able to help an increasing number of people to understand the teachings of Vedanta.

A CORRECTION

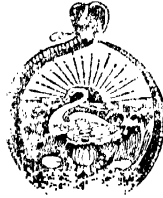
On page 2 in the January number of *Prabuddha Bharata* the line 'spoken in Madras some time in 1902-3?' (4th line from top of the right side column) should be 'spoken in Madras some time in 1892-3?'

SRI RAMAKRISHNA'S BIRTHDAY

The Birthday Anniversary of Sri Ramakrishna falls on the 5th March, 1946.

PRABUDDHA BHARATA

VOL. LI. *MARCH, 1946* No. 3



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise! Awake! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

Swami Saradananda's last illness and death—His unique life—Asvini Kumar Datta of Barisal—Sri Ramakrishna's method of initiation—Harmony of religions as taught by the Master—How he is being accepted by many as a divine incarnation—Reference to some of his Mohammedan devotees.

(*Place*: Belur Monastery. *Time*: 3 September 1927)

It was only a few days ago that Swami Saradananda, who had been like a mother to the Order, passed away and was united with the Master. The Sadhus and devotees were all overwhelmed with grief at his death: Swami Shivananda was especially so.

Mahapurushji became unusually serious since he received the news of Swami Saradananda's apoplexy. He had great anxiety written on his face. He was restless all the time, and constantly made inquiries about Swami Saradananda's illness. If any one would approach him for initiation or in connection with other matters he would quietly say, 'Not now—I am not in a good mood because of Swami Saradananda's illness.' When he would speak he would do so mostly about Swami Saradananda.

Shortly before the cremation of Swami Saradananda's body, Mahapurushji once softly said: 'Swami Saradananda was fond of bathing in the Ganges. Bathe his body in the waters of the Ganges.'

It was Saturday. In the afternoon a crowd of devotees assembled in Swami Shivananda's room. Although the Swami was grief-stricken, he made inquiries about the well-being of every one. Very soon the conversation turned upon Swami Saradananda. Mahapurushji said: 'Alas, Swami Saradananda had visited the monastery at Belur about a week before he became ill on Saturday. There was a meeting of the Governing Body of the Mission the day he visited the monastery. He said to me: "See, my body is getting worse. I am afraid it will not last many days." I never thought then he would pass away so soon.

'He was indeed a blessed soul. The Holy Mother was unusually gracious to him. That is why he had such a glorious death. Just as throughout his life he did good to many—moulding the lives of some and bringing the light of the Spirit to others—so during the last few days of his illness he fulfilled the desires of many devotees by giving them an

opportunity to serve him. Ordinarily he would not allow any one to do any personal service for him, but think what service the boys rendered him when he was sick! They would not attain as much benefit by twelve years' spiritual discipline as they did by this service. He remained in that state only to fulfil the desires of the devotees to serve him. How many from how many places came to see him and had the opportunity of serving him! He did not leave any one disappointed.

'He was a great Yogi. Giving up the body in Samadhi, he went straight to the Master and the Holy Mother. It does not at all matter in what way the body dies. The scriptures say it does not in any way affect the inner consciousness of a knower of Brahman, even if he passes out of the body in coma or swoon, or in any other way. After the first attack of apoplexy he seemed for some days to have no external consciousness, but inwardly he was fully conscious. I went to see him only once. I did not go again because I could not stand the sight of his sickness.

'When Swami Akhandananda addressed him saying, "Brother, brother!" he opened his eyes and then again closed them. When Dr. Ghosh called him by name he looked at him. Dr. Ghosh said, "Sarat (Swami Saradananda), would you drink some tea?" He expressed his unwillingness by shaking his head. When asked if he would have Charanamrita (holy water), he showed consent by nodding his head. The holy water was given to him and he drank it.'

After a brief silence Mahapurushji continued: 'During the last few years of his life Swami Saradananda especially practised intensive meditation and spiritual discipline. After bathing in the Ganges he would sit for meditation and not move from his seat until one or half past one in the afternoon. He would have an interval during which he would drink a cup of tea, sitting right there in his meditation seat.

'He was unusually kind to the devotees. To women devotees especially he was a haven of peace. A little after four in the afternoon they would start coming and he would give them advice untiringly until late in the evening. Later there would be a crowd of men devotees who would stay until late at night. The door of his compassionate heart was ever open. Ah, what a wonderful life he lived—serene, peaceful, patient, and profound! We never saw Swami Saradananda lose his temper. He had only love and compassion for all. Now that he is united with the Master and the Holy Mother he is enjoying supreme blessedness and from that realm is constantly helping the devotees.

'He and others like him were in Sri Ramakrishna always, but for some time, for the purpose of doing good to the world, they embodied themselves and lived here on this earth as men. As a matter of fact, they do not exist apart from the Master. Those who think about them are actually thinking about the Master himself. Many did not have the privilege of seeing Sri Ramakrishna. Perhaps they have seen Swamiji, Swami Brahmananda, and Swamis Premananda, Turiyananda, or Saradananda. Perhaps they have seen some one of the inner circle of the Master's disciples and are devoted to them. This love and devotion will surely reach the Master.'

It was about eight o'clock at night. Some devotees came to Swami Shivananda's room, and one of them was from Barisal. As the conversation turned on Asvini Babu[1] of Barisal, the Swami said, 'Asvini Babu was a man of great influence in Barisal—your part of the country. We saw his father Braja Mohan Datta visit the Master. He was a sub-judge. He came to the Master and begged for his blessings when he was planning to found a college. He was a fine man.'

A devotee: 'Maharaj, did the Master give his blessings in secular affairs like this?'

Swami: 'Of course, he did. He was a man of great compassion. He would certainly give his blessings to any one who sought them earnestly for a noble undertaking.'

Devotee: 'Did the Master initiate people?'

[1]Asvini Kumar Datta.

Swami: 'Yes, of course he did, but in rare cases. However, his initiation was not of the ordinary type. He would rouse the spiritual consciousness of a disciple by a touch or by writing the sacred Mantra on his tongue, or perhaps he would transform the disciple's mind by mere will. Being a world teacher his ways of initiation were unusual. "A world teacher gives the Mantra in one's heart and an ordinary teacher gives the Mantra in one's ear." Sri Ramakrishna would quicken the spiritual impulse and awaken the divinity within by prescribing different forms of spiritual disciplines to different aspirants. He was not one-sided. Whatever one's path might be, he would receive help from the Master.

'With the passing of days we realize why the Master practised various forms of spiritual discipline. All religions are true and through all of them people can realize God, the embodiment of Truth. He did not practise different religions in order just to discover and realize the harmony of religions. His spiritual practice had a deeper meaning. That is why men belonging to different sects of Hinduism have made him their ideal. He is also the ideal of many Christians. They worship him as Jesus and you must remember this was not the result of somebody's preaching. Tell me who can preach Sri Ramakrishna? Who can reveal the one who is Truth itself? The Lord says in the Gita, "Him the sun cannot reveal, nor the moon, nor the fire."

'You would be surprised to hear that many Mohammedan men and women in these days worship him as Mohammed, the messenger of God. One year I visited the Nilgiri hills. The devotees there arranged for my residence in a bungalow at Coonoor. Learning that I was there, a Mohammedan doctor and his family came all the way from Bombay to see me. After inquiry I found that he was a famous physician of Bombay who had been educated in England and had a very good practice. He was accompanied by his wife and also two sons, who were very handsome in appearance.

'In the course of conversation the doctor said to me, "We have come to see you, but my wife is especially eager to speak to you." Saying this, he moved to the adjoining room. His wife saluted me with great devotion and disclosed many intimate things related to her spiritual life. Since childhood she has been a devotee of Krishna. She worships Krishna as a child and occasionally has visions of Him. After reading the Master's life and teachings she has become very much devoted to him. It is her conviction that her Chosen Deity Krishna has been born again as Sri Ramakrishna.

'I noticed that she had profound love and devotion for the Master. She was quite intensive in her spiritual practices and the Master had blessed her in many ways. When taking leave of me, she knelt down and bowed to me, saying, "Please bless me by touching my head with your hand. You had the blessed privilege of associating with Sri Ramakrishna and you were blessed by him. Please touch my head with the hand that once touched Sri Ramakrishna!" And how she wept! I felt in my heart again and again: "Glory be unto the Lord! Blessed is Thy power! Who will understand Thee?" The hymn describing the greatness of Shiva came to my mind: "O Lord, I do not know Thy nature nor what Thou art. Whatever Thou art, Mahadeva (Great God), my salutations to Thee again and again."

'Actually, we have to say the same thing regarding the Master. Who will understand him? I have met several other Mohammedan devotees of Sri Ramakrishna. One I met in Cuddapah—he is highly esteemed and has received the title of Khan Bahadur from the British Government. He belongs to the Sufi sect of Islam, but is very devoted to the Master. In Cuddapah is a little Ashrama dedicated to Sri Ramakrishna. The Khan Bahadur, the local collector (also a Mohammedan), and several others were responsible for the founding of this Ashrama. We stayed there for a few days. Almost every morning and evening I would find the Khan Bahadur seated in a corner of the

shrine in deep humility, intently looking at the picture of the Master on the altar. He is convinced that the prophet Mohammed was born as Sri Ramakrishna for the good of the world. It is beyond our comprehension how the Master is blessing people in different ways.'

A devotee : 'Maharaj, we are attached to the world. We can hardly think about him, let alone do spiritual practice. What will happen to us ?'

Swami : 'My child, if you cannot perform spiritual practice, you can at least think of him and sing his glory. The world has not bound you day and night. If you cannot do even this much, how can you expect any result ? In any event, one should feel drawn towards God ; somehow or other one should be devoted to Him. Without some longing for God spiritual progress is impossible. As the Master used to say, "So long as the child is busy with his lollipop, he is forgetful of his mother and she attends to her duties ; but the moment the child tries of the lollipop, throws it away, and begins crying for the mother, she drops everything, runs to the child, and takes him in her arms." So long as you too remain attached to the lollipop of this world, you will not see Him. It will be most unfortunate if you do not avail yourself of the blessed privilege of being born a human being. In order to bring home this idea, the Master would often sing this song :

O my mind, you do not know cultivation. The field of the human mind remains untilled. If only cultivated, it would have yielded a golden harvest.

'In the song is this line :

A harvest that will not be forfeited today or even a century hence—
O my mind, gather the harvest to your heart's content by all means !'

Devotee : 'We hardly comprehend the Master ; rather, we like association with you. If we have not met you for some time, we feel a yearning—that is why we come. We often think about you and long to see you. That is as much as we can do.'

Swami : 'We do not know anything other than the Master. It is he who abides within and outside. He is all in all. Remember this, that we are his children, sheltered at his feet. By thinking about us you will be thinking of the Master.'

TRUE KNOWLEDGE

By Saint Kabir

True Knowledge (*jnana*) is the living experience of the Indwelling Spirit ;
naught else is it

Not clinging to things in all the four directions, one should remain happy within
himself.

Many a wiseacre has made a holocaust of his life in brooding over the riddle of
existence ;

He (methinks) should be adjudged the true knower of Truth whom passions touch not.

—Translated by Prof. S. N. L. Shrivastava, M.A.

SALVATION IN THE THEISTIC FORMS OF RELIGION

BY THE EDITOR

'Relinquishing the fruits of all righteous and unrighteous actions take refuge in Me alone; I will liberate you from all sins; grieve not.'—Gita, *XVIII. 66.*

I

In Advaita Vedanta we have seen that Mukti or salvation comes from the knowledge of the identity of the individual self with the universal Self. This knowledge, however brought about in the individual, is the *sine qua non* of freedom or salvation, and that all actions only help in clearing the obstacles that bar the path to the knowledge of the Self. Also the knowledge of the Self or Brahman is the only means of final and complete freedom; our individualities are all only apparent existences, and only when we sink our individualities in the Infinite do we really become free. Then only we reach the Abhaya, the Goal in which there is no more fear. But the non-Advaitins dread this extinction of personality and shrink from it as from death; they are 'Abhaye bhaya-darsinah,' people who see fear in the Fearless. To such persons, therefore, who cling to this personality or individuality or the idea of being Empirical Selves, and do not desire or would deny the possibility of any final merging with the Infinite, salvation or Mukti has a different meaning. We shall examine some of the ideas of salvation current among non-Advaitins

At the outset it would be better if we begin with the ideas of salvation and the life after death in those religions which do not accept the Indian doctrine of reincarnation in any form whatsoever. To this class will belong all religions that do not accept the idea that the Empirical Self will again return to this earthly life and be born in a new body whether human or non-human.

The common conceptions of humanity that the virtuous should be duly rewarded and the wicked duly punished form the basis of the conceptions underlying the eschatology of all religions. But in religions which hold to the belief that man comes to this earth but once and leaves it never to return, hell and heaven or similar conceptions must have a place in order to satisfy the demands of justice according to human standards. The idea of mercy also comes in as a corollary to the ideas of might and justice. So, while the Supreme God is an almighty and just ruler, and deals out a place in heaven or hell to all individual souls in accordance with the deserts of their virtuous and wicked deeds, His grace may step in any moment and save those whom His gracious eyes have happened to light on, irrespective of their good or bad deeds, and give them an honoured place in His heaven.

There is a bewildering variety of views of this future for the Empirical Selves. The conceptions of the nature and power of the God who rules this universe and metes out the rewards of the actions of the individual soul are also not uniform. The ideas of heaven and hell have also undergone changes with the lapse of time even among the same people professing one faith.

The Osiris-Religion of Egypt conceived the soul of the dead man ushered into the judgement hall of Osiris, where his deeds were weighed in a balance. Those who passed the test went to serve Osiris in the fields of Earn. In the pre-Hellenic period the Greeks believed in Elysium or the Islands of the Blessed. Orphism taught that the initiated were rewarded by a happy life in the Elysian fields, while the wicked were cast into Tartarus. In Homer (*Od.*, iv. 563) the Elysian plain is a land of perfect happiness ruled by Rhadamanthys, at the end of the earth on the banks of the river Oceanus. Only those specially favoured by the gods enter here. In Homer we read of such favourites of the gods being carried body and soul into

heaven and made immortal. In some quarters Mt. Olympus in Greece was also supposed to be the home of the Greek gods. The souls of men after death were supposed to live in Hades or hell, somewhere inside the earth under Pluto, the king of that region.

Zoroastrianism also believed in heaven and hell, and the ultimate victory of Ormuzd over Ahriman, that is, of good over evil. In the Avesta, Shraoshi, the guide of souls, is said to lead the virtuous over the heavenly bridge to the gate of Paradise. Jewish eschatology was also largely influenced by this Persian faith.

To the Jews, the god of Israel protected Israel from its enemies, and saved it from sin and destruction, even by occasional chastisement if necessary. Salvation, for the Jews, meant at first salvation of the nation. Salvation for the individual was not a normal conception. Israel, the chosen of the Lord, was alone to be saved, and 'the finality and eternity of this condition of salvation, that which constitutes the blessedness of the sacred people was the presence of God in the midst of them—this last point corresponding to the Christian idea of heaven.' At first, individuals were promised only long life, but afterwards this was extended to mean immortality also. 'The resurrection, which appears at first as a revival of the dead nation is afterwards promised for the pious individuals so that they too shall share in the national restoration.' In David, xii. 2, we find, however, promises of a retributive life; and after the universal judgement day there is resurrection of the wicked to shame and everlasting contempt as well as of the righteous to everlasting life. Salvation is possible only through miraculous divine acts and not by any effort of man.

II

In the New Testament we find the intermediating figure of Christ taking the place of the invisible God. 'He that hath seen the Son hath seen the Father.' The teaching of Jesus centres in the idea of 'The Kingdom of God,' which is already present in the teacher himself, but also has a future as regards its completion. The Jewish ideas of resurrection are continued but with slight variations. Christ is expected to come a second time, and the object of this second visit is the execution of judgement by Christ, both individual and universal. This judgement presupposes the resurrection confirmed by Christ according to the Fourth Gospel, not only as an individual and spiritual renovation (John, v. 25-26), but also as a universal physical resuscitation. On the intermediate state Jesus does not speak clearly. There is a future punishment for the wicked in Gehenna. He uses Hades, Paradise, and Gehenna in the current sense of the words. In John, xiv. 2, 3 and xvii. 24 hopes are entertained of an immediate entrance of the just into the Father's house and glory. A final reward for the righteous and final penalty for the wicked are assumed; and grades of reward and punishment are recognized. But salvation is made contingent upon faith in Jesus Christ (Matt. x. 32-33) and service of his brethren (Matt. xxv. 40). This faith in the redeeming power of Jesus Christ is the central doctrine in the faith of all schools of Christians. 'For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his father's and of the holy angels.' (Luke, ix. 26). 'I said therefore unto you that ye shall die in your sins; for if ye believe not that I am *he* ye shall die in your sins.' (John, viii. 24).

On the judgement day the Son of man will come in all his glory with all the holy angels. He will be seated on a glorious throne. Before him will be gathered all the nations. But he will separate the sheep, i.e. the believers in Christ; from the goats, i.e. the unbelievers. He will say to the faithful, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' While to the unbelievers, he will say, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and

his angels.' Thus the wicked unbelievers 'shall go into everlasting punishment but the righteous unto life eternal.' The moral is obvious: believe in Christ or be doomed to eternal damnation.

In later times the inadequacy of Christ's teachings with regard to the future life became apparent to thoughtful men. The existence of Satan alongside with God was one difficulty. How could a righteous and all-powerful God allow 'the arch-fiend, aided by legions of minor devils, to go about like a roaring lion seeking whom he may devour, with constant access to men, nay, their most inward minds, whispering evil thoughts, stimulating animal passions, and however often driven away by holy prayer, ever renewing his assaults on poor souls, up to the last moment of mortal agony?' Then again there was the question of the everlasting penalties of hell for the wicked irrespective of the gravity of their crimes and without any hope of final redemption—a doctrine repugnant to the moral sense of civilized man. Then there is the orthodox doctrine of the most perfect identity between the resurrection body and the material body—a doctrine which is belied by every fact that is known to modern science.

Roman Catholics while holding fast to eternal punishment allowed the possibility of mitigation. Besides, to the believer in Christ or the Virgin was given the opportunity of repentance and thereby earning complete remission of sins and a place in Paradise; by the unanimous consent of theologians of all schools of Christian thought, it is considered enough to convert a sinner from a bond-slave of Satan into a saint of God if but the sinner repents of his wickedness and believes in the redeeming power of Christ or the Virgin. 'Past sins, nay, a whole life of sin, if repented of before death, are a far less obstacle to entrance into Paradise than the most exemplary and virtuous life if unaccompanied by true faith in Christ.' The eighteenth article of the creed of the Established Church goes further, and says: 'They also are held accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.' According to this doctrine, true faith and repentance at the last moment, even in *articulo mortis*, are sufficient to blot out a life of sin. *Penitence is everything, morality is nothing.* As a corollary of this doctrine only Christians need fear no hell, which is reserved specially for non-Christians *before* and after the advent of Christ.

Roman Catholics also recognized different degrees of blessedness for saints; these were at first supposed to wait in Hades for Christ, but in later times they have been supposed to enter direct into Paradise. Protestants reject Purgatory. According to them souls passed at once into hell or heaven. Souls are created mortal and immortality is the gift of God bestowed only on believers in Christ—this is the view of some. There are others who anticipate such discipline after death as will restore *all* souls to God. The doctrine of the resurrection has also undergone modifications and it is suggested in some quarters that the Fourth Gospel interprets both judgement and resurrection spiritually. Accordingly the general resurrection and the last judgement are regarded as 'figurative ways of expressing the universal permanent truths that life survives death in the completeness of its necessary organs and essential functions and that the character of that continued life is determined by personal choice of submission or antagonism to God's purpose of Grace in Christ, the perfect realization of which is the Christian's hope for himself, mankind, and the world.'

III

Mohammedanism in its essentials is similar to Christianity. Only it emphasizes the Oneness of God and rejects the Christian doctrine of Trinity. It teaches that Mohammed is the latest and the true pro-

phet, and that salvation can be gained through following in his foot-steps. Mohammed is not God, but only an inspired man through whom God's will has been revealed. Along with the Persian and Christian religions Mohammedanism believes in the idea of a world-judgement and the final separation of the good and the wicked and also in the judgement of the individual. The destiny of the soul after death is thus described by a Mohammedan author: 'After the departure from the body, the soul is first questioned as to the existence of God, and the mission of life. This examination is conducted by two angels in the grave. The soul is there; if it could ever remain in the body it can also remain present with it, whenever required. If the examination is successful, that is, if the soul is a knowing soul, rest and peace are administered to it; if, on the contrary, the examination is unsuccessful, torture and punishment is the result.' The Koran says: This is a monition: and verily, the pious shall have a goodly retreat: Gardens of Eden, whose portals shall stand open to them: Therein reclining, they shall there call for many a fruit and drink. And with them shall be *virgins* of their own age, with modest retiring glances:

> "This is what ye were promised at the day of reckoning."
> "Yes, this is our provision: it shall never fail."
> Even so. But for the evil-doers is a wretched home—Hell—wherein they shall be burned: how wretched a bed!
> Even so. Let them then taste it—boiling water and gore.
> And other things of kindred sort!

To their leaders it shall be said, 'This company shall be thrown in headlong with you. No greetings shall await them, for they shall be burned in the fire.' (Sad, ll. 48 to 59—Everyman's Library Edn. pp. 127-28).

In the Koran in Al Araf we read, 'Verily, they who have charged our signs with falsehood and have turned away from them in their pride, Heaven's gates shall not be opened to them, nor shall they enter Paradise, until the camel passeth through the eye of the needle. After this sort will we recompense the transgressors.

'They shall make their bed in Hell, and above them shall be coverings *of fire!* After this sort will we recompense the evil-doers.' (*Ibid*, p. 297).

About the Christian doctrine of Trinity the Koran says: 'Infidels now are they who say, "God is the Messiah, Son of Mary;" for the Messiah said, "O children of Israel! Worship God, my Lord and your Lord." Whoever shall join other gods with God, God shall forbid him the Garden, and his abode shall be the fire; and the wicked shall have no helpers.

'They surely are the infidels who say, "God is the third of three:" for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are infidels.' (*Ibid*, p. 494).

IV

Similar ideas of heaven and hell were prevalent in India several centuries before the Christian era. Yama, the lord of death, was also conceived as the God of Righteousness and Justice. All souls went to him after death. He sent the virtuous to heaven where there is no fear of disease, old age, or death, no hunger and thirst, no sorrow, but all is unalloyed pleasure. (*Katha Up.* I. i. 12). The individual soul that has to its credit a major portion of Punya or virtue goes to heaven first; when its 'bank' balance of Punya is exhausted it goes to hell to atone for its sins; then it takes birth in this world again according to the nature of its inherent tendencies. The individual soul with a large amount of wickedness to its credit goes to hell first and after expiating its sins by suffering appropriate punishments goes to heaven to enjoy the fruits of its Punya; and when these are exhausted it comes back again to this world to work out its course of existence anew.

There are degrees of pleasure in various heavens and degrees of punishment in various hells. Reward or punishment is proportionate to the nature and amount of one's

Punya or Papa i.e. virtue or wickedness.

The Gita, in which the worship of Krishna as the Supreme God is enjoined, offers salvation to all those who follow the teachings of Krishna, and believe in his divinity. Thus Gita, III. 31-32: 'Those men who constantly practise this teaching of Mine, full of Shraddha, and without cavilling, they too are freed from the bondage of work. But those who, decrying this teaching of Mine do not practise it, deluded in all knowledge, and devoid of discrimination, know them to be ruined.' Again. 'If even a very wicked person worships *Me*, with devotion to none else, he should be regarded as good, for he has rightly resolved. Soon does he become righteous, and attain eternal peace, O son of Kunti; boldly canst thou proclaim that My devotee is never destroyed. For, taking refuge in Me, they also, O son of Pritha, who might be of inferior birth, even they attain to the Supreme Goal.' (Gita, IX. 30-32). The Lord again Promises salvation in X. 3 thus: 'He who knows Me as birthless and beginningless, the great Lord of worlds—he, among mortals is undeluded, he is freed from all sins.' Again Krishna promises salvation to all who believe in his being an Incarnation of the Supreme God: 'He who thus knows, in true light, My divine birth and action, leaving the body is not born again: he attains to Me, O Arjuna.' (Gita, IV. 9). Many more such quotations can be given.

But Krishna's teachings are not narrow and exclusive. He does not consign to hell true devotees of God, whatever the form of God or His prophet or Incarnation which they worship. He says: 'In whatever manner men worship Me, in that same manner do I appear before my devotees; it is My path, O son of Pritha, that men tread in all ways.' (Gita, IV. 11). Again, Krishna makes it clear that worship of himself is the highest worship, though he does not condemn other forms of worship. He says: 'Whatsoever form any devotee seeks to worship with Shraddha—that Shraddha of his do I make unwavering. Endued with that Shraddha, he engages in the worship of that, and from it, gains his desires,—these being verily dispensed by Me alone. But the fruit accruing to these men of little understanding is limited. The worshippers of other gods go to those gods; My devotees come to Me, the Supreme Goal.'

Wicked people, however, can never enter into the realm of Krishna, nor do they worship him. 'They do not devote themselves to Me,—the evil-doers, the deluded, the lowest of men, deprived of discrimination through attachment to the things of the world, and following the ways of the Asuras.' There are two types of beings in the world, the godly and the Asuric. The godly will be saved, but the Asuric type is doomed to destruction. (*Vide* Gita, XVI).

Religions, like all other departments of human thought, have to take for granted the apparent inequalities of the world. All that they claim to do is to point out a way out of this unsatisfactory state of affairs, and to lead their followers to a more satisfactory state, not in this world, for that seems impossible in the very nature of things, but in a future life in some other ideal region. The religious urge in man requires a satisfaction in some such way; at least this seems to be the case with the vast majority of mankind. Theistic or supernatural religions seem to supply this need in some measure.

In Hinduism, God has been worshipped not only as Krishna, but also as Shiva, Durga, Rama, etc. In the Hindu Puranas and in popular thought, worshippers of a special deity are supposed to go, through the special grace of the deity, to the happy region of the deity. Thus Vishnu or Krishna or Rama worshippers go to Vaikuntha. worshippers of Shiva or Durga go to Kailasa or Shiva Loka, and so on. Christ's idea of heaven, where he had promised thrones of glory for his apostles, seems to have been of the above type.

V

Alone of all religions, Buddhism in its purity, has never recognized the necessity

of a Redeeming Deity. It lays bare the causes that have led to this Samsara. It finds that 'desire' is the force which makes men move and act like automatons. It prescribes a way by which 'desire' can be conquered, and Nirvana or Peace or Salvation can be attained. It finds that the process of extinction of desire is a long one. It accepts transmigration or rebirth in other bodies in this earth in order to work out the conscious process of extinction of desires. Only each individual can work out his way. No outside grace can miraculously save a man from the effects of his own actions. The laws of Karma are inexorable. But even this austere religion of Buddhism came to accommodate in its later forms a doctrine of many hells and heavens into which, as into his births in this world, the individual was led by the moral resultant of his deeds.

It would seem from all this that all religions want man to be moral in the first instance, and in order to achieve this they hold up promises of happiness in another world, and also deterrent threats of misery. This is one view of the utility of heaven and hell. The other view is that human justice is imperfect, and so divine justice, which is infallible, will complement it by proper rewards and punishments in other worlds. Another salient factor that comes out is this : the human soul in its weakness and misery is unable to avoid evil or do good even with all its willingness. It often feels itself to be a creature of unforeseen circumstances in this world, whose mystery seems impenetrable to the human intellect. So out of the anguish of its heart it instinctively cries out to the Soul of the Universe, the God of gods, to save it from its agony and give it the peace and bliss it longs for. The theistic religions promise this salvation to the individual ; even the worst of sinners is promised redemption in the other world if only he believes in the redeeming power of his God or Prophet ; faith is believed to triumph over Karma. While the religions holding strictly to the doctrines of Karma and reincarnation emphasize that a man's salvation lies entirely in his own hands, and thus are universal in their application, purely theistic religions restrict salvation only to the believers, and condemn all others to damnation. Indian theism, however, steers clear of the apparently unsatisfactory nature of millions of eternally unredeemed souls and strikes a *via media* between the unalloyed theism of Christianity or Mohammedanism and the extreme doctrines of Karma and transmigration of souls of early Buddhism. It accepts both self-effort as well as God's grace.

The fate of the individual soul after death is at bottom an empirical question ; all religions claim to give a solution which they consider is based on facts, revealed or found to be in accordance with the nature of the world. Pure speculation cannot lead us to any valid conclusions on this matter. The accumulation of modern scientific knowledge shows how naive and untenable are many of the ideas about heaven and hell. The future life has been conceived to be a continuation of the present life in its essential features, although under conditions more or less favourable ; it is sometimes a retributive state where the miserable are comforted and the prosperous laid low, or a state where reward or punishment is given for good or evil desert here ; or it is conceived as the reward given by a Supernatural God to his devotees by admission to abodes of bliss, or as punishment to non-believers in abodes of torment. Others consider that the soul's life is a never-ending process of becoming here and, or, elsewhere, and the end of this process of becoming, whether brought about by extinction of desire, or self-knowledge, or by the grace of a Divine Being, is real salvation. Some hold that the individual soul is inherently immortal ; others hold that it has only a contingent immortality. Again there are different ideas of the nature of this immortality. Agnostics would deny immortality, or a future life of the individual, or salvation. Like the Charvakas of old they hold : ' There is neither heaven nor hell,

no salvation, no soul, no other world. There is no evidence for any return or revival of the body when it has been burnt to ashes or has decayed to dust.' Consequently amidst the welter of unverifiable opinions about the nature of God and the soul, the earnest seeker after truth and salvation must, if he feels the necessity of it, choose to accept and believe that system of eschatology which appears plausible and most reasonable in the present state of human knowledge. A hungry man needs food to satisfy his hunger; he need not know all about the physiological process of digestion in order to be benefited by the food; nor need he wait till scientists weigh out exactly the amount of proteins, fat, carbohydrates, and vitamins that are necessary for a balanced diet in their opinion. The 'illative' sense, as Newman called it, of each man must decide for him what will suit him best in this as in other matters. One has to go forward in the belief that the force governing the universe, whether it be material or spiritual, is, at bottom of the same nature as himself, and will not let him down. Knowledge that strengthens and comforts man and makes him lead a noble life is not likely to lead him astray. However irrational and hostile the world may appear, we cannot do better than to rest assured, in the words of the Gita, that 'no doer of good ever comes to grief.'

THE INDIVIDUAL SOUL

BY SWAMI TURIYANANDA

'An eternal portion of Myself having become a living soul in the world of life, draws (to itself) the (five) senses with mind for the sixth, abiding in Prakriti' (Gita, XV. 7).

This is the nature of the individual soul declared by the Lord in the Gita. The individual soul is a part of Him, and dwelling in the body it experiences the world of sense. At the time of death it departs from the body along with the mind and the organs. And after undergoing experiences in accordance with its deeds and knowledge, it embodies itself again to reap the results of its actions. In this way birth, death, and experience follow one another until the attainment of Knowledge. The mind is the ruler of the organs; the organs are active because of it. And the vital forces remain awake and sustain the body even while the mind sleeps. The vital force is the principal element in the body, in the absence of which the body is called dead. The individual soul, the mind, the vital force are not one; they are different. You will find this explained in the cosmology of the Sankhya philosophy and also in various places in the *Mahabharata*, to say nothing of Vedanta, the Upanishads, etc. It is also in the Gita; if you will look for it attentively you will find it. But the order of evolution is not the same for all. That is, however, of small consequence. All agree as regards the fundamentals. The *Yogavasishtha* contains all about it clearly in great detail.

SRI RAMAKRISHNA'S MESSAGE OF PEACE*

By Joseph Campbell

This evening, again, we have gathered to celebrate the birth, a little over a century ago, of the great Indian saint and sage, Sri Ramakrishna. Born in a rural Hindu community, brought up in a pastoral world hardly touched yet by the influences of the modern industrial, scientific, social, and political revolutions, Sri Ramakrishna was a model son of the ageless land and civilization of India. When, as a young man, he left that world, for a moment, to visit with his brother the somewhat westernized and modernized city of Calcutta, every fibre of his being rejected the life ideals that he then for the first time encountered. The young Ramakrishna withdrew totally from what he disdainfully termed a mere 'bread-winning' education, withdrew to the bosom of his ageless spiritual mother, Mother Kali, Mother India, and there dedicated himself with renewed and ever self-renewing zeal to the worship, the contemplation, and the immediate experience of those spiritual powers that for untold millenniums had been the support, consolation, inspiration, and glory of his race. That we, this evening, in the city of New York, in the most potent centre of that world of materialistic, mechanistic, self-pitying, and luxurious, imperialistic greed which he abominated, should be gathered in the present flower-decorated sanctuary to contemplate his picture and to consider the message that he left with the little circle of his devotees in the Kali temple of Dakshineshwar; that we, the children of an aggressive, self-sufficient West, should this moment be paying our grateful and humble respects to that Sri Ramakrishna who spat from his mouth everything we have been taught to live and to fight for—is an almost unbelievable marvel!

The explanation, perhaps, is that all pairs of opposites are ultimately—quintessentially—one. Sri Ramakrishna, by his absolute rejection of the ideals and practices of the world that we inhabit, placed himself at the opposite pole: his ruthless spirituality supplies the counterbalance to the ruthlessness of our native materialism. And like the two halves of a split pea, we are meant for each other. Most marvellously the words of Sri Ramakrishna seem not strange, but profoundly familiar to our hearts. And reciprocally, after the completion of his *sadhana*, Sri Ramakrishna was not only willing but even eager to perceive in the representatives of the materialistic West that very Brahman, those very revelations of God, which he had, during his whole lifetime, experienced as the ultimate bliss.

'Sir,' one of his devotees once said to him, 'I understand that nowadays the learned people of England do not believe in the existence of God.' Another of his followers contradicted: 'However they may talk, I don't believe that any of them is a real atheist at heart. Many of them have admitted that there is a great power behind the activities of the universe.' 'Well,' said Sri Ramakrishna, 'that is enough. They believe then in *Shakti*, don't they, the power of the Lord? Then why should they be called atheists?'

Another time, Sri Ramakrishna chanced to see a young English soldier standing in the *tri-bhanga* posture—the posture of the 'three bends', which is characteristic of many Hindu sacred images. Suddenly the saint beheld in this representative of everything he abominated the image of his dear Lord, the youthful Krishna. (For you and me to grasp the import of this moment, we should have to perceive the image of God in Hitler, the power of God in the Japanese bombing of Pearl Harbour!) 'Never imagine that it is you who have true understanding and that all others are fools,' Sri Ramakrishna said to his circle of devotees. 'You must love every one. No one is a stranger. It is God who dwells in all beings. Nothing exists without Him. . . .It is God alone who tortures us in the

* Opening address at the public celebration of Sri Ramakrishna's birthday, 19th March 1945, at the Ramakrishna-Vivekananda Centre of New York.

form of our persecutors, and if they suffer a punishment, it is God alone who really suffers'. Again : 'Do I look down on worldly people? Of course not. When I see them, I apply the knowledge of Brahman, the Oneness of Existence. Brahman Itself has become all. All are the Man-God Himself....Just as God takes the form of holy men, so he also takes the form of cheats and rogues.'

There are many, many great lessons that we can learn from the teachings of the Paramahamsa of Dakshineshwar, but perhaps the most important for the modern day is this one of the omnipresence of the Image of God. The world is today riddled with armies of our Western creation ; the very atmosphere enveloping the planet screams with our Christian propagandas of hate and of self-congratulation; every pulpit shakes with self-righteousness and vituperation. God is with *us* always, and the enemy is the agent of the devil. On the contrary, Sri Ramakrishna speaks of a divinity transcending national and even religious communities and boundaries. 'Dogmatism is not good', he declares. 'God has made different religions to suit different aspirants, times, and countries. All doctrines are so many paths....One can reach God if one follows any of the paths with whole-hearted devotion.'

Sri Ramakrishna reached this realization by retiring from the cities of the struggle-for-power into the timelessness of the unchanging Self. There he immersed himself in the ageless Well of Wisdom that has been, from time out of mind, the support of the Indian soul. The teaching that he announced was already known to the sages of the Vedas; we have it inscribed here on our altar: 'Truth is one; the sages call it by many names.' Ultimately, too, that wisdom is the wisdom of the Christ: where, however, can you hear it among the preachments of the Christian churches? Compromise with the ideals and ambitions of the world has so diluted, among us, the ancient teaching, that from peace it has transformed itself into a message of war, from love into a message of hate, from redemption into an endless tirade against the sinfulness of man. Sri Ramakrishna absolutely refused to compromise; and his absolutism transported him to a pole quite clean of partisanship, clean of our normal human passions of fear and desire, love and hate. From that vantage he now speaks to us: and what we hear is that even in our iniquities we are the vehicles of divinity, in our battle-lines we are the manifestations of the one and universal God, in our very agonies we are at peace in the bosom of God, and in our delights we are tasting the sweetness of God's table.

This is the message of that eternal philosophy which underlies the great religions of the world. Sri Ramakrishna has refreshed it. That is why we honour him today in this flower-decorated chapel, in a land and time remote from his own, and during the most horrible harvest of self-righteousness and greed that the world has ever seen. There is nothing to fear. There is nothing even to be ashamed of.

KNOWLEDGE AND THE ABSOLUTE

By Swami Prajnanananda

What is knowledge we do not know generally, but we know a thing and say that 'I am knowing.' The function or the process of knowing is no doubt separate from the object we know, and this separateness or difference implies a relation which lies between the knower and the known. They are called the subject and the object. The subject is the 'I' or the 'I-consciousness' which knows, thinks, intuits or contemplates. The process of knowing is that which is inter-related with the subject and the object and so it is under

The categories of time, space, and causation. We know an object in time which is nothing but a type of duration or the succession of accidents, and by knowing an object we limit the object by its form, size, and relative position, and thus we represent to ourselves the object as external or outside ourselves, and that is in space. Again, there must be a cause behind the subject-object relation, because there never happens an effect without a cause. The law of cause and sequence is acting behind this world of appearance. Every act, mental or material, is subject to this immutable law.

We do an act because we want to do it. All motives behind our work and activities are always guided by necessity or demand, and demand means the impulse which the mind sends forth to the senses in vibrations. These impulses or desires always expand and contract, and they catch whatever they get within their ever-dissatisfied clutches. The supply of everything is controlled by the demand we make and the co-relation between the demand and supply depends again upon the law of cause and sequence.

Our knowledge of the appearance is empirical and floating. Its apparent expressions are introspection, reflection, recollection, recognition, identification, intuition, imagination, and others. We introspect a thing within and within it happens and passes. It is the observation directed upon our personal experience. We reflect upon a fact which the mind takes in its own operation in the form of an understanding. We first see a thing and then recollect its sleeping image which lies buried in the core of the mind as an impression. We recognize a thing which we experienced before and know it again. So there happens in it a dual function of perceiving and knowing. We identify a known and perceived fact when we associate it inseparably with a similar different thing. We intuit an experience to get its immediate knowledge. Intuition is of two kinds, higher or transcendental and lower or empirical. The higher is the presentation of reason and the lower is nothing but direct sense-experience. It becomes the perception *a priori*. We imagine a thing by the faculty of representation. It is associated with memory, and mind in imagination keeps before it an image of the visible forms. The objects are presented to the senses, and re-presented in imagination.

These are really the different phases of knowledge of the phenomenal objects. This knowledge can again be classified into two heads, direct and indirect. The direct knowledge comes straight without obstruction and we get it through the inner or outer senses coming in contact with the so-called real things already given to us. We know an object indirectly when the senses get in touch with it intermediating through a thing or process other than the object itself.

There is again knowledge false and real. False knowledge is illusive knowledge. We understand a thing as illusive and unreal when it has no existence of its own. We mistake a rope for a snake through wrong knowledge. The illusive knowledge is deceptive and it is not the thing-in-itself. We see a mirage in the desert. It is illusive, because it is the false representation of the real water seen somewhere. It has no real existence and worth of its own and yet it is seen. It is seen real, but its reality it borrows from its ground (*bimba*)—the real water seen before. It is the reflection (*pratibimba*) unreal, and it gets appreciation only from the ignorant who know not its real nature. The wise are never deluded by the deceptive sight of the mirage. They have already corrected their errors and so they remain at ease unaffected.

A true and valid knowledge is uncontradicted (Abadhitam) as it has no other, no opposite. It is the ground of the false and dual knowledge. A false knowledge is always contradicted (Badhitam) and it runs parallel with its rival. But it cannot be denied that of these dual phases of knowledge one must be real and the other unreal as the latter stands upon the former as its substratum. The content is false as it changes and borrows its reality from the ground. It

is also true that the two things cannot be real at the same time. One will have to depend upon the other and therefore borrow its apparent reality from the other.

But from the transcendental point of view it can be proved that none of the two are real, because they are related to each other, as one stands in relation to the other. Relation means an awaiting something and it is subject to limitation. When we use the number two it will obviously be that two stands always in relation to the number one. Two cannot stand apart from its related one, and if it stands independent of one, it will no longer remain two. It will cease to remain as two and will transcend both the numbers two and one—no numerical limitation will be able to bind it. So it is an undeniable fact that related things are always dual or manifold in their nature and therefore they fall short of their reality and essence.

In this world of relation and opposites our experiences through the senses are always porous, and subject to limitations. Or in other words it can be said that experience connotes limitation. When we get an experience of a thing by the sense-affection, the thing is always the object and we the experiencers become the subject. The functioning intermediate process between the two is the third principle which connects the two and makes the whole thing conditioned and defective. We get an experience of a thing which is always different from us. So the object falls in the domain of duality. It cannot transcend the limit of manifoldness.

It will be noticed that the subject which thinks, knows or perceives is really the centre from which everything can be judged and ascertained. The subject knows both the object and the knowing principle. The subject knows, as it were, even itself. So it follows that behind there remains a real subject which knows the empirical subject or ego. It is the common transcending fourth principle or substance upon which the tripartite aspects, the subject, object and the process between them, have their being. All these aspects draw their reality and existence from this fourth principle. It has been called the fourth principle only in comparison with the third and to indicate its transcending nature. It is really not a principle or a state at all. It is the Atman or the Absolute. It is the only real and only existent in the world of change and everything other than the Atman is phenomenal, frail, and floating.

Really speaking the change is the world. The one constancy is here broken up into fragments and these contingent and so-called fragments are again tied up into an unending series of a seeming permanency which looks like a line unbroken. Its reality is apparent and has no fixed point. It moves always from point to point.

First of all we know a thing by means of sensibility as given to us. Names and forms are not the projections or representations of the mind. This is the standpoint of the realists. Names and forms of things are real to them, not a copy. They support the perception which maintains the immediate knowledge of the external. The idealists do not agree with them. They look always through the glass of the Platonic Idea and take everything as the manifestation of the Idea or mind. The so-called external is the objectification of the subjective condition. The world is the shadow of the Idea, or, to be more precise, the mind-construction. The appearance is the construction by imagination of the designer, the mind. The reality of which we can intelligently speak is mind-dependent or ideal and the *essi* of all material things is *percipi*, say the idealists. Then come the monists who are transcendentalists. They say that mind is not the thing-in-itself, it is but a pale copy of the Absolute. It is subject to change and decay, and so unreal. The mind borrows its lustre from the light of the pure Intelligence, the Atman. The Atman is the only real essence, and its copy, the world, is unreal. The mind is other than the Atman, and so it cannot stand independent of the Atman.

The monists count the reality only of the Absolute. This Absolute is always transcen-

dent in its nature.[1] It is not a compound thing made up of two equal bifurcated halves and then polarized into a unique synthesis. It is pure, simple and undivided. It is self-subsistent, self-shining and one without a second.

We do everything through the mind as the medium. We conceive and perceive through this mind. Or it may be said that mind does everything in this world. The mind is a bundle of sensations or impressions. It is the substratum on which rest all the modifications. The modifications are the contents and mind the reservoir. The reservoir or the substratum is unique and one. It is static. It becomes dynamic with its activities, the modifications. It is like the ocean and its vast sheet of water is agitated by the wind of diverse desires. It creates ripples and gradually it rolls on furiously. This furious condition of the mind-ocean is called the passion or intense desire. The passion or desire is the cause of the world. It causes pangs and cares. It always demands and gets its supply. This demand and supply go on for ever and loom a series of eternal events and activities. This is the history of human life. This is the world. But when the mind is devoid of its modifications and is contentless and calm it will come back to its own essence. The essence is the real substratum (Adhisthānam) or Brahman. The Brahman is the ground of the mind or the world.

The Absolute is really the groundless Ground. If it is not and is said to be the ground of the change or the world then it must face the limitations of the relation, related and the relator. The cause always presupposes the being of the effect whether it may be static or dynamic, potential or kinetic. The being always implies the becoming. In seed there remains the power of sprouting. So if the Brahman becomes the ground of the change it must fall short of its wholeness and purity. So though it enters into the category of cause it must be taken as apparent. From the transcendental standpoint it cannot be said to be the cause at all. It is causeless Cause, the 'wholly other' and Blessedness. It is really the 'groundlessness' and the underlying unique Unity.

We the subjects of the world are imperfect though perfect in essence, and because of our imperfectness we create a perfect ideal for our guidance and consolation. It is God the all-powerful and all-merciful. It is always anthropomorphic and personal. The category of impersonality cannot qualify God as we mean Him generally, for if it does He will not remain as God but will be the Essence itself. God is therefore the topmost limit of human appreciation. From Him is everything projected and that is 'creation'.

God crates not, but projects the world. God projects the world from within. Projection means not creation, but emission of things which already existed before. Creation implies always the idea of separation and brings out things new and entirely foreign. In projection things are manifested (Vyaktam) which were already unmanifested (Avyaktam). God projects the world because the world is no other than God Himself. He projects the world and then enters into it—' Tat sristva tadevanupravishat.'

God of the realists again creates things other than Himself. The transcendentalists do not admit this position. To them there are no designer and no design in the truest sense. The web of Maya or the 'idea of the other' creates only the projector and the projected. They are not even the sportive whims or plays of the all-merciful God, and God is nothing but the mind-made thing of the man of the world. God plays not, but He appears to be playing. This playing is, in the final analysis, unreal and is merely an appearance.

The 'wholly other' is the Absolute. This otherness really expresses not the implication of the second, but it discloses the transcendental nature of the Absolute only. The

[1] James Hutchison Stirling differentiates the terms transcendent and transcendental following the interpretation of Kant in his *Text-Book to Kant* by saying: "*Transcendent* is an object *beyond* experience. *Transcendental* applies to an object that is *in* experience, but yet of a *validity* that is *beyond* experience."

Absolute surpasses not the world in its magnitude, quality, weight and immensity, but it transcends everything in its essence. The term 'surpassing' implies the existence of a rival and so posits always a notion of relation between the higher and the lower—superiority and inferiority. The supra-relational Absolute is never qualified by these opposites and deficiencies. The deficiency which may be apparently noticeable in the Absolute is due to the veil of Maya, Superimposition is the cause of this so-called defect. Fire is really separate from the iron-ball which becomes red-hot with its contact, but the ignorant think that the ball burns. It happens only for the superimposed ignorance of the appreciator. So through the web of nescience we always apply the priority and validity to the world which is really dead. The Absolute is the only reality and 'it transcends', that is, it shines within itself as one without a second.

Then what does the term knowledge mean? Does it imply a process or a series of happenings or the act of knowing? All knowledge which we get through the gates of sense-experiences is contingent and spatio-temporal in nature. It is the apparent cognition in contradistinction to the real knowledge of the Atman or the knowledge of the Self. But in our ordinary knowledge or consciousness we take shadows for realities, and realities for shadows. It has only the empirical validity whereas Self-knowledge is absolutely valid. The Self-knowledge really transcends the limit of time and space as there is no subject-object relation in it. It is also a fact that an apparent knowledge or consciousness cannot be imagined without its opposite idea —the real. Reality is always valid and it justifies itself by its uncontradicted nature. Moreover every piece of knowledge is luminous and self-sufficient. It removes the ignorance and then reveals the object. This revealing nature is inherent in every kind of knowledge. And from this standpoint common knowledge does not differ from the Self-knowledge. Or in other words common sense is the divine sense.

Every knowledge is confined to thought which is nothing but the real structure of the subject-object relation. It cannot transcend the deceiving limit of duality. If it does, it will no longer remain as thought, it will then be the thing-in-itself or the ground of thought. The fate of the thought will be here like a salt-doll which goes to measure the depth of the ocean, and is then dissolved away. But in nature thought is always discursive and full of antinomies.

In a thought there must be a thinking principle. This principle is an act of vibration which is generated from the friction of the two positive and negative poles—the subject and object. Between these two poles there is a neutral zone and the thought commits suicide there. The neutral zone is the balancing point and when thought reaches there it becomes static and it stands there to justify for some time its status of structure and value. It then calms down and is transcended. It then becomes the thing-in-itself and loses the name and form with its causality in the blissful ocean of the Absolute. All the opposites, thesis and antithesis, are then synthesized for ever in the eternal harmony of the Absolute.

Knowledge or consciousness remains always the same. It is an ever-pure self-luminous common awareness. It appears different only by its contents. The knowledge of a table and the knowledge of the Brahman are always the same and one, but the distinction lies only in their objects—the table and the Brahman. The objects only qualify the substrata and thus give them names and forms which are nothing but the 'statement of facts'. These categories of names and forms cannot really affect the knowledge absolute.

A knowledge of the simplest and truest kind is not a process or a form. It generates not from the result of any action, but it is always self-shining and self-revealing.

The distinction between the empirical ego or the object-self and the real Self is absolutely clear. Both of them are the lights, but the latter is called the light of lights. All the phenomenal lights, sun, moon, stars and other

luminaries borrow their lights from it. It is the pure intelligence, bliss and knowledge. Thought and intellect are quite unable to fully fathom the Absolute, because imperfection is the abiding feature in them. They are unable to approach the altar of Perfection. But it is also a fact that a knowledge of noumenon is only possible for an intellect which is consciousness reflected. It is called the modalized consciousness (Vrittijnana). The Chit or pure consciousness remains in it in company with nescience. The Chit dispels the nescience and the self-luminous Brahman reveals itself. The dispelling of the ignorance means the revealing of the Brahman. The reflected consciousness then loses its separate entity and it gets transformed immediately. The revealing of the Chit or Brahman and transformation of the intellect into pure consciousness happen simultaneously. This transformation does not imply here a change entirely new but it means regaining its own essence and glory.

Nor is it the fact that intellect or pure thought is first negated and then transformed into the Chit. Intellect (or the world or Maya) can never be negated in the Absolute, because negation means to kill or remove an existence real. No negative principle can enter into the sphere of the all-existing Absolute. So it is true that intellect gets back to its own essence with the removal of nescience.

We cannot get behind the consciousness. It is the only fountain and quintessence of the world of phenomena We live, move, and have our beings in consciousness. When we say we are conscious of a thing it means that we make our pure consciousness an object of our awareness or sense-apprehension. But it is also a fact that a subject cannot be an object and *vice versa*. From the monistic or rather transcendental viewpoint it is also true that there cannot be a subject or object other than the Chit or pure consciousness. The Brahman is the only one and real consciousness and as there cannot be room for a second or any other consciousness it can be concluded that the phenomenal appearances are nothing but the manifold images of the one and the same Substance. It is the only fundamental principle of Unity in so-called variety. As the burning sparks are no other than the fire or as the reflection of a face in a mirror is no other than the face itself so the spatio-temporal and subject-object related world-process is not different from the pure and absolute consciousness or the Brahman. Finite knows the Infinite, that is to say, it recollects and so regains its own unparalleled throne of sublimity and uniqueness.

Knowledge or consciousness is the Absolute. The being and the becoming are one and the same. 'The attainment of God consciousness is nothing but the spiritual unfoldment. It is being and becoming God;' as has been said by Swami Abhedananda. In realization knowledge is not subordinate to the Absolute, being under its possession. It has rightly been said by Prof. Malkani also that possession is like the head of Rahu. Rahu is nothing but the head. The possessive preposition 'of' merely indicates equivalence. Really Knowledge and the Absolute never fall apart. They are one and the same, appear different or fall into gradations only through the unexplainable veil of Maya, and as it lies beyond sense, beyond imagination, and even beyond intelligence, it can only be realized in an ecstasy of unutterable feeling which is no other than the absolute Brahman itself. 'Spirit with spirit can meet, God can speak with man face to face,' so to get knowledge of the Absolute we should face the altar of the Absolute and we shall have to lose ourselves into the eternal ocean of the Absolute.

To know the Absolute does not mean the state of Trance, Ecstasy, Mystic union, Nirvana, Absorption, God-intoxication, Self-annihilation, Apprehension of unity in variety or Reconciliation between knowledge and being, but it means to be the Absolute—to become one with it—(Brahmavid Brahmaiva bhavati.) In this unifying knowledge of the Absolute (Brahmajnana) there remains not any the least contradiction with the world, the Absolute becomes then the Ground of the

world. The world is then saturated with the inseparable essence of the Absolute.[2]

[2] Dr. Martineau also says in connection with the Transcendental of Plato that "the universe did not stand *opposite to the soul*, to be its object and antithetic term; but came up in us *in the shape of soul*, and simply looked in its own glass and broke into its own soliloquy. Like only could know like, or anyhow act on like; so that things to be cognisable by thought, must be thoughts themselves; and thoughts, to hold good of things, must be of the essence of things themselves."

RAMKRISHNA AND HARMONY OF RELIGIONS

By Hari Narayan Chatterjee, B.A., B.L.

Ramkrishna, the greatest teacher, the sagest of the sage, the embodiment of Vedanta philosophy, appeared on the breast of Bengal at a time when conflicting religious forces were knocking at the door of Hindu religion. Queerly enough, whenever there had been any inroad of foreign civilization, a new religious preacher appeared to uphold the dignity of Hindu religion. Ramkrishna was a personality born to fulfil such a mission. His life was a blazing demonstration of the spiritual truth of the continuity between pre-existence and rebirth.

Ramkrishna's religion was neither the outcome of a vast study of different systems of religions of the world, nor was it begotten of foreign teachings apart from the teachings of the heart. 'Whatever religion was in him his doctrine was essentially creative and dynamic. He demonstrated that true knowledge consisted not in analysis and synthesis, not in the creation of fictitious logical reasonings, but in entering into the very heart of Reality by an innate love. His religion was a religion of life and spirit brought to the focus of self-consciousness.'

If the great systems of religion of the world were necessary for the salvation of mankind, Ramkrishna's religion was necessary for true love and sincere worship of the Deity.

His religion, being a religion of love, service, and prayer, was universal in character and outlook. 'In all his sayings we find appreciation and not criticism, a better understanding not verbal jugglery, a closer sympathy with other systems of thought and religion.' He said: 'We are born to love Reality, serve Reality, and not to quarrel and wrangle about doctrines and principles.' Different religions of the world, to this all-embracing soul, were but 'expressions and interpretations of one and the same love of Reality.'

According to Ramkrishna's teachings, self-realization, which was the supreme end of life, involved the ascendency of reason and the consequent systematization of impulses and desires. 'Resolve to be thyself; and know that he who finds himself loses his misery'—this formed the main theme of his teachings. Though originally a follower of Shakti, he had studied the doctrines of the Vaishnava, the Shakta, the Advaitavadin, and even Christian and Islamic ascetics. By practising each of these disciplines, he came to know the Truth as it revealed itself to the devotees of each of these schools of thought. He took into his religion all that was good and beneficial in the above teachings and made his doctrine a honeycomb of everything great and noble. Thus his religion was 'not the religion of a proud and dignified aristocracy but being a religion of the heart, was the religion of all, for all, irrespective of caste and creed, education, or illiteracy.'

Ramkrishna's contribution to the Brahmo society had manifested itself through the teachings of Keshab Chandra Sen and Bijoy Krishna Goswami, two of his most devout disciples.

The religions of India, nay, of the whole world, had found a common spring in the heart of Ramkrishna. All the doctrines of the world were but verbatim echoes of the sayings of the Great Master. ' I am not your lord. Call me Son of Man,' said the soul that groaned at the cross. The parallel saying we had from the wise lips of Ramkrishna—'Don't call me Guru. I am not one.'

As regards the greatness, the sublimity, and profundity of thought, Ramkrishna was no less than St. Francis of Assisi. He preached the great doctrine that all religions were true, not merely that there was truth in every religion, but all religions were true. Even the religion that appeared ethically unsound or unacceptable was to his mind ' a backdoor to God's holy presence.' One is spellbound and bewildered at his superhuman efforts to grasp the secrets of existence and the realization of truth, as a Shakta, a Vaishnava, a Sannyasi, a Christian, and a Moslem.

Ramkrishna was a vast measureless expansive ocean ; the different religions were like various rivers that found their ways into his bosom.

' Come unto me, all ye sufferers ' was the great call of the Son of Man. The rebellious agnostic Narendra Dutta heard the same divine call from Ramkrishna. Christianity and Hinduism had met together under the eye of Ramkrishna. Christ was a great soul. He gave himself up for the cause of suffering humanity ; no less great was Ramkrishna who had spent his last drop of blood for the spiritual re-awakening of young India, for the purification of putrid minds and complete annihilation of disbelief in rebellious souls. Here was a harmony, a harmony of East and West, and at the root of it was the all-embracing soul of the Great Master, Ramkrishna.

Ramkrishna's teachings had common theme with the teachings of Mohammed. The Holy Quran came with a universal message. It revealed God, who was not the God of this or that nation, but who was 'Rabb-Ul-Alamin,' the Lord, the Sustainer, the Nourisher of all the nations and of all the worlds. The Quran never spoke of the 'Lord of the Arab' or the 'Lord of the Muslim,' but the god of the Quran was the lord of the world. 'I am commanded to do justice between you : God is our lord and your lord ; we shall have our deeds and you shall have your deeds.' (Quran, 2. 139) Again in another place, 'We believe in that which has been revealed to us and revealed to you, and our God and your God is one.' (*Ibid.* 29. 46). No more ennobling message could be given to humanity. Ramkrishna's teachings were based on the same principles ' Men and nations may differ, even fight with each other, but they had only one Father, one Lord, one Saviour. No nation was the favourite nation because all were equal recipients of that greatest of divine favours, the blessing of divine revelation. And as God was one, so was humanity one. The whole of humanity was one nation.' Similar was the doctrine of Ramkrishna : ' There is but one God, but endless are his names and endless the aspects in which he may be regarded ; call him by any name and worship him in any aspect that pleases you, you are sure to see him.'

A little reflection would enable us to perceive that the doctrine of Ramkrishna had within its bosom the main teachings of Islam. If there was any difference, it was only in the outward form ; in the inner essence both revealed the same sort of pure love for the common deity, which was above any kind of sectarian squabble or religious fanaticism.

The connection between Ramkrishna's teachings and the teachings of Lord Buddha was perhaps the closest. Based on love, Ramkrishna's teachings had found the nearest ally in Buddhism with the doctrine of Ahimsa. Ever the meanest creature was to both Ramkrishna and Buddha, the imperfect representation of the Perfect Being, the miniature facsimile of the Ultimate Reality.

Buddhism was far above the petty distinctions of caste and creed. It was a religion for humanity at large. Ramkrishna's

teachings were also for all—rich or poor, educated or illiterate, Hindu or Moslem, Christian or Jew.

Buddha's Sangha and Ramkrishna's Ashramas were the brilliant specimens in which cosmopolitans were brought into the fold of unity with the force of faith. Ramkrishna very often had said to his disciples : 'Man is great not because of his riches, or outward appearances, but it is the purity of the inner soul that makes him supreme.' The identical sermon we had from Lord Buddha :

> 'Na jatahi na gottena na jaccā hoti bramhano
> Yamhi saccañ ca dhammo ca so suci so ca bramhano.'

Buddha cared little for earthly splendours or mundane attainments ; money he abhorred with all his heart. One remembered in this connection the experiment that rebellious Naren Dutta carried out to test Ramkrishna by putting a coin under his bed. The Great Master could not sleep on that bed. Such was his intrinsic hatred for material riches.

The *Jātakas* tell us that Lord Buddha took birth times without number, even as a member of the lower species, to relieve the sufferings of humanity and to enlighten the pitiable souls that wallowed in the mud of ignorance. Ramkrishna's aim was similar. He said : 'Let me be condemned to be born over and over again, even in the form of a dog, if so I can be of help to a single soul. I will give up twenty thousand such bodies to help one man. It is glorious to help even one man.'

Ramkrishna and Lord Buddha were equal, or perhaps they were the different aspects of the same perfect Reality. What wonder that their teachings would be similar in many respects ! Ramkrishna's doctrine had within it the doctrine of Buddha. Their teachings might be described as two different rivers, but the same undercurrent of Love and search after Reality flowed through both.

Thus we find that the teachings of Ramkrishna harmonized the main doctrine of Christianity, Islam, and Buddhism, the three foremost religions of the world, not to speak of Jainism and Brahmoism. The great clarion call of the Master had reached the length and breadth of the world only because his teachings were universal in character—and had as their basis, all that was great and good in the religions of the world.

But these were not all. The doctrines of the Far East viz. Confucianism and Taoism had something in common with the teachings of Ramkrishna.

Ramkrishna had always laid emphasis on an all-pervading perfect Being, union with whom should be the ultimate aim of every moral being. The omnipotent deity of Confucianism was far above the phenomenal world possessing attributes purely spiritual. The core of Confucianism expressed the similar idea. Confucius regarded God 'more as an abstraction than as a personal being with the physical attributes of man.' God, to him, stood for moral order, both in nature and in the affairs of men. Both Ramkrishna and Confucius conceived God from the same angle.

To some extent, Taoism also stands cheek by jowl with the teachings of Ramkrishna. Idealist Ramkrishna saw in this world of ours a guiding and controlling hand of a great spiritual power. To him, it was the Divine Spirit that ruled the world. Similar sayings were also found in Taoism. Lao Tze, the advocate of Taoism, saw in nature and the phenomenal world the manifestations of a spiritual power. According to him: 'Man comes into harmony with it by self-effacement and suppression of desire.' *(Webster, Civilisation of China)*. Ramkrishna's doctrine was essentially eudemonistic in character. According to this theory, the highest good consisted in self-realization or the perfection of one's own nature, attained by one's voluntary efforts. In other words, it consisted in the full realization of the self by a harmonious development of our whole nature. Rightly interpreted, the doctrine of self-perfection or self-realization would reconcile all the conflicting theories. Ramkrishna's teachings, as such, harmonized the doctrines of Asceticism and Epicureanism, Rationalism

and Hedonism. It incorporated into itself all that was essential and true in them and thus in a way went beyond them.

To quote the immortal lines of Sri Aurobindo: 'Ramkrishna represents a synthesis in one person between all the leaders. He is the epitome of the whole. His was the greatest super-conscious life which alone can witness the infinitude of the current that bears us all oceanwards. He is the proof of the power behind us and the future before us.'

Let us end this up with another famous saying of Sri Aurobindo, calling people who had gone astray to retrace their false and faltering steps and return into the fold of *Unity, Love,* and *Service,* which really formed the core of Ramkrishna's religion:

'God hath sounded for the trumpet
That shall never call retreat.
He is sifting out the hearts of men
Before His judgement seat;
Oh, be swift, my soul, to answer Him,
Be jubilant, my feet,
While God is marching on.'

THE CONCEPT OF BEAUTY IN RIG-VEDA

By Prof. P. S. Shastri, M.A.

(Continued)

Beauty has also a formal aspect, like every work of art, though it cannot be separated from its content. It requires a sort of artistic polish and finish. The adornment and the finery are mostly brought forth by the verb '*shubh*,' as has already been shown by Oldenberg. Maruts are the first and foremost possessors of *shubha*. But the Ashvins are called *shubhaspati*.[1] *Valgu* is from '*valg*,' meaning 'springing or undulating motion of horses, monkeys, joyous people, the surging waves, the heaving bosom, etc.' Here is intended a sort of 'skilful and felicitous movement.'[2] *Chitra*, *darshata*, and *rupa* also have a bearing on the form of beauty. Material possessions also beautify the person as they often speak of *ashvapeshas* and *vajapeshas*. They are only additional refinements. But, when we come to *vishvapeshas* and *sahasrapsa*, there is a conscious hint about the varied decorations. And *hiranyapeshas* fall in this category.

There is again an abstract side of beauty and its decorations, where beauty is inherent. The heroes come to the assemblies in beauty —*nripeshaso vidatheshu prajatah*.[3] The song of the poet is pure thought (*dhiyam*), and it is *shuchipeshasam*.[4] Here the decoration is pure, not in the sense that there is only ornamentation and polish, but in the sense that it partakes of the same pure features of thought. Thought is conceived as beautiful in itself and so are its refinements. It is *shukravarnam* or of lustrous colour.[5] Agni makes the sacrifice assume varied beauties (*purupeshasam*) by thought.[6]

Indra brings beauty to that which has none (1. 6. 3), while Varuna himself is the beauty of the rivers (7. 34. 11). This Varuna is called *ritapeshas*,[7] while Ashvins are *ritapsu*.[8] Varuna is the central vital principle of the waters and of *rita* and when he is called *ritapeshas*, it does not mean that *rita* is a

[1] Oldenberg, p. 111.
[2] *vide Rig-Veda*, 4. 50. 7, etc.

[3] *Rig-Veda*, 3. 4. 5.
[4] *ibid.* 1. 144. 1.
[5] *ibid.* 1. 143. 7.
[6] *ibid.* 3. 3. 6.
[7] *ibid.* 5. 66. 1.
[8] *ibid.* 1. 180. 3.

decoration to him or he to *rita*, but it implies that he is the beauty of *rita*. And so are the Ashvins. These passages do not speak of the formal aspect of beauty as separate from the matter.

Some of the terms which are accepted by Oldenberg as referring to the appearance of beauty, have their reference in some of the following passages to the matter also. They suggest the indivisible unity and oneness of Beauty. The Maruts have decorated (*pipishre*) their bodies with their golden natures like young suitors, sons of wealthy people. They have set their splendours (*shriye shreyansas*) on their forms for glory.[9] The look of Agni is the sweetest (*svadishtha*) and shines like gold in splendour (*shriye*).[10] The splendours (*shriyo*) of Agni are fair (*sparta*) to see (7. 15. 5). In the pleasant (*sparta*) hues of Agni, splendours (*shriyah*) are visible (2. 1. 12). *Ritus* shine (*virajatah*) in great beauty (*shriya*) with beautiful decorations and jewels (*surukmehi supeshasa*).[11] With fair jewels, having radiant decorations (*shukrapisham*), the divine damsels are in beauty (*shriyam*).[12] Like the elevated horn of the bull for beauty (*shriyase*) and like horses the Maruts are beautiful (*charavah*), and show themselves like bridegrooms for beauty (*shriyase*).[13] The bodies of Ashvins shine with delightful beauty (*sparhaya shriya*).[14] A garment can make a man unlovely (*ashrira*).[15] And beauty (*shriyah*) sits on every face (*akshikeshu*) of the Maruts.[16] All kinds of beauty (*vishva shrih*) are decked (*pipishe*) on the bodies of the Maruts.[17] The cows make even the unlovely (*ashrikam*) look beautiful (*supratikam*).[18]

In these passages the term '*shrih*' plays a prominent part. Though, in some other places, it signifies beauty in appearance, here it is often distinguished from the formal decorations (*pesha*). Beauty is mainly conceived here as a splendour that can be seen and enjoyed. But it does not follow that this refers to the decorations. To be felt and experienced, beauty must exist in an object, and this is different from the ornamentations, for they talk of a beautiful ornament (4. 36. 7) that enriches beauty that is already inherent (1. 188. 6). Face reveals beauty.[19] This beauty is of various types. Thus though they talk of the beauty in the decorations, they never left out of consideration, beauty in the actual object. It is already latent there.

The wife of Indra is Kalyani, and there is joy for him in his home (3. 53. 2). The ladies that visit the festive gathering are *kalyanyah* and smiling (4. 58. 8). Agni is *kalyana* (1. 31. 9) and so are the *soma* and the waters (10. 30. 5). This term '*kalyana*' has something to do with the personal charm and beauty which are inexplicable. They inhere in the individuals concerned and cannot be exhibited in terms of ornaments. There is some touch of delightful beauty here, and it is not the result of some external decorations.

Happiness and delight are the characteristics denoted by '*bhadra*' when it refers to beauty also. And beauty here includes a well constituted and decorated form, and a good matter. So Ushas is beautiful and exhibits her form like a bride decorated by her mother. As such she is delightful (*bhadra*).[20] 'The delighter (*bhadra*) has come following the delightful dame; the lover follows his sister.'[21] In such a scene, we cannot associate beauty with the decorations alone. It must have the idea of the personal charm and beauty, already latent in the lady. It essentially belongs to the mind, and is a way of conceiving and feeling things. In a few cases, Oldenberg tries to

[9] *ibid.* 5. 60. 4.
[10] *ibid.* 4. 10. 5.
[11] *ibid.* 1. 188. 6.
[12] *ibid.* 10. 110. 6.
[13] *ibid.* 5. 59. 3.
[14] *ibid.* 7. 72. 1.
[15] *ibid.* 10. 85. 30.
[16] *ibid.* 8. 20. 12.
[17] *ibid.* 5. 57. 6.
[18] *ibid.* 6. 28. 6.

[19] *ibid.* 8. 20. 12. Compare the famous dictum which maintains that poetic beauty shines like *tavanya—vibhati tavanyam ivanganasu.*
[20] *Rig-Veda,* 1. 123. 11.
[21] *ibid.* 10. 3. 3.

take it as 'the indwelling spiritual force.'[22] But throughout it has the idea of delight or happiness conceived subjectively and mentally. It is a sort of 'satisfying imaginative experience,'[23] the highest cannon of art, and of beauty. A poet wants a delightful and happy (*bhadram*) mind, mental power, and energy (10. 25. 1). It is the delightful or pleasing activity (*bhadram kratum*) that the poet longs for.[24] Agni is pleasing like an activity (*kratur na bhadrah*).[25] This can be a mental faculty alone.

The delightful wives tend Agni (1. 95. 6). The Maruts are the bridegrooms having a delightful beloved (*bhadra janayah*).[26] Opposite to men, the dawn, like a pleasing lady, bends her forehead downwards.[27] With beautiful decorations, were a lady to be pleasing (*bhadra*), she finds for herself, immediately, a friend among the people.[28]

Just as '*bhadra*' gives the idea of delight and happiness to the person who looks upon a beautiful object, '*bhand*' refers to the luminous beauty of the object itself. It is a sort of radiance that is felt. Night and dawn shine (*a bhanda mane*) with beautiful decorations (*supeshasa*).[29] In different colours they come near, smiling and shining (3. 4. 6). The wise Agni is the beloved of many and shines (3. 3. 4). This shining feature is eternal and is a mark of beauty. As Magha observed: *Kshane kshane yan navatam upaiti tad eva rupam ramaniyatayah.*[30] By eternal shining the object becomes newer and newer and this is the definition of beauty. A sort of radiance emanates from the object and delights us. *Charu* is closely allied to *bhadra* and *bhand* and mostly denotes a pleasant object or state. The oblation is *charu priyatamam.*[31] In a charming (*charu*) body, the soul of the dead one becomes dear (*priya*) to the gods (10. 56. 1). Indra's might (1. 55 4) and *soma* (6. 8. 1) are pleasant. Agni is both *bhadra* and *Charu* (4. 6 6). The object is delightful, pleasing, and dear. It creates a similar happy state of mind in the on-looker. Again they speak of pleasant beauty (*shriyam charum*).[32] This represents the synthesis of the sublime and the comic. Beauty is always pleasant and delightful. But, when we observe that the flowing drops of *soma* are beautiful like serpents (9. 77. 3), we lose the serene state of beauty, and enter the spheres of activity. Here is the 'serpentining beauty' of Indra's wife. The Vishvedevas change their shapes like serpents (*ehimayasah*).[33] Terms like '*svadu*' try to convey the meaning of aesthetic experience, the feelings which a perception or feeling of beauty evokes. It is sweetness, the prime characteristic of their poetry, as they often say. '*Ranva*' is closely allied to this and signifies 'delight,' and both refer to the experiences the reader or the on-looker undergoes while going through a work of art. The same idea of rejoicing is again evident in '*vama*.' This rejoicing does not belong to the empirical categories. It is a sort of transport to higher realms of thought and experience. It has its direct and immediate bearing on the object the poet experiences at that moment. And we hear lines like—*Idam shreshtham jyotisham jyotiragat, chitrah praketo ajanishta vibhva.* (1. 92. 1).

The object is near at hand, and the poet feels his new birth and its significance all too soon. This perception of beauty and truth is not the physical or sensual aspect. It is the inner life of things, the vital principle of the universe. The Vedic poet goes on writing what all he felt and saw, but he has in view the reader and the critic of a future age. As soon as one sees a work of art and goes through it, this piece of beauty must be able, by itself, to give him the same ex-

[22] *Rupam.* p. 107.
[23] A. C. Bradley, *Poetry for Poetry's sake.*
[24] *Rig-Veda,* 1. 123. 13.
[25] *ibid.* 1. 67. 2.
[26] *ibid.* 5. 61. 4.
[27] *ibid.* 5. 80. 6.
[28] *ibid.* 10. 27. 2.
[29] *ibid.* 1. 142. 7.
[30] *Shishupalavadha.*
[31] *Rig-Veda,* 9. 34. 5.
[32] *ibid.* 72. 10.
[33] *ibid.* 1. 3. 9. See the interesting note of Hermann Oldenberg in his *Text-kritische und Exegetische Noten des Rigveda.*

perience, which the poet had. This is the ultimate objective of beauty in literature. And one Vedic poet observes : *Devanam nu vayam jana, pra vochama vipanyaya, uktheshu shashyamaneshu, yah pashyad uttare yuge* (10. 72. 1)—'With skill we proclaim the generation of the gods so that one may see it when this song is recited in a future day.' The science of aesthetics can go no further. The critic or the reader must be one with the poet to experience the same thing ; and the poem must have this inherent worth in it to bring back such an experience to the critic. And finally it turns out to be that the poet, though starting from a subjective factor, gives his profound utterance and stamp of universality. And it is this that gives us a 'satisfying imaginative experience.'

The Gandharva in the *Rig-Veda* represents the splendour and majesty of the sun, and the reposing calmness and beauty of the moon. He is the guardian of *soma*, and next to the latter he is the husband of the virgins. We read in the text that the wise lick with their thoughts the waters that are in the firm place of the Gandharva (1. 22. 14). It is the heavenly *soma* that he protects. He is also identified with the moon, the sun, and the sunbeams. And going in spirit (*manasa*), the seer has beheld the Gandharvas moving with their *vayukeshas*.[34] Here they are evidently the sunbeams or the splendours of the sun that can be comprehended only by thought. It is the imaginative or mental apprehension that is stressed here. Again the Gandharva protects the dwelling place of *soma*, and the generations of the gods ; he is marvellous (*adbhutah*).[35] Vishvavasu is the lover of maids (10. 85. 22, 40, 41). The moon is the divine Gandharva of the floods.[36] The path of Gandharva is *rita*.[37] He found out and showed *amrit* (10. 123. 4 ; 139. 6). This divine being inspires the thoughts so that we may distinguish truth from falsehood.[38] Moving across the paths of the Apsarasas, Gandharvas, and Mrigas, the seer has become '*shaktasvadur madinatamah*.'[39] Here is the transport to higher realms, the true characteristic of all great art and beauty.

The Apsarasa is the ocean nymph (*samudriya apya yosha*) wedded to the Gandharva of the floods.[40] She represents, to a very great extent, the dawn. She smiles sweetly and supports her lover in the sublimest heaven.[41] These damsels fly like red kine and low like milch cows.[42] They fly in terror like scared snakes, and like chariot-horses when the car has touched them.[43] They exhibit the beauty of their bodies like swans, and like horses in play they bite and nibble.[44] Urvashi is, above all, the most famous damsel of beauty. She flies like the first of the dawn[45] and flashes brilliant like the falling lightning.[46] Though the references to the Apsarasas are very few, we can deduce from the preceding that they had the splendour and glory of all the morning sun, and the covetable beauty of the dawns, and there is in Ushas the origin of all beauty.

The human form was taken to be beautiful. and the woman was always represented as the perfection of beauty. The fingers that kindle the fire, and press the *soma* juice are treated as sisters and damsels. Agni cares for each one like a dame at home (1. 66. 3). He is the maiden's lover and the matron's lord (1. 66. 4), and is compared to an active matron (1. 79. 1). The preparation and the decking of altar is like a dame who dresses herself for her husband (4. 3. 2). A blameless dame is dear to her lord (1. 73. 3). The poet invites Indra like a bridegroom thinking of his consort (4. 20. 5). Agni kisses the youthful maiden (10. 4. 4). The young maid does not repel her lover (10. 178. 3). There are innumerable references to the ladies that

[34] *Rig-Veda,* 3. 38. 6.
[35] *ibid.* 9. 86. 3.
[36] *ibid.* 9. 86. 36.
[37] *ibid.* 10. 80 6.
[38] *ibid.* 10. 139. 5.

[39] *ibid.* 10. 136. 6.
[40] *ibid.* 10. 10. 4, etc.
[41] *ibid.* 10. 123. 5.
[42] *ibid.* 10. 95. 6.
[43] *ibid.* 10. 95. 8.
[44] *ibid.* 10. 95. 9.
[45] *ibid.* 10. 95. 2.
[46] *ibid.* 10. 95. 10.

go to the festive gatherings with all the decorations and smiles to dance and attract lovers. The cows sing in joy to *soma* as woman to her lover (9. 32. 5) ; and songs are sung to *soma* as a lover to his beloved (9. 96. 23). Like a young man with pleasant and fair damsels, *soma* is delighted (10. 30. 5). These references speak of an inexplicable *lavanya* in the object of beauty.

Vayu is pre-eminently beautiful. He is not only beautiful (*darshata*—1. 2. 1), but is supreme in that—*uchathye vapusi yah svaral uta.*[47] His beauty has a white colour (*shveta*) (7. 90. 3; 91. 3). That is, the beauty here is a spotless one. Foremost of all the gods, he is *shuchipa;* he drinks the *soma* juice most neatly in an enviable way. The sun has beauty (1. 41. 6) and the golden *savitar* is a companion of Ushas in beauty. This beauty cannot be presented sensually.

Ushas is the prototype of all beauty, and her exhibition of her own body is the most famous characteristic feature. Her smile is a classic by itself. The picture of Ushas is the most vivid one, and Oldenberg has drawn it almost comprehensively.[48] These poets, in their treatment of the beauty of Nature, give us 'a general impression in which limitless expanse, brilliance, tumult, storm, activity, and victory flash and heave helter-skelter; all the separate phenomena of Nature unite to form the picture of a mighty, artistically constructed whole.'[49]

The third advance in their conception of beauty is the beauty of art. They valued and praised their compositions as profound, delicious, sweetest, sincere, spontaneous, and the like. There is, of course, a fondness for rich adornment, but it is the instinct of pleasure and beauty that made them pay much attention to the artistic polish and symmetry. The words of the poet have a splendour (*dyumatim*—10. 98. 2, 3). They are *jyotiragrah* (7. 101. 1) and even simple lights *jyotimshi*—3. 10. 5). They are variegated (*chitrah*), pure (*shuchi*), and lustrous (*shukra*). A well understood word is to them what a well dressed beloved is to her husband (10. 71. 4).

The hidden thoughts spontaneously advance and shine in effulgence (8. 6. 8), for thought comprehends everything (8. 57. 2). And another poet observes (10. 64. 2) : *Kratuyanti kratavo hritsu dhitayo, venanti venah patayanti a dishah. na mardita vidyate anya ebhyo, deveshu me adhi kama ayansata*—'The will and thoughts within my breast exert this power. They yearn with love and fly to all the regions round. None other comforter is found save only these; my desires are fixed upon the gods.' Advancement in wisdom is longed for by the poets (1. 138. 2). The poet utters wise secret speeches, and charming words of wisdom (4. 3. 4). He speaks out his thought, and thought is decked with beauty—*vishvapeshasamdhiyam* (1. 61. 16). Thus starting from Nature, in their quest of beauty, the Vedic poets have come to feel the beauty of poetry as the supreme thing. And gradually they found out that the speechless thought is Beauty. This thought is *shuchipeshasam* (1. 144. 1) and *shukra varnam* (1. 143. 7), and the words that translate it are—*pavaka varnah shuchayah* (8. 3. 3). The highest representation of beauty is speechless thought and poetry comes only next.

(*Concluded*)

[47] *ibid.* 8. 46. 28.
[48] In *Rupam,* No. 32, Oct. 1927, p. 116. See also his *Religion des Veda,* p. 237.
[49] *ibid.* p. 118.

VISION DIVINE

BY M RAJA RAO

It was the hour of night when Nature lay
Immersed in deep repose. So still it was
That you could hear the beatings of your heart.
I closed my eyes, and lost all consciousness.
I felt a peace I never knew before.
My soul took wing, the body lay behind.
It seemed to me I speeded on a track
Self-luminous and endless. Far below,
The earth looked like a tiny star, and soon
Was lost to view. All, all alone I flew
In space, where few and far between, the stars
Flashed by me for a moment and were gone.
The distance was immeasurable and of Time
I lost all count. In fact the two were merged
Together into one unshapen mass
Of radiance, like a city's glowing lights
Seen through a fog. I floated on a cloud
Of whirling vapours, ever circling high,
And higher still like an eagle in its flight.
My speed was swifter than the glance of mind;
'Twas so immense I felt myself at rest
Though moving. Soon I reached the world of gods.
I looked at Forms that myth and legend had
Made so familiar; and they smiled at me
As I whirled past them, almost touching them.
Fain would I halt and speak to them, if but
My soul would drop its speed a tiny while.
There was a force that urged it, on and on.
No stop, no rest; but motion perpetual
That would not brook control. On, on I rushed
And left the world of gods behind, within
The twinkling of a mortal eye. No sun,
No moon, no stars. My soul was but a speck
In that vast glowing void—an electron
Within that cosmic atom, whirling round
In vain attempt to reach the central core.
How long I thus raced through space I know not.
At last I found my journey neared its end;
For, like an aeroplane that tries to land,
My circling slowed gradually, till I reached
What seemed a level spot of ground divine,
Begirt with gardens, watered by a stream
Of nectar sweet and radiant. From afar,
Borne on the breeze that gently fanned my wings,
The sound of voices raised in solemn prayer,
Now loud, now low, but ever soft and sweet,
At times inaudible, now reached my ears—
A mere awareness, as if in a dream,
A tingling glow of genial warmth and peace.
The air was fragrant with the scent of flowers
Distilled perfumes pervaded all the place,
Like X-ray pulses shot from vacuum-tubes.
My grossness dropped from me, like slough of snake
In winter time; or like a tree that sheds
Its withered leaves at autumn's gusty breath.
My body then appeared a gossamer,
Ethereal essence frozen into shape,
Mere outline endowed with intelligence.
A feeling overspread my soul, of peace
Transcendental, of joy ineffable.
Rooted I stood in reverential awe,
Peering around me at the luminous haze
Until my eyes comported with the light.
Far at a distance I could then descry
What seemed to me like pillars seven of light
Of rainbow colours, green and blue and red,
Yellow and orange, violet and purple,
So many coloured vapours circling round
A core, divine exhalations pure,
Like youthful ivy twined around an elm.
And as my sight grew better I could pierce
Through the dim veil; and soon I saw therein
A fully opened lotus, of a colour
Complementary to one that wrapped it.
Seated on it in meditative pose
Appeared a Form, bare-bodied, bright, bedecked
With matted locks and flowing shaggy beard.
The lips were moving, but no sounds came out,
Or else I could not hear. The eyes were closed;
But ever and anon he opened them

When lightning-flashes darted out from them.
Amazed and filled with awe, I gazed and gazed
Till Memory woke ; I knew those seven to be
The Sages Seven, entrusted with the weal
Of all creation, Sadhyas famed of old—
Code-makers they of this Manvantara.
How long I stood revolving memories
I have no count ; my mind is all a blank.
My first experience of eternal bliss—
Divine Forgetfulness, the Blessed Trance,
Wherein the heart-strings moved in perfect tune
To the rhythmic movement of the Infinite,
I woke to find a deep blue cloud in front
Advancing towards the spot, pregnant with lightning.
Nearer as it came an effulgence
Emanated from it, divine light,
Mellow yet piercing ; like electric arc
That welds together stubborn earths and metals.
The cloud stopped opposite a sage and roused
Him from his meditation deep. His eyes
Wide opened, and his lips began the string
Of Thousand Names to all devotees dear,
In tones sonorous and resounding
Like rolling thunder when the monsoon breaks.
'O Thou Almighty, All-pervading Lord,
All-knowing Father, what has brought Thee here
Unto Thy humble servant in such haste?
Is aught amiss or art Thou come to bless?
Or is it time that Thou shouldst incarnate
Again on earth to save a suffering race,
As Thou didst promise on the battle-field
Of yore? Or has the end of Kalpa come
That Thou should straight dissolve the universe?
Or have I shirked the task assigned, deeply
Immersed in contemplation of Thy Bliss
Eternal ? Speak, dear Lord, dispel my fears.'
He ceased, his quivering body lay prostrate ;
As falls a tree the woodman's axe has felled.
Lo ! Suddenly the deep blue cloud parted
In two, revealing to my gaze the Form
Effulgent of a Baby six months old
Sucking in glee the toe of His right foot,
With laughter vibrant with a thousand notes
Of sweetest melody. I could not gaze
Upon that brilliance ; so I shut my eyes.
And listened to the talk that then ensued :
'Fear not, my friend, no blame is meant to thee.
It is but right that with revolving years
Abuses creep and customs old outlive
Their usefulness, and work more harm than good.
It is Mine own decree that it be so.
But when a people's voice in loud lament
Is wafted to My ears in Yogic sleep,
Brooding over the next creation, I rouse up
Myself and hasten to my comrades here,
To work reforms that changing times require,
To harmonize the several warring creeds
That ever divide the races of mankind.
The time is come for thee to go on earth
And work the changes that My Will decrees.
It is to wake thee up that I have come.
I go before you, follow me betimes.'
So spake the Lord, and ere the echoes died
The sage stood up and swift embraced the Lord.
My eyes self-opened, well in time to see
The sturdy Infant seated in high glee
Upon the lap of that ecstatic sage—
Marvel of marvels ! gazing at His face
With looks of speechless love and tenderness.
Even as I looked the cloud enwrapped the Child
And fast receded from my wondering view.
The sage's form benign I well could see,
That did imprint itself upon my mind.
My soul retraced its path and back returned
To earth. I sweated and woke up to find
Myself upon my humble bed again.
The vernal dawn was breaking in the east
With multitudinous colours gay arrayed,
The sure harbinger of the coming age,
When creeds no more shall war but live in peace.
And ever since that day, awake, asleep,
In my mind's eye I see that saintly face
Persistent yet elusive. Whene'er I see
A new disciple come to me, I peer
Into his face to trace the sage's form.

So far I failed ; but now today I see
Those very features in thy face with glee.
O blest Narendra, thou art He and I
That other commissioned to waken thee.

So spake the Master and with speechless love
Enclosed his pupil in a warm embrace.
That dormant spirit started into life :
That moment hailed Vivekananda's birth.

WAR IN ANCIENT INDIA

By Kapileswar Das, M.A., B.Ed.

The world is not free from the throes and trammels of the second world war, and yet plannings for the third are reported. And all this has happened in the course of three decades. True, San Francisco recently witnessed the signing of a charter for international security by forty-two nations. Nevertheless, there is a feeling of scepticism keen in all countries, specially the dependent ones, about its *bona fides*. Will it be any more effective than the Geneva Conference and the League of Nations? Can there be real peace on this earth with the *status quo* continuing, with its vested interests, its colonization and exploitation, its race theories and White Man's burdens? Are the Big Three earnest about the freedom, independence and equality of all peoples irrespective of caste, colour, or creed? Will their meetings from time to time give the correct lead? These are a few questions that come uppermost to the mind of the down-trodden, the under-dog, the rear-man of the day. With reference to such a context, war in its fundamental aspects presenting a contrast between ancient and modern times cannot but be an interesting study. The purpose of this brief article is to passingly observe a few points relating to it in Ancient India and the lessons for us to learn thereof.

War there is from the beginning of creation and will perhaps be till the dissolution. Constituted as human nature is, everlasting peace is perhaps impossible in this world. Perhaps it is not the wish of the Creative Spirit. True to this psychological conception of war, the Hindu Puranas delineate wars of all ages—Satya, Dwapara, and Treta. Evidently, that it will end in this Kali Yuga sounds like a pious platitude. The words of the Gita resound in this regard, 'to save the righteous and punish the wicked, to establish Dharma I shall be born from age to age.'

The formal expression of war is always the same. There was war on land, water, air, and underground in olden days as now. Regarding the advance of war forces we read in the *Manu Samhita* that they have to advance on land, water and air, their ways should be clearly mapped out and planned ; on land chariots, elephants, horses, and infantry, on water battle-ships and on air planes shall advance. Again, we read in the eighth and tenth chapters of the *Arthashastra*, 'Digging pits underground and entrenching them with arms, fighting is to be carried on.' Before the last great war, air and trench warfare was regarded a wild conjecture by the present generation. Conjecture has now become a stark reality. Before our eyes is enacted the terrible tragedy of human destruction on the various stages of land, sea, air, and underground, intensified and made more poignant through the invention and use of newer and newer missiles of death.

Another common feature of all wars is the use of artifice, cunning, strategy, and planning. They appear to be indispensable to them. Efficient planning does not ordinarily fail to achieve the objective. In ancient Indian wars such instances are recorded. Indra,

Rama, or Krishna followed such means in killing Vritra, Ravana, and Taraka respectively. The great Bali, Hiranakshya and Hiranyakasipu met their fate through the same way. Vatapi, Ilvala, Trisira, Sunda, and Upasunda were also extirpated likewise. Of course it is obvious that such plannings vary in degree or kind in accordance with different times, climes, individuals, and circumstances.

Leaving these common features, we may now take up the study of contrast. There can be no two opinions that war is the most cruel and wanton act of self-destruction on the part of humanity. But, characteristic of Ancient India, how such an act too was sought to be regulated, disciplined, and modelled from a higher perspective by the universally sustaining power of Dharma is a thing to be pondered over specially at present. And, Kurukshetra affords the best instance of this aspect. On the eve of that classical war Arjuna, dejected and trembling at the thought of having to kill preceptors, relations, kinsmen and friends, turned to his Divine Companion for counsel and Krishna dispelled his doubts by explaining to him the necessity of righteous warfare. The explanation was mainly in three ways. Firstly, spirit is immortal; it is not destroyed along with the body. Like infancy, youth, or old age, death is a passing phase in the phenomena of life. Secondly, even if it is thought that the spirit is born and dies along with the body, crying for the dead is unwise for death is inevitable. The beginning and end of the living beings are unmanifest. If nobody cries for the unknown entrance, why should one cry for the unknown exit? Birth inheres in death and *vice versa*. Thirdly, the Kshatriya has to take part in righteous war for that is his Dharma. If he wins in such a war, he wins realm and renown: if he dies, he attains heaven. Really, a war based on such high principles is so rare today.

Ancient India sought to check and minimise the disastrous effects of war—an unavoidable contingency—through the healthy channels of established custom, tradition, and social morality. A violation of the latter in the conduct of war drew the severest criticism and uproar from the body-politic. Individual or group conscience was then fully alive to such public demonstration of displeasure and strongly reacted to it. There was then the fear of blame and shame. Today such things are dismissed as figments of fancy; to abide by them is to be dubbed effeminate, to be the laughing-stock of the world. It is a pride and triumph now to shower the most deadly explosives on innocent defenceless citizens and rural folk. Woman is not exempt from it; the sweet-smiling babe too is not exempt. What can be a greater Dharma of the brave, the strong! Again, in those days war was a trial of real strength between equals. Today it is a trial of scientific ingenuity and ends in the most thoughtless and aimless raining of the most savage and inhuman slaughter from above!

In what ways Ancient India conducted war through Dharmic and honourable means is ascertainable from a searching reading of our scriptures. Evidently, such a reading will at the same time give us some idea of the excellence of Hindu civilization in opposition to the present-day civilization of the West typical in its exploitation and materialistic gratification.

But at the outset it may be asked, why should war observe Dharma? Why should it follow certain rules of honour? Will it not slacken and weaken itself then? Why should it not seize all opportunities and expediencies, irrespective of all humane considerations, of bringing the enemy to the ground which is its only aim? To these contentions Ancient India emphatically answers that war should be clean, just, honest, and honourable, for then only can we use this unavoidably evil thing to subserve the higher ends of man; the way lies through rising from the cut-throat warfare of savages to warfare under accepted rules befitting the dignity of civilized man.

The high standard of Ancient Indian war has now evoked wonder and admiration from many a modern European general. Its

formation of Vyuhas is said to be not a whit inferior, if not superior, to modern military strategy. Mention is made in the *Manu Saṁhita* of the different kinds of Vyuhas, such as Sakata, Varaha, Makara, Suchee, Padma, etc., and detailed instructions are given about fighting accordingly. The commander will present his strongest front where danger is most expected. But at the same time there should be the greatest agility for directing the forces in all the eight directions. The forces will keep their faces towards the side of attack. Nevertheless, they will be vigilant on the sides and the rear so that there may not be an unexpected attack. If the enemy is stronger and greater in number, a massive front is to be presented; but if necessary there should be a quick dispersal. If a city or fort is to be captured or a way is to be forced into the heart of the enemy army, then attack should be made in the shape of a double-edged sword forming the Vajra Vyuha. If attack is to be made in the face of artillery or machine guns, then the Sarpa Vyuha is to be formed, i.e., soldiers will go crawling on the ground and turn the enemy's arms on the latter; or old and crippled soldiers riding on horseback will be placed in the vanguard and young soldiers in the middle. Infantry, cavalry and chariots are to be used for fighting on flat land, navy on water, elephants in shallow waters, archers in forest lands, swords-and-shieldsmen in desert places respectively. Regarding the recruitment of military and commanding personnel also we come across many valuable suggestions in the same book. Soldiers are to be recruited irrespective of castes or classes and they are to be entertained with the best food and recreations and fittingly rewarded. Chanakya says in the *Arthashastra* that their standard qualifications ought to be inherited martial valour, obliging nature, contentment, willingness to serve overseas, invincibility, power of endurance, expert skill in all kinds of fighting, and steadfast loyalty to the state through thick and thin. Commanding posts are to be assigned to men who are well-trained in fighting, experienced, skilful, just, fearless, emotionless, and firm as the tree. From this brief account it can be seen what height of excellence Ancient Indian war achieved even as a science or an art. History records how Alexander the Great carried this excellence from India to the West and how European countries are even now following it with alterations and adaptations to suit local conditions.

But the uniqueness of Ancient Indian war does not lie in this excellence. It lies in the fact that concomitant with this technical standard, it maintained even a higher standard of ethical purity and moral rectitude. The rules of honour followed by it as depicted in our books of wisdom clearly indicate this point. The following rules of honour were fixed for the Bharata war. There will be fighting between the same cadres. Competency, ardour, strength and inclination to fight are to be taken into consideration. There should be no attack without due notice. Confidential and fear-ridden persons will not be assaulted. When the opponent is rid of his arms or armour or is unwilling to fight, fighting should cease. Charioteers, trumpeteers, burden carriers, and such others are to be free from assault. The *Manu Samhita* lays down that the *enemy should not be killed by means of secret weapons or those of fire, poison, etc.* That enemy should not be killed who is placed on the ground, who is seated, who is seen with folded hands, who is imbecile, or naked, or asleep, or defenceless, whose hair is dishevelled, who has sought shelter, who is a mere spectator, or who has come along with others, who has fallen into danger, who is destitute, or struck with fear, or severely wounded, or fleeing from the battle field. The *Gautama Dharmasutras* lay down that war should be carried on in a spirit of disinterestedness The element of hate in it should be checked as far as possible. That enemy should not be killed who is bereft of his horse, or charioteer, or weapons, who is with folded hands, or disordered hair, or unwilling to fight, who is seated on the earth or a tree, who is a

messenger, or Brahmin, or dialectician. The Bhisma and Drona Parvas of the *Mahabharata* lay down that the fallen and wounded of the enemy side also should be tenderly nursed. It was the earnest belief of the Ancient Hindus that greater success in war can be got by following truth, kindness, and Dharma than by mere physical prowess. Though people of all castes could participate in fighting, it was considered the Dharmic privilege of the Kshatriyas only. And again, bringing the enemy by mere fighting was considered as the lowest means (Adhama) of winning, while conquering him by the policy of *divide et impera* was the middle way (Madhyama) and by accepting peace offer from him and collecting tribute was the best (Uttama). In the Shanti Parva of the *Mahabharata* sovereigns are instructed to try their best to pacify strife by means of conciliation, gift, or division (Sama, Dana, Bheda) and only where all such means fail, fighting is to be taken recourse to as a last resort. The same advice is repeated in the *Manu Samhita*. When war came in spite of all, the ancient Indian kings used to select the battle field, lay the military basements and begin war on auspicious days. Fighting continued from sunrise to sunset. At sunrise kings, commanders, and soldiers performed their prayers and oblations, gifts and meditations, and then engaged themselves in fighting. At sunset the commanders used to order for rest. We read in the *Mahabharata* how on the Kurukshetra field at the end of everyday's fighting the Pandavas and Kauravas returned to their camps, accosted one another, bathed in fragrant waters, spent a short time in singing and other innocent merriments and then went to sleep. Between the two camps, emblazened by bright torches, soldiers, horses and elephants wandered freely without the least trepidation or fear of molestation. There was no dream of faithless attack. They almost forgot their feelings of enmity at such times. One day's picture is heartening. The day when Jayadratha was slain, fighting was most fierce and terrific and Arjuna, seeing his soldiers dead tired in the afternoon, heavily covered with dust and blind with sleeplessness, ordered them to sleep. Duryodhana followed suit. It was a unique sight to see both parties side by side in the sweet embrace of all-forgetting sleep in daytime on the battle field. They slept without interruption till the third quarter of the night. The moon shone and bathed the earth with her silvery beams. Then they rose and fought till the dawn. At nights the Brahmins recited their sacred hymns and except the kings and commanders none troubled himself about the morrow's fight. Again, the combatants prayed to their deities for success on the battle field ; Arjuna, pure and serene, prayed to Durga. Another enchanting incident attracts our attention in Ancient Indian war. Youngsters showed their reverence to elders and preceptors even while fighting. In the battle fought in the *Matsya* country to recover the cattle-wealth of Virata from Duryodhana, Arjuna disguised as Vrihannala and with Uttara as his charioteer before beginning to fight shot his arrows so skilfully that at first two of them touched Drona's feet and another two passed swiftly almost touching his ears as if whispering into them his identity and veneration. He did the same to Bhisma, Asvatthama and Kripa. On the sea of Kurukshetra on which swayed the contending hosts like tempestuous billows Yudhistira laid aside his arms, got down from his chariot, and with folded hands and restrained speech facing the east went walking to the centre of the enemy where Bhisma was, and catching hold of his feet besought for his blessings and permission to fight. In succession he did the same with Drona, Kripa, and Salya.

Needless to say, all these sound like Utopian dreams on the lurid background of modern war. Today God and religion are totally banished from its confines. On its lap dictators pose as demi-gods. Secret weapons and poison gases have become its assets. It incites and gives a free vent to the most morbid passions of hate and greed, lust and carnality.

One more point. War in Ancient India or for the matter of that all ancient wars clearly demarcated the military from civilian population and they were kept within strict limits. Today war is all-consuming, all-extending, all-engulfing. There is no distinction for it between the fighting and non-fighting. In a glance of the eye it sweeps over the world and becomes international in its pernicious effects. In olden days the enemy did not commonly indulge in plunder or destroy the food-resources of a people. The battle field was situated far from the busy haunts of men. Today overcrowded cities, farms, factories, and production-centres are the first military targets in war, and crippling the agricultural and industrial resources of a country or nation is the first aim of the enemy. Hence its unparalleled devastation.

To sum up: spirituality is ever the life-breath, the core, the throbbing-pulse of the Indian civilization. This is specially evident in the way how Dharma—the expression of the spiritual in the domain of practical conduct—attempted to illumine, refine, remould even the most ferocious expressions of human nature from a higher standpoint and synthesis. This is the contribution of Hindu thought to the history of human evolution —idealistic, profound, and original. In this context how to evaluate modern war, its significance, its repercussions and ramifications, the kind reader will judge.

THE LOCATIVE CAUSE

By Prof. Ashokanath Shastri, M.A., P.R.S., Vedantatirtha

In the *advaita* and the *vishishtadvaita* systems the Supreme Principle is regarded as the identity of the efficient and the material cause (*abhinnanimittopadana*). But while the *vishishtadvaitins* hold that Brahman is the substantive cause, because Its body (i.e. *prakriti*) is the primary material cause,—the *advaitins* assert that Brahman Itself is independently the illusory or apparent cause. The *dvaitins*, on the other hand, think that Brahman is only the efficient cause.

Vijnanabhikshu, the celebrated author of the *Vijnanamritabhashya* of the Brahma Sutras, and the *Sankhya-pravachanabhashya* of the Sankhya Sutras, strikes out a wonderfully original path in explaining the doctrine of causation. He calls Brahman—the *locative cause* (*adhara-karana*). In the capacity of a locus Brahman is the substantive cause of the world. As a necessary corollary to his original theory, he points out that practically there can exist no such system as would reasonably admit Brahman to be the efficient cause alone.

Bhikshu observes that like the changing material cause even a particular type of locus may also be regarded as a cause producing the effect. Such a locus may be called the *locative cause*.

Now, what are the characteristics and functions of this locative cause? The answer is that the locus of the changing material is a locative cause, inasmuch as the changing material cause exists (before the process of differentiation commences) in an undifferentiated condition in the locus, and also because it is supported and grounded in it. The material cause can work only because it has its support in the locus. So, Brahman, being the locus of *prakriti* (primordial matter), is the locative cause of the world process, because It is the ground and support of *prakriti* all throughout, no matter whether It undergoes differentiation or exists in Its original undifferentiated state. Now, non-distinction or non-separation of *prakriti* from

Brahman is a relation *sui generis*,[1] like the relation that exists between a thing and its character of being a locus, etc. Such relations are practically one-termed. To take a concrete example—'a red rose' is a proposition in which the relation between the attribute and the substantive is one of inherence (*samavaya*). But the rose as a thing-in-itself and in its character as a substantive is not a self-identical concept, though the difference is not numerical. In such cases where numerical difference is lacking and still the concept of a relation arises, the relation is regarded as one of numerical identity. The rose in itself is not anything different from its being a substantive, so far as the question of numerical identity is concerned. But still the difference is discernible and so the relation is posited. The relation of Brahman and *prakriti* will ultimately transpire to be of this nature. It is of the nature of extreme non-differentiation due to an absolutely inseparable association of the two, and is responsible for the perception of unity between two distinct things (say, for example, milk and water). So though the effect can be affiliated to the locus as its cause, still the locus cannot properly be regarded as the changing material cause of the same. The material cause, properly speaking, is that in which the effect inheres. In other words, the inherent cause is the transforming material, and the locative cause is looked upon as a cause only by virtue of the peculiar relation existing between the locus and the inhering material.

The thing is this : when the non-differentiation of the product is due to the relation of inherence (*samavaya*) between the cause and the effect, we find a case of the formative cause (*parinamopadana*). A piece of cloth is perceived to be non-different from the mass of threads that make it up. Here the relation between the threads and the cloth is one of inherence. Hence the mass of threads is to be regarded as the changing material cause or formative cause of the piece of cloth. But when the non-differentiation is due to the mere non-separation of the real material cause from the apparent cause at hand, we get an instance of the *locative cause*. Thus water is said to be the cause of the earth in this sense—according to Bhikshu.

Properly speaking, however, we cannot logically call water the real material cause of the earth in the same sense as clay is said to be the material cause of the jar. The question arises—then how can it be called an *upadana* at all ?

Bhikshu's reply is rather curious. Fine particles of the super-subtle element (*tanmatra*), constituting the earth, existed in an undivided form in water at the time of the creation of the earth. These fine particles of the *prithivi tanmatra* gradually transformed themselves into this gross element—earth. The relation that existed between these fine particles of subtle earth and water was not one of inherence, but one of mere non-separation. Hence we can easily justify the purport of the *upanishad* text—'out of water originated the earth'. Of course, water cannot be the immediate cause of the earth; since the *Shruti* states that the subtler elements are the causes of the grosser elements; and the argument that the heterogeneity of nature is detrimental to causal relation adds a greater force to this *Shruti* passage. In this way it is assumed that the elements sky etc., are the causes of the elements air etc., in the capacity of being locatives only. Vijnanabhikshu thinks that the *Vaisheshikas* are not justified in making a futile dispute with the *Sankhyas* when unanimity can thus be very easily achieved regarding the doctrine of cosmogony. He points out that such a type of causality is forced upon the *Vaisheshikas* also ; but it is a case of perversity on their part to regard this locative cause as the efficient cause only.

Vijnanabhikshu would, therefore, admit a *fourth* kind of cause which is quite distinct from the inherent (*samavayi*), non-inherent (*asamavayi*) and the efficient (*nimitta*)

[1] '*Sambandhantarena vishishtapratitijananayogyatvam*' —*Nyayakosha Svarupasambandha* (or the relation *sui generis*) has been defined as the relation which must be held to exist in a case where determinate knowledge or judgement (*vishishta jnana*) could not be effected by any other relation (*samavaya* or *samyoga*.)

causes. It is the *adhara karana* or the *locative cause*.

Thus Bhikshu rejects the views of the direct transformation or the appearance of Brahman as the world. He concludes that at the time of creation, *prakriti* which was located in Brahman in an undivided form, transformed itself into this world; and thus Brahman comes to be regarded as the locative cause of the world.

NOTES AND COMMENTS

To Our Readers

In the *Conversations*, Mahapurushji's views and convictions regarding the nature and character of his Gurubhais are fully revealed when he speaks on Swami Saradananda; and he gives instances of how the Spiritual Power that was Ramakrishna is making itself felt in even Christian and Mohammedan men and women in distant places. . . . After the Editor's dissertation on the destiny of the individual soul, we get a brief but illuminating picture of the nature of the soul in Swami Turiyananda's *The Individual Soul*. . . . Mr. Joseph Campbell, a member of the Faculty of Sarah Lawrence College, America, brings out, with clearness and force, the essential features of what Ramakrishna's life and teachings can mean to the modern world, in *Sri Ramakrishna's Message of Peace*. . . . Swami Prajnanananda has dealt very lucidly and in simple language with the theory of knowledge in *Knowledge and the Absolute*. His exposition of the Vedantic view is illuminating and authoritative. . . . Mr. Hari Narayan Chatterjee's article, *Ramakrishna and the Harmony of Religions*, was awarded a gold medal during the Ramakrishna Centenary celebrations in Rangoon; it deals succinctly with each of the major religions and shows how Ramakrishna was in tune with all. . . . Prof. P. S. Shastri's learned article, *The Concept of Beauty in Rig-Veda*, is concluded in this issue. . . . Mr. M. Raja Rao is depicting, with the imaginative eyes of a poet and devotee, a vision of Ramakrishna in *Vision Divine*. . . . In *War in Ancient India*, Prof. Kapileswar Das shows how warriors kept strictly to the fundamental rules of morality during war, and points out the degeneration in this respect in modern warfare which tends to make brutal savages of peoples of all the belligerent countries.

Fifty Years of Prabuddha Bharata —A Retrospect

In this number our readers will greatly miss the next instalment of the series 'A Backward Glance at Prabuddha Bharata's Fifty Volumes' by St. Nihal Singh. So far the writer has dealt with the story of the *Prabuddha Bharata* in his own inimitable way. For, as he himself wrote, he is one of those few who have known this magazine through its entire life. Beginning from the birth of the *Prabuddha Bharata* in far-away Madras, St. Nihal Singh has given us a most fascinating account of the conduct of the magazine under its first three editors—B. R. Rajam Iyer, Swami Swarupananda, and Swami Virajananda. 'The Himalayan power-house of culture' (as St. Nihal Singh names the home of the *Prabuddha Bharata*) continued to transmit the current of Hindu religious thought through the medium of the magazine (and numerous other publications) under accomplished editors in successive periods. One can hardly expect so magnificent a treat from the pen of any one other than St. Nihal Singh. We content ourselves with giving, for the benefit of our readers, a synoptic, though brief, retrospect of the years following the events last narrated by the writer, and thus conclude the story of

the 'backward glance at the *Prabuddha Bharata's* fifty volumes.'

When Swami Virajananda relinquished his office as editor, in 1913, it was taken over by Swami Prajnananda who also combined in himself, the functions of editor and head of the Advaita Ashrama. At that time the political life of the country was greatly stirred, and even the activities of the Ramakrishna Order of monks were viewed with suspicion by the government. Swami Prajnananda, who possessed intellectual acumen of a high order, wrote in the columns of the *Prabuddha Bharata,* in his forceful and convincing manner, clearly restating the ideas and ideals of the Ramakrishna-Vivekananda Movement, and showing how the speeches and writings of Swami Vivekananda (which also were suspect to some of the powers that were) helped to inspire Indians with a type of nationalism higher than the political. After the passing away of Swami Prajnananda, in April 1918, Swami Raghavananda became the editor of the *Prabuddha Bharata* and conducted it till the end of 1921. After him came, in succession, Swami Yatiswarananda (1922-24), Swami Vividishananda (1925-26), and Swami Ashokananda (1927-30), all of whom did their best to maintain and improve on the high standard set by their predecessors. In the course of these years the *Prabuddha Bharata* underwent a major change in its general appearance. In order to effect improvement in its get-up, the printing and publishing work was transferred to Calcutta in 1924. Thus, after nearly twenty-five years of its physical production, in the hand-press, in the inner recesses of the Himalayas, the magazine started appearing from a modern printing establishment of the leading Indian city, augmented in dimensions and bulk, in which form, more or less, it has continued till today. (*Vide Prabuddha Bharata,* September 1945, p. 259). These distinct improvements brought the *Prabuddha Bharata* abreast the times, and greater space afforded more scope for achieving the objects of the magazine.

After Swami Ashokananda, the *Prabuddha Bharata* continued to flourish under a succession of able editors, every one of whom addressed himself to the task with steadfastness and devotion. In 1931, Swami Ashokananda was succeeded by Swami Pavitrananda who also held office for four years like his predecessor. Then came Swami Maithilyananda (1935-37) and Swami Tejasananda (1938-39). They were followed by Swami Vipulananda (1940-41) and Swami Gambhirananda (1942-44). During all these years the *Prabuddha Bharata* was conducted with care and ability. In commemoration of the Centenary Birthday of Sri Ramakrishna, a special issue of the magazine, enlarged and profusely illustrated, was brought out in February 1936. In February 1937, another special issue of the *Prabuddha Bharata* was published to mark the sittings of the 'Parliament of Religions' held in Calcutta in connection with the aforesaid Centenary celebrations. Thereafter it became the practice to bring out, occasionally, special illustrated issues of the magazine, which were helpful in making it more attractive and popular. Owing to the difficulties and restrictions of war time, the *Prabuddha Bharata* had to undergo a considerable reduction in bulk, during 1944-45; yet, in its reduced form, it continued to interest its numerous readers. But these difficulties are now fast diminishing.

The *Prabuddha Bharata* can proudly count many able and scholarly writers, from all walks of life—authors, professors, educationists, and religious and political leaders—men as well as women, Indian and foreign, among its contributors during these fifty years. Some of these distinguished persons have been referred to in the earlier instalments. The topics discussed were many and varied: science, education, history, art, mysticism, religion and philosophy, social and cultural problems, and so forth. Another feature (referred to in earlier instalments) of the *Prabuddha Bharata* has been to publish translations and annotations of important Sanskrit philosophical works with a

view to popularizing them.

In the words of Swami Vivekananda, India lives because she has a message of her own to deliver to the world. India has, once more, to 'awake' and become the spiritual teacher of the world. The 'Awakened India' endeavours to present this supreme message in the light of the lives and teachings of Sri Ramakrishna and Swami Vivekananda in particular, and the saints and scriptures of the world in general. It has addressed itself to the difficult task of reasserting the importance of *real* religion in human life. In carrying out its principles, without fear or favour, the *Prabuddha Bharata* has had to commend, differ from, or disapprove of the views and methods of many an individual or group. It is the purpose of the *Prabuddha Bharata* to work for the ushering in of an era of peace on earth and to advocate the practice of religious harmony, mutual toleration, and fellow-feeling. It has striven to form a sort of neucleus for harmonizing the *apparently contradictory* religions of the world. Today, when the *Prabuddha Bharata* completes fifty years of its useful career, the words of blessing addressed to it at the start by Swami Vivekananda bring us fresh hope and strength. The message of the Swami has been ever present before us as a source of unfailing inspiration during these fifty years and as a perpetual reminder of the ideas and ideals which the *Prabuddha Bharata* shall strive to make known to the world. How far it has succeeded in discharging its duty, our readers can say better. We are content with doing our best. The object of the *Prabuddha Bharata* has been and shall always be to serve the cause of Truth and to present the ideal fearlessly, —leaving every one free to seek his own path to the realization of the Highest Truth.

Science Notes

All search for the reality of existence is prefaced with and stimulated by the wondrous nature of this universe in which man finds himself hurled by destiny. In trying to solve the mystery, both religion and science have given birth to systems of philosophy which record the results of their investigations carried out in varied fields. Both are more or less speculative, and science which claims to measure everything by the rod of experimentation leaves experiments behind, when she adventures out into the higher planes of enquiry. In religion, psychology and ethics, which interpret and govern the action of mind, play an important part, while science takes mathematics as her handmaid, which determines for her what she should expect as the results of her experiments. Wave-mechanics has been responsible for arriving at conclusions which have been corroborated by experiments, and this branch of mathematics, after being discarded more than once, still holds the field. Professor Einstein, that king of mathematicians, has advanced the cause of science as no other individual has done, by inventing a method of representation of the phenomena of nature, with which we are familiar, by four dimensions of space and time, while before him nobody had gone beyond three dimensions. And this is a very simple matter, as all discoveries of science are simple matters after the discoveries are made, and we wonder why a particular phenomenon was not observed before, or a particular conclusion not arrived at. We wonder why our ancestors were satisfied with three dimensions, when four dimensions are the minimum requirements of an action, and when this is so obvious.

The universe exists in space, and space has three dimensions. So all phenomena of nature were represented as being governed by laws of solid geometry. But the universe does not only exist, it also moves; there is motion in it, and motion means change of position in space, which involves the time factor. Thus no representation can be complete which does not take into account the fourth dimension of time, while before Einstein three dimensions were all that were available to scientists for the purpose of interpretation of observed facts. This has given a clue to the possibility of phenomena

taking place in even more than four dimensions; meeting of two electrons is now considered to be an action which can only take place in seven dimensions. Consciousness is another factor which accompanies all observed phenomena, and which finds no place in the space-time representation of four dimensions. This calls for a fifth dimension. This branch of science is, however, the highest plane reached by her, and we shall have to descend down several steps to be able to understand other achievements of science of which this is the culmination.

REVIEWS AND NOTICES

JUDGE OR JUDAS? By N. G. Jog. *Published by Thacker & Co., Ltd., Bombay. Price Rs 7-14.*

N. G. Jog is a captivating writer and a powerful journalist. Many uninteresting things like cats, kisses, shirts, babies, your onions and somebody else's opinions assume life in his hands. It is said of Robert Lynd, as was said of E. V. Lucas, that he can make little things interesting. I for one feel that Jog is capable of finding meaning and humour in ordinary things. Like Karaka he is a ceaseless writer: but he writes with more grace and less of artificiality. Karaka, in his every word and sentence, is at pains to reveal his sentiment and the influence of the West. This Jog has not to do: he writes with a definite sincerity and strength born of that sincerity. Jog has earned fame, at least this side of the seas, by his two books: *Onions & Opinions* and *Churchill's Blind-spot: India*. Now, in our hands, we have *Judge or Judas?*

Jog begins: 'In the year 1943 India was visited by Famine, Pestilence, and Beverley Nichols. The former two are proverbially known as the camp-followers of war. Though he long paraded as a pacifist and a sort of Christian evangelist, and wrote a couple of best-sellers on the stupidity and horror of organised mass murder, Nichols also can be included in the same category.' This beginning is sufficiently expressive of the purpose of the book. The book is going to be intimately connected with Beverley Nichols, who was, according to his earlier books, a pacifist, and who, during the last war, turned a 'propagandist' for some gold. The title of the book is thus clearly explained. Here is a story of a great betrayal under the influence of gold, and the betrayal is against himself, and I may add, against a country that under the leadership of a Mahatma is trying to build the structure of a lasting and divine peace on non-violence and truth.

Beverley Nichols is notorious for having written his book, *Verdict On India*, that mountain of lies and inaccuracies. It has made quite a big noise, and naturally a number of replies have appeared. Here is one by Jog. But it is something more. It is a reply against all anti-India propaganda. It is an honest record of what is happening in India. One fact about India is her mounting poverty. These are Jog's words: 'As a trained reporter, if not as an impartial observer he should have waited to see the ragged hamlet in which the Indian peasant lives before justifying the palatial setting from which the British Viceroy rules.' Jog has figures also to give: 'The Viceroy gets a salary higher than that of the President of the richest country in the world, its ratio to the average *per capita* income in this country working out at something like 6,000:1.' Certainly it was not Nichols' duty to detail a large number of absurdities and inaccuracies about India. He could have reached the root of the problem in India. An impartial spectator in India will be struck by poverty and political slavery. But these things had no attraction for Nichols. He had come as a propagandist: his purpose was to write a best-seller for consumption in America. Jog has said about propaganda in America in his own characteristic fashion, matchless in wit and meaning: 'America is the main target for British propaganda. It seems as if India's battle for freedom had to be fought neither in Britain nor in India but in the United States! Books and pamphlets, background materials and guidance notes, topical contributions and spot news, most of it anti-Congress and anti-Gandhi—is being liberally mailed from the British Embassy in Washington which has an Indian propaganda branch attached to it.' Indeed, our battle for freedom will be fought with the help of world opinion. Propaganda will count, and it may ultimately take us face to face with freedom.

Jog has been exhaustive in his treatment: there is a chapter entitled 'Trial of Beverley Nichols,' and in it he has definitely proved him to be a liar and a propagandist. The trial seems to be quite genuine. One thing the trial has revealed is that Beverley Nichols had some other purpose also. That is clear in his chapter on 'Poet Laureate of Pakistan.' 'He has not a word of criticism to say against anything Muslim. Probably after having heaped all the words of abuse and opprobrium in his dictionary on everything Hindu, he had none left to spare for anybody. He has turned his searchlight on Hinduism but Islam remains unillumined by the Nicholsian floodlight.' So rightly Nichols called Jinnah the 'Potential Emperor of Pakistan.'

Now it is pertinent to ask: Why did he come to India? Beverley Nichols had to carry on a propaganda against the Congress lest the British Empire should lose India, on which two out of every ten Englishmen depend for their food. Jog has shown this in crystal clear words in his book, which is at once a mine of information and amusement.

A word must be said about Jog as a writer of English. He has a style of his own. As a satirist he can compare with Swift minus his (Swift's) dryness. I am definite in my mind that Jog has a capacity to play with his theme. He can do more: he works out an atmosphere of brilliance and suggestion. He is never dull, even though he is in the midst of details.

This reply is a valuable contribution, and it will lead to an understanding that must precede a solution of the Indian problem. Two things are plain: the Congress is not a Hindu, much less a Brahmin, body; and communal organizations cannot lead to the easing of the present tension between India and England. I am sure Beverley Nichols will report a 'comeback' if he were to read this book, with his wits about him.

B. S. MATHUR

WORLD IN TRANCE. BY LEOPOLD SCHWARZSCHILD. *Translated from the German by Norbert Guterman. Published by Hamish Hamilton, London; Thacker & Co., Ltd., Bombay. Price Rs 9-12.*

Now that the war has ended by the invention of atomic bomb, we are faced with the main problem, the problem of peace. Exactly the same problem attracted thought and attention just after the close of World War I. Then hopes of world security and peace were high: but they did not materialize. Perhaps a similar fate awaits us, history repeating itself. Leopold Schwarzschild has tried to paint this problem in an extremely serious fashion. The period (1918-1943) is a period of intrigue and manipulations on an unprecedented scale in the history of the world. It may not sound extremely strange in this age of civilization and refinement, when mere courtesy and manners pass for sincerity and good intentions. Refinement is not solidity, so indispensable for perennially peaceful conditions in the world. According to Leopold Schwarzschild, 'The voice of twenty years warns us that tanks and guns can be directed against a land of milk and honey as against a land of stones and barren soil. No magic of prosperity and social justice is capable of checking the hungry lust for power. . . . The voice of twenty years warns us that in the business of enforcing peace and order there is no substitute for our own will and our own power.'

If these words are carefully examined in the light of our experience and hardships, we will readily understand his point. Apparently there can be no substitute for our own will and power if we want to make peace a permanent feature of the future. Here is a doctrine, which has emanated from an extremely practical thinker, who is growing up in an atmosphere of war and action. But this will be altogether unpalatable to us, Indians, who are on the threshold of a great and tremendous revolution under the leadership of Mahatma Gandhi, whose only weapons are truth and non-violence. I will certainly state that this doctrine of will and power as understood by the German author is a definite consummation of his disappointment and disillusionment. I have used 'as understood by the German author,' because in India will and power will be understood to convey the idea of inner strength which is a necessary concomitant of truth and non-violence. To Leopold Schwarzschild will and power signify brute force. In clear words he advocates the use of power, and so he writes that peace has to be enforced: it will not grow peacefully. Here the author has revealed his pure German mind. We may state that this is not going to be the solution. A victory won by arms will be defeated by arms; and if there is peace after the use of violence it will be peace of the grave.

The book under review is a painful and serious analysis of the contemporary political history. Everywhere there are signs of scholarship and intense reading. And then there is an unending fund of irony and satire. Of course a student of English literature is sometimes reminded of Jonathan Swift or of Rabindranath Tagore. But always there is some disappointment. When I think of Swift I realize that the German author is not capable of the great capacity of amusing possessed by Swift along with his gift for satire. Take Tagore as a satirist in his *Parrot Training and Other Stories.* Tagore combines sublimity and grandeur with satire, a rare combination for a Westerner to achieve. All that the present author has done is that he has given us a critical analysis of contemporary political thoughts and events in a very painful fashion.

One thing I will commend: in the book ceaselessly there is an atmosphere of suggestion. Like Alphonso Daudet he does not like to draw conclusions for his readers. And there he is right. I can unhesitatingly say that he will never fetch ordinary readers, who lack intelligence and application, and the really intelligent will draw their own conclusions. Leopold writes: 'Was that all? Only that? The German army back across Germany's frontiers unhindered? To be permitted to rest from its exhaustion? To influence the peace negotiations by its very existence?' This has been suggested by him in connection with Wilson's orders for the withdrawal of the Germans before armistice could be signed during World War I. I think the author has revealed his ire against the Germans in these words. But everything is suggested, and suggested powerfully. One can be reminded of the orders of Napoleon to go on firing on the retreating Russians even after their defeat. This is certainly a note of utter disappointment and anger. This is hardly becoming a writer who is keen on the establishment of peace.

There is one passage which suggests prophetic wisdom in our author. 'For fourteen years they had been the dupes of their own fantastic and complacent ideas about the real nature of Germany. . . . The rise of Hitler in Germany was an opportunity for the Allies to realize their mistakes.' We can undoubtedly put the construction of a prophecy upon this statement. Leopold must be thinking of suppressing the Germans altogether. That should not happen. If peace is shared, both by the conqueror and by the vanquished, we will turn to days of constant happiness and comfort.

If we want to learn from our mistakes in the past, this book must be read. It is a necessary and painful reading, and in the garb of details and learning the truth has not been allowed to remain in hiding. At times in spite of him it has come out.

B. S. MATHUR.

BHAGAVAD GITA, THE SONG OF GOD. BY SWAMI PRABHAVANANDA AND CHRISTOPHER ISHERWOOD. (INDIAN EDITION). *Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 260. Price Rs 2-12.*

To the ever growing literature in English on the Gita, this is a new and extremely welcome addition. The eternal message of the Gita has been rendered into simple language which is devoid of technicalities of dogma and doctrine and rises into suitable poetry where the sublimity of thought requires it. Swami Prabhavananda's name is a guarantee of the authoritative nature of the translation and its being faithful to the true spirit of the original; Christopher Isherwood's delightful literary style and the fresh outlook he has brought to bear on this ancient teaching hitherto couched in Oriental forms of thought in most translations, are also sufficient guarantees that the book will provide pleasant reading from beginning to end. We shall not be surprised, therefore, if this book supersedes as a vade-mecum all other books on the Gita in English.

NEWS AND REPORTS

RAMAKRISHNA MISSION BOYS' HOME, RAHARA

Report for 1944

The Ramakrishna Mission Boys' Home (Ramachandra-Priti Memorial) was started in September 1944, in the village of Rahara (24 Parganas), about 12 miles north of Calcutta, with the object of training and educating indigent or parentless boys. Moved by the helpless condition of indigent and destitute boys, the late Satish Chandra Mukherjee of Basumati Sahitya Mandir left definite instructions in his will for handing over his Rahara property to the Ramakrishna Mission for the purposes of an orphanage in memory of his deceased son (Ramachandra) and daughter (Priti). This bequest was augmented by a munificent donation given by the widow of the donor. In addition to these, the Government of Bengal, on its own initiative, assured the Mission that it would defray the recurring expenses for some 150 to 250 boys of whom the Mission would take charge.

At the start there was accommodation for 70 boys only. It was by no means an easy task to find space for taking in more boys. Nevertheless, the Home accepted 107 boys from Government orphanages, and 21 were admitted directly. Out of this total of 128, 9 boys left during the year, thus leaving 119 boys on the roll at the end of the year under report. As Government help has been granted on a temporary basis, in order that the institution may be able to maintain (and increase) its present strength and thus help as many deserving boys as possible, it has to depend on future contributions from the generous public. In spirit it is a Brahmacharya Ashrama and the boys are kept in an environment conducive to their moral, cultural, and spiritual advancement. Technical education is imparted along with general education for properly equipping every student for the future. There is ample scope for games, social gatherings, religious functions, and other forms of recreation.

The senior students attend the Khardah School, and the rest belong to the Middle English School started by the Mission in the premises of the Home itself. A monthly manuscript magazine, debating society, music, and gardening are some of the other activities of the boys. While a detailed scheme of technical education is under consideration, tailoring, weaving, paper-making, type-writing, and painting classes have been started. During the period under report, the birthday anniversary of Swami Vivekananda was celebrated with great *eclat*. Among the distinguished visitors may be mentioned H. E. Lady Wavell and Mrs. Casey, wife of H. E. The Governor of Bengal.

The total receipt during the year, in all departments came to Rs. 72,506-15-6 and the total expenditure amounted to Rs. 34,326-12-9. Some of the needs of the institution are: (1) The area of land belonging to the Home is far too small. There should be another 25 acres of land at its disposal so that adequate arrangements may be made for playgrounds, vegetable gardens, etc. (2) A temple with a spacious prayer-hall. (3) More dormitories for the boys. (4) A dining hall. (5) A workshop for vocational training. Contributions may be sent to the secretary of the institution, P.O. Rahara, 24-Parganas (Bengal).

RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE DT.

Report for 1944-45

The fifteenth annual report of the Ramakrishna Mission Vidyalaya, Coimbatore Dt., contains an account of the work of the institution during the period 1944-45. The activities fall under the following main heads:

High School: There were 127 boys of whom 38 were full-free and 53 half-free. All the 9 sent up for the S.S.L.C. Examination came out successful. With a view to improving the industrial section, smithery was added to the number of subjects taught. This section promises to become a regular Industrial School.

Training School: 10 students were admitted into the first year class. Out of the ten students who sat for the final examination, 7 were successful. A separate hostel has been constructed for the Training School Students.

Kala Nilayam: This is the model school for the above Training School. During the year there were 193 children of whom 93 were girls. There were seven classes, and there was a large and efficient staff. Spinning was taught to all.

Rural Service: The Vidyalaya seeks to serve the surrounding villages in various ways. The Ramakrishna Centenary Memorial Rural Sports were conducted as in the past years. The annual competitions in essay writing, painting, etc. were held. Attempts are being made to start a rural college in order to raise the standard of knowledge in the villages by giving instruction in higher education, and also a rural dispensary to give medical relief to the villagers.

The birthday anniversary of Sri Ramakrishna was duly celebrated, as well as the birthday anniversaries of many saints and great men. The publication department was unable to bring out many new books owing to war time difficulties. Nevertheless, one new book and two reprints were brought out. The co-operative stores worked successfully and proved very useful to the Vidyalaya, its workers, and even many neighbouring villages. The following are some of the needs of the Vidyalaya: A temple, a well-equipped industrial section, a good gymnasium, a good dispensary, resdential quarters for workers, and hostels for the Training School.

VEDANTA SOCIETY, SAN FRANCISCO

The program of work for the months of November and December 1945, of the Vedanta Society of Northern California shows that the following were some of the subjects chosen by the Swami-in-charge for his bi-weekly lectures: 'The real man and the apparent man,' 'Ascetic practices, their place in spiritual life,' 'How can we see God?' 'Spiritual ignorance—unnatural and unnecessary,' 'Where faith and reason meet,' 'How to kuiet the mind,' and 'Christ and the Kingdom of Heaven.' The birthday of Christ was duly celebrated on Christmas Day. The other activities of the Society, viz. classes for members and students, Sunday school for children, library and reading room, etc. were conducted as usual.

PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

'Arise! Awake! And stop not till the Goal is **reached.**"

CONVERSATIONS WITH SWAMI SHIVANANDA

Discussion of Sri Ramakrishna's remark: 'This is the last birth of those who would come here.'

(*Place*: Sri Ramakrishna Ashrama, Bombay. *Time*: 28 January 1927).

At night, after supper, Swami Shivananda was seated in his room in the Sri Ramakrishna Ashrama at Bombay. Most of the monks and novices of the Ashrama were present. One monk said: 'Maharaj, we have heard that the Master used to say, "This is the last birth of those who would come here." Did you yourself ever hear him say it?' Mahapurushji remained silent for a while and then replied, 'Why, it has been mentioned in the books that have been written about him.'

Monk: 'What is the meaning of this saying of the Master? Does it refer only to those who had seen the Master and had attained devotion and faith through his grace? Or does it mean that this is the last birth of whoever has reverence for him?'

Swami: 'His words meant both. Whoever has deep regard for him, is sincerely devoted to him, and has surrendered himself fully to him, whether he has seen him in the flesh or not, will attain liberation and not be reborn. But self-surrender there must be.'

Monk: 'Maharaj, will those also be free who have taken refuge in him and have joined his Order?'

Swami: 'Yes, of course, but true liberation calls for complete self-dedication. Even to belong to his fold—is it a mean fortune?'

Monk: 'Why, we do not seem to be making much headway or progress!'

Swami: 'My child, what you have done so far and are doing now, is not negligible. Without his grace even that would have been impossible. How gracious is the Master to you! Not for nothing has he snatched you away from your parents and made you renounce hearth and home. It is because he has been unusually gracious that he has brought you to his fold and given you opportunity to attain the *summum bonum* of life.'

Monk: 'But, Maharaj, we do not feel

that the works we are engaged in have been very conducive to the development of the spirit of renunciation and dispassion.'

Swami : 'Whatever you are doing here is certainly his work, and you are doing it all for his pleasure. You are not actuated by any selfish worldly desire. These activities of yours will undoubtedly foster a spirit of renunciation and dispassion. Do not think that a life of mendicancy in Hrishikesh alone will give you dispassion. For shame! You are certainly on the right track. At present you may not have this consciousness, but in the fulness of time it will grow and you will be established in it. You will realize that everything is his and that you have nothing to regard as your own.'

Monk : 'Maharaj, we do not seem to have that realization. One cannot know peace unless there is total destruction of the ego in deep meditation. We hardly have good meditation.'

Swami : 'Everything will come in good time, my child. Believe me when I say this.'

* * *

Dol Purnima festival at the monastery—Ramlal Dada's presence—Sri Ramakrishna is God Himself—Swamiji's hymn to Sri Ramakrishna—Mahapurushji's ill health—'I am not the body.'

(*Place*: Belur Monastery. *Time*: March-April 1928).

It was the day of *Dol Purnima* (an ancient spring festival commemorating the fertility of the soil, but later associated with an episode of Sri Krishna's life—celebrated by worship and merry-making and popularly known as the *Holi* festival). Since early morning an intensive *kirtan* had been in progress. The Sadhus and Brahmacharis of the Belur Monastery as well as the devotees were beside themselves with joy, participating in the *Holi* festival. While devotional music was going on, Ramlal Dada, the Master's nephew, arrived from Dakshineshwar. Spiritual fervour and enthusiasm waxed a hundredfold because of his arrival. He too joined in the *kirtan*. Dressed in a *sari* (impersonating a female part), he started dancing. The song said :

> We have discovered Thee in the seclusion of the grove of Nidhuvana! We shall have the sport of *Holi* with Thee, Shyama!

All encircled Ramlal Dada and began dancing. After a while Ramlal Dada, still dressed in the *sari*, went upstairs to see Mahapurushji.

In the afternoon a devotee took his little son to Mahapurushji, saying, 'Maharaj, bless the child so that he may become good and upright.'

Swami : 'You yourself should first try to be good and upright. Then the child will be good and upright.'

It was about dusk. Mahapurushji was strolling on the balcony of the monastery building. Preparations were being made for vespers when Ramlal Dada came to the balcony. Seeing him, Mahapurushji smiled and said : 'Hello, Dada, you did splendidly in the morning. I could hardly recognize you at first. I was wondering who this woman might be. Later I discovered that it was you, Ramlal Dada!'

Both had a good laugh. Ramlal Dada remarked, 'I understand that many had initiation today.'

Swami : 'Yes, Dada.'

Dada : 'It must be quite strenuous to remain seated in one position for such a long time.'

Swami : 'No strain to speak of. On the contrary, it gives me joy—great joy— to tell people of the Lord. So many come here with such yearning for spiritual instruction! I am overjoyed to see the earnestness and sincere longing of these people. It is the Master who draws them here. So long as this body lasts I shall certainly tell people of God and give them His holy name. That is why I am spared by the Master.'

Dada : 'You are so compassionate! That is why you do this at such a sacrifice.'

For a while both kept silent. Then Mahapurushji, in a tone of seriousness, said

softly: 'Yes, Dada. As the days pass, I am becoming more and more convinced that Sri Ramakrishna is God Himself. At first we used to visit him frequently, being attracted by his love. Now we realize, to our amazement, that although he looked and behaved like an ordinary man, he is of cosmic proportions. How many universes are within him!'

Dada: 'I, too, at first had a wrong notion of him. But once in a while, like a flash of lightning, I would glimpse his greatness; then the next moment my mind would be veiled by doubts and misgivings. One day I asked the Master, "Why does it happen that way?" He replied, "Otherwise, how would works of service (meaning his personal service) and worship at the temple in Dakshineshwar go on? And who would look after your relatives?"'

Swami: 'Yes, yes! Otherwise the Lila (sport) of the Lord cannot go on.'

Dada: 'Now the number of his devotees has grown. During the last few years his ideas have spread so much! How many people from distant countries, speaking strange languages, come and worship the grounds of the Panchavati grove! They pick up some sacred dust of the place or leaves from the banyan or *bael* tree, and carry them home!'

The vespers began. The Sadhus and devotees started singing the vesper hymn, composed by Swami Vivekananda, which is as follows:

Breaker of this world's chain,
We adore Thee, whom all men love;
Spotless, taking man's form,
O Purifier, Thou art
Above the Gunas three,
Knowledge divine, not flesh:
Thou whom the cosmos wears,
A diamond, at its heart.

Let us look deep in Thine eyes—
They are bright with the wisdom of God,
That can wake us from Maya's spell.
Let us hold fast to Thy feet
Treading the waves of the world
To safety. O drunk with love,
God-drunken Lover, in Thee
All paths of all Yogas meet.

Lord of the worlds, Thou art ours,
Who wert born a child of our time,
Easy of access to me.
O Merciful, if we take
Any hold upon God in our prayer,
It is by Thy grace alone,
Since all Thine austerities
Were practised for our sake.

How great was Thy sacrifice:
Freely choosing Thy birth
In this prison, our Iron Age,
To unchain us and set us free!
Perfect, whom lust could not taint
Nor passion nor gold draw near;
O Master of all who renounce,
Fill our hearts full of love for Thee.

Thou hast finished with fear and with doubt,
Standing firm in the vision of God:
Refuge to all who have cast
Fame, fortune, and friends away
Without question; Thou shelterest us,
And the world's great sea in its wrath
Seems shrunk to the puddle that fills
A hoofprint in the clay.

Speech cannot hold Thee, nor mind,
Yet without Thee we think not, nor speak.
Love, who art partial to none,
We are equal before Thy sight.
Taker-away of our pain,
We salute Thee, though we are blind:
Come to the heart's dark cave
And illumine, Thou Light of the light!

Dada: 'I like this hymn very much. Whenever I hear it I feel the Master standing, absorbed in Samadhi, and his devotees surrounding him, chanting it. Well, Maharaj, I will now go to the shrine.'

After Ramlal Dada left, Swami Shivananda said: 'In the early days of the monastery a different hymn, as for instance, "Om, Glory be unto Shiva! . . ." used to be chanted at the time of vespers. Then Swamiji composed this hymn to Sri Ramakrishna and set it to music, introducing it at the monastery. He himself would play the *pakhoaj* (drum) and lead the singing. That was a wonderful sight! He was so divinely handsome and would put so much spiritual fervour into his singing!'

Swami Shivananda had not been very well since his return from Benares. Often he felt dizzy. He could not walk much, and when he tried to walk, his feet trembled. If any one asked about his health, he would say: 'The body is not in good condition; there is always some complaint or other. All this indicates a summons for the final

departure. I am ever ready to be gathered into the Mother's lap. By the grace of the Master I am wholly convinced I am not the body. He has graciously given me that knowledge to the fullest extent.'

THE REIGN OF LAW

By The Editor

I

In the twentieth century the decay of faith in revealed religions has gone on apace with disastrous results for man's moral nature. Man's conquests of Nature's secrets through science and technology have created the belief, which is very wide-spread, that the panacea for human ills is to be found in the advance of science and the harnessing of scientific achievements towards increasing the comfortableness of man's existence in this world. Man's spectacular control recently obtained over some of the forces of Nature in the atomic world has only added to the decay of faith in the spiritual nature of the universe; it has made men believe with great intensity that salvation for individuals and nations lies in strengthening themselves with material forces against their present or potential enemies. The law of the survival of the fittest, meaning thereby the inevitability of the moral right for survival of those nations which have the greatest power of destruction in their hands, is the law that underlies the policies of the statesmen of the big powers of the world today.

It is true that they discern a danger lurking in the very basis of all their policies, viz. that in the process of destroying their enemies there is the danger of themselves being almost brought to the verge of extinction, if not completely wiped out. In this connection what the scientists of America say is a very instructive and timely warning. Dr. David Hill, experimental physicist, Dr. Eugene Rabinowitch, physical chemist, and Dr. John A. Simpson Jr., nuclear physicist—all members of a group of scientists including the atomic scientists attached to the Metallurgical Laboratory of the University of Chicago, a part of the so-called 'Manhattan District' under which the atomic bomb was developed, say, in a considered statement in *Life*, among other things the following:

'Let us realize the fact, however disagreeable, that in the near future—perhaps two to five years—several nations will be able to produce atomic bombs. . . .

'It will be foolhardy to rely on the assumption that we alone—or together with Britain—can deprive the rest of the world of the access to enough uranium for the production of atomic explosives. . . .

'Thus each nation will live in the apprehension that its cities, factories, and naval bases may be mined during peace time and blown up when an aggressor decides to strike. This action may be precipitated by the belief that only by striking first can a nation prevent an aggression against itself. . . .

'A world in which atomic weapons will be owned by sovereign nations, and security against aggression will rest on the fear of retaliation, will be a world of fear, suspicion, and almost inevitable final catastrophe.

'The conclusion cannot be avoided that in the atomic age it will be difficult, if not impossible, for any one nation, big or small, to make itself secure against a crippling attack. . . .

'The only real alternative to headlong race of mankind toward complete destruction of our present civilization appears to be the establishment of effective international con-

trol over the production of atomic bombs everywhere. Not only must the bombs be outlawed by international agreement but an authority must be established capable of controlling the way in which the individual nations are carrying out this covenant . . .'

The futility of war in settling finally any of the problems confronting mankind as a whole is also, slowly but painfully, being realized by statesmen controlling the destinies of nations. Thus we find Truman saying in a Press Conference in Washington on February 8 that the present famine in Europe and Asia is partly due to the after-effects of World War II. Mr. Bevin, the Foreign Minister of England, referring to the impending famine in Asia and Europe in which 1,000,000,000 people are involved says: 'It seems almost as if nature has imposed a penalty upon us for our stupidity in fighting.' In spite of such occasional moments of clarity of vision, it seems that the misery of millions of fellow human beings consequent on World War II and its after-effects has not opened the eyes of men in power, and the same old policies contributing to the disturbance of world peace and the exploitation of politically weaker nations are holding the field both in America and the British Commonwealth, and, strangest of all, in Russia too. The destinies of millions are being determined by a coterie of selfish plutocrats who have managed to get into their clutches the reins of economic and political power over vast regions of the world. The reign of Law, the famous Four Freedoms so pompously paraded during the course of World War II, the promise of democratic self-government to oppressed peoples have all been practically thrown to the winds. The common man in all oppressed countries is aghast at the new reign of might that is being established over the world by the Big Three, as they are called. Regional blocks are being established. The U.S.A. has practically incorporated Canada within its sphere, and extended more effectively its influence over the governments of Central and South Americas during the course of World War II. After the crushing defeat of Japan by the use of the atomic bomb, the U.S.A. is mistress of both the Atlantic and the Pacific, and has an unrivalled air-force. She has planted her heels firmly over Japan and over half of Korea. Chiang-kaishek's China is under her thumb, for the economic future of China has been mortgaged to the U.S.A. The British Empire has extended its sway not only in the Middle East, but it has also acquired control over Siam, and is also the virtual heir to the Colonial Empires of France, Holland, and Belgium; for Great Britain is the leader of the Atlantic community of nations in Europe. In this capacity Britain has got a special interest in Italy and Greece. Russia also has made substantial gains. Yugoslavia, Austria, Hungary, Rumania, Bulgaria, Czechoslovakia, Poland, and Finland are under her sphere of influence; and she has also gained back the territories she had lost as a result of World War I. Her special interests in Persia, Mongolia, and Manchuria have also to be recognized, besides her claim, conceded at Yalta, for Port Arthur, Sakhalin, and the Kurile Islands. This division of spoils is sought to be legally and morally ratified at the United Nations Organization established as a result of the San Francisco Conference last year. Might wants to reinstate itself morally in the eyes of the common man all over the world by putting on a veneer of law and justice.

II

But the ways pursued by the Big Three promises, to all appearances, to lead to World War III. The lust for domination, whether of the fascist, imperialistic, plutocratic, or totalitarian variety, can never rest satisfied until it has swallowed up the whole world. There can be no political peace in the world unless one group or other is ultimately at the top of all the rest. But, unfortunately for mankind, World War II has not brought about the overwhelming supremacy of any one power. At best it has brought about a temporary but very unstable equilibrium. Britain is thoroughly exhausted by

the war. She wants another long period of peace to recoup her strength, and build up the resources of her vast empire, especially in India. With an India scientifically trained and technologically drilled and regimented, and built up into an efficient fighting unit, she hopes (perhaps an impossible hope) to maintain her position as one of the Big Three. Russia, too, is thoroughly exhausted by the war, though she seems to be more advantageously placed than Britain in a bid for world supremacy. She, however, requires time, like Britain, to reorganize the vast regions under her control, and to perfect secretly bombs equalling or excelling in its explosive properties the atomic bomb which is now the special weapon of the U.S.A. But the U.S.A. is fully ready, in spite of its vast sacrifices in the war just ended, to meet single-handed any opponent who would oppose its will. Yet, being intrinsically a democratic nation, its leaders are afraid not only of public opinion at home, which is at present against any further war, but also, though to a lesser extent, of the moral opprobrium of the rest of the world. Nevertheless, to one probing beneath the surface of world affairs it will seem as if the stage is being set for another test of strength between the powers. The following press message is a typical indication of which way the wind is blowing:

New York, Feb. 12.—Columnist Drew Pearson today reports that President Truman is greatly worried over the Russian situation, though he is inclined to follow Secretary of State Byrnes for a while to see whether his conciliatory policy adopted at Moscow will bring results.

He said that Chief of Staff, Admiral William Leahy, upon whom the President relies heavily for advice—possibly more than Byrnes—told Mr. Truman, 'I warn you, Mr. President, if we continue to appease Russia we will be up against the same situation we faced between 1937 and 1941 (with Japan) with an eventual war. It will not come right away, but it will come in five years.'

'The Russians can be our friends, but not if they think they can get away with everything and not if they think they can walk all over us. They are now in the aggressor's seat and only a firm but friendly hand can stop them. Two and one-half nations came out of this war as leaders—the United States and Soviet Russia, with Britain as a poor third.'

He warned that 'We cannot play Britain's game, but we cannot appease Russia. If we do, we will have a war.'—U.P.A.

Now see what Molotov has to say on the matter. He says that 'the peaceful policy of the Soviet Union is not a transient phenomenon. . . . It follows from the great need of the Soviet people to create its own new cultural-socialist life and form a deep conviction of our people that the Soviet Union will successfully solve all these problems, if the band of aggressors is chained.' Molotov then refers to the organization of defeated German troops under British control in the British area of Germany; he complains that 'in Italy our Allies are still supporting thousands of troops of the Polish fascist, General Anders, who is known for his hatred of the Soviet Union and who is ready for all sorts of adventures directed against the new democratic Poland'; he again points out that 'in Austria outside the Soviet zone there still exists the Russian "White" Infantry Regiment which during the war was under Hitler's orders.' And Molotov thinks, 'It is quite impossible to explain away such facts as being in the interest of international peace and security.' He denies that the Soviet Union is aggressive or wants to catch the British Empire by the throat, as Bevin put it. He says, 'The Soviet Union has no bellicose adventurous groups as exist among the ruling classes in certain other states where imperialists are already encouraging dangerous prattle about a third world war. True partisans of peace and international security will continue to find in the Soviet Union a staunch ally and a secure prop.' Finally he warns all those concerned, 'Our army has as never before accumulated battle experience, has gained strength, and become tempered in battle. During the war it travelled the long road of reorganization and has been brought up to the requirements of modern warfare. The morale and patriotism of our troops are well known. The Soviet Government and army leaders are doing all they can to make sure that our army will in no respect be inferior to any of any other country as regards the latest types of armament.'

Molotov's broadcast was made on Feb. 6. Three days later came another from Stalin underwriting Molotov's statements. According-

ing to Stalin the capitalistic system inevitably produced wars. He says, 'The fact is that inequality amongst capitalist countries usually leads in the course of time to sharp disturbances of balance in the entire world system of capitalism. Countries which consider themselves inferior with respect to raw materials usually attempt by armed force to change the situation in their favour.' Capitalistic wars could have been avoided, 'if there had been a possibility of dividing the export markets equally among the nations, but this is impossible to carry out in the existing capitalistic conditions of world economy.' Stalin asserts that the war has shown that the Soviet system was a virile stable order and superior in those respects to non-Soviet economy.' If you want peace, you must be prepared for war. So Stalin says, 'In order that no one should be tempted to interfere with the peaceful work of the peoples of the Soviet Union, we must, by all measures, strengthen the armed forces and equip them with modern advanced technique . . . Great attention will also be paid to wide development of scientific institutions . . . If we give proper help to our scientists they can not only catch up but overtake in the very near future achievements of science beyond the borders of our country.'

III

Thus we find that at the end of World War II the nations are divided into two suspicious camps after having fought for the purpose of establishing democracy and the four freedoms of Roosevelt. Some people may point out to the United Nations Organization and its work as a factor towards international peace and the introduction of the reign of law among the nations as among the individuals in a country. But by its very constitution it is bound to be an ineffective instrument for the preservation of international peace. The veto power exercised by the permanent members is strangling it. Besides, its members are also tending to form groups round the Big Three. We need not, however, be unduly pessimistic. The United Nations Organization is a necessary step in the evolution of the Parliament of Man. As Dr. Trygve Lie, its Secretary-General, said, 'On the work of the San Francisco Conference and of the Preparatory Commission, an edifice has been built. The Parliament of Man may still be a dream but in the General Assembly we have established a truly democratic forum for the free and open discussion of the great international, political, and economic problems of our times.'

If ever the reign of law or Dharma is to become paramount in the world, it must be based on principles other than of self-interest of any class, nation, or group of nations. The reign of law must be based on truth, on universal principles governing the conduct of all men and giving a sense of security and justice even to the weakest. To quote the *Brihadaranyaka Upanishad*, 'God created still further the most excellent law (Dharma). Law is the Kshatra of the Kshatra, therefore there is nothing higher than the law. Henceforth even a weak man rules a stronger with the help of the law, as with the help of a king. Thus the law is what is called the true. And if a man declares what is true, they say he declares the law; and if he declares the law they say he declares what is true.' If the United Nations Organization is to become an instrument for the preservation of law throughout the world, it must be in a position to see that all people, irrespective of country, colour, creed, race, and language, are assured freedom from want, freedom of speech and association, freedom of worship, and freedom from fear of domination and exploitation. There must be immediate independence for all peoples who are under the controlling influence of the big powers.

But the reign of law and justice still seems far off. People still walk by self-interest and not by justice and right. Major Woodrow Wyatt, a member of the Parliamentary Delegation that recently visited India, frankly says, 'Being British I naturally put British interests first.' He would give India freedom from British domination and

exploitation not because it is just and right but because India is the lynch-pin of the British Commonwealth, and it pays to have a strong and contented India. He says, 'India is an integral part of the Commonwealth defence scheme. If she ceases to have any association with Britain, the Dominions and our sea routes lie exposed to the world. If, on the other hand, she joins in a military alliance with Britain, the security of the British Commonwealth is assured.' That is the crux of the problem. The strong always profess enlightened self-interest. So Russia wants control over the nations of eastern Europe; America has her Monroe Doctrine extended to include Canada and the whole of the Pacific area. The world begins to move in the same vicious circle. But in the new age where even the masses of all countries are acutely conscious of their rights, it will not do if statesmen are guided by mere self-interest, even if it is enlightened self-interest. World peace must be based on a higher principle. There must be a religious passion for helping and up-lifting all mankind in the spirit of 'Love thy neighbour as thyself.' No more can any nation live unto itself or withdraw into its own shell, without detriment to its own interests. The more favoured instead of looking upon the less favoured as prospective robbers and murderers will have to help them and share with them. Co-operation, and not a suicidal competition for world supremacy will have to be the ideal of all the Big Three. Then only is there hope for mankind. The spirit of love and brotherhood preached by all religions, but unfortunately practised by so few in the world of nations, big and small, must fill the hearts of statesmen who control the destinies of the world at present. Instead of trying to consolidate regional blocks, instead of trying to capture world markets and raw materials of other nations, instead of increasing the grip of the plutocratic Cartels and Combinations upon world commerce and indirectly upon world politics, there should be a re-orientation on spiritual principles. Instead of spending billions upon billions on the destruction of man and human civilization, the combined productive power of all nations should be pooled to house, feed, clothe, and educate man, and thus serve him truly. The motto of the new age ought to be 'Jive Shivajnane Seva,' service of man, knowing that he is a spark of the Divine Self, the Self that is in all of us. It was to this aspect that Christ also referred when he said, 'Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.' It is upon this rock of love and unselfishness that a new world order has to be built, and not upon the shifting shoals of national or regional self-interest Then alone can we be safe from the threat of the atomic bomb. Mahatma Gandhi also says:

'There have been cataclysmic changes in the world. Do I still adhere to my faith in truth and non-violence? Has not the atom bomb exploded that faith? Not only has it not done so but it has clearly demonstrated to me that the twins constitute the mightiest force in the world. Before it the atom bomb is of no effect The two opposing forces are wholly different in kind, the one moral and spiritual, the other physical and material. The one is infinitely superior to the other which by its very nature has an end. The force of the spirit is ever progressive and endless. Its full expression makes it unconquerable in the world . . . What is more, that force resides in everybody, man, woman, and child, irrespective of the colour of the skin. Only in man it lies dormant, but it is capable of being awakened by judicious training.'

IS VEDANTA THE FUTURE RELIGION?

By Swami Vivekananda

Those of you who have been attending my lectures for the last month or so must, by this time, be familiar with the ideas contained in the Vedanta philosophy. Vedanta is the most ancient religion of the world, but it can never be said to have become popular. Therefore the question 'Is it going to be the religion of the future?' is very difficult to answer.

At the start, I may tell you that I do not know whether it will ever be the religion of the vast majority of men. Will it ever be able to take hold of one whole nation such as the United States of America? Possibly it may. However, that is the question we want to discuss this afternoon.

I shall begin by telling you what Vedanta is not, and then I shall tell you what it is. But you must remember that, with all its emphasis on impersonal principles, Vedanta is not antagonistic to anything, though it does not compromise or give up the truths which it considers fundamental.

I

You all know that certain things are necessary to make a religion. First of all, there is the book. The power of the book is simply marvellous! Whatever it be, the book is the centre round which human allegiance gathers. Not one religion is living today but has a book. With all its rationalism and tall talk, humanity still clings to the books. In your country every attempt to start a religion without a book has failed. In India sects rise with great success, but within a few years they die down because there is no book behind them. So in every other country.

Study the rise and fall of the Unitarian movement. It represents the best thought of your nation. Why should it not have spread like the Methodist, Baptist and other Christian denominations? Because there was no book. On the other hand, think of the Jews. A handful of men, driven from one country to another, still hold together because they have a book. Think of the Parsis—only a hundred thousand in the world. About a million are all that remain of the Jains in India. And do you know that these handfuls of Parsis and Jains still keep on, just because of their books? The religions that are living at the present day—every one of them has a book.

The second requisite, to make a religion, is veneration for some person. He is worshipped either as the Lord of the world or as the great Teacher. Men must worship some embodied man! They must have the Incarnation or the prophet or the great leader. You find it in every religion today. Hindus and Christians—they have Incarnations; Buddhists, Mohammedans and Jews have prophets. But it is all about the same—all their veneration twines round some person or persons.

The third requisite seems to be that a religion, to be strong and sure of itself, must believe that it alone is the truth; otherwise, it cannot influence people.

Liberalism dies because it is dry, because it cannot rouse fanaticism in the human mind, because it cannot bring out hatred for everything except itself. That is why liberalism is bound to go down again and again. It can influence only small numbers of people. The reason is not hard to see. Liberalism tries to make us unselfish. But we do not want to be unselfish—we see no immediate gain in unselfishness; we gain more by being selfish. We accept liberalism as long as we are poor, have nothing. The moment we acquire money and power, we turn very conservative. The poor man is a democrat. When he becomes rich, he becomes an aristocrat. In religion, too, human nature acts in the same way.

A prophet arises, promises all kinds of

rewards to those who will follow him and eternal doom to those who will not. Thus he makes his ideas spread. All existent religions that are spreading are tremendously fanatic. The more a sect hates other sects, the greater is its success and the more people it draws into its fold. My conclusion, after travelling over a good part of the world and living with many races, and in view of the conditions prevailing in the world, is that the present state of things is going to continue, in spite of the talk of universal brotherhood and all that nonsense.

Vedantism does not believe in any of these teachings. First, it does not believe in a book —that is the difficulty to start with. It denies the authority of any book over any other book. It denies emphatically that any one book can contain all the truths about God, soul, the ultimate reality. Those of you who have read the Upanishads remember that they say again and again, 'Not by the reading of books can we realize the Self.'

Second, it finds veneration for some particular person still more difficult to uphold. Those of you who are students of Vedanta —by Vedanta is always meant the Upanishads—know that this is the only religion that does not cling to any person. Not one man or woman has ever become the object of worship among the Vedantins. It cannot be. A man is no more worthy of worship than any bird, any worm. We are all brothers. The difference is only in degree. I am exactly the same as the lowest worm. You see how very little room there is in Vedanta for any man to stand ahead of us and for us to go and worship him—he dragging us on and we being saved by him. Vedanta does not give you that. No book. No man to worship. Nothing.

A still greater difficulty is about God. You want to be democratic in this country. It is the democratic God that Vedanta teaches.

You have a government, but the government is impersonal. Yours is not an autocratic government, and yet it is more powerful than any monarchy in the world. Nobody seems to understand that the real power, the real life, the real strength is in the unseen, the impersonal, the nobody. As a mere person separated from others, you are nothing, but as an impersonal unit of the nation that rules itself, you are tremendous. You are all one in the government—you are a tremendous power. But where exactly is the power? Each man is the power. There is no king. I see everybody equally the same. I have not to take off my hat and bow low to anyone. Yet there is tremendous power in each man.

Vedantism is just that. Its God is not the monarch sitting on a throne, entirely apart. There are those who like their God that way— a God to be feared and propitiated. They burn candles and crawl in the dust before Him. They want a king to rule them—they believe in a king in heaven to rule them all. The king is gone from this country at least. Where is the king of heaven now? Just where the earthly king is. In this country the king has entered every one of you. You are all kings in this country. So with the religion of Vedanta. You are all Gods. One God is not sufficient. You are all Gods, says the Veda.

This makes Vedanta very difficult. It does not teach the old idea of God at all. In place of that God who sat above the clouds and managed the affairs of the world without asking our permission, who created us out of nothing just because He liked it and made us undergo all this misery just because He liked it, Vedanta teaches the God that is in everyone, has become everyone and everything. His majesty the king has gone from this country; the kingdom of heaven went from Vedanta hundreds of years ago.

India cannot give up his majesty the king of the earth—that is why Vedanta cannot become the religion of India. There is a chance of Vedanta becoming the religion of your country, because of democracy. But it can become so only if you can and do clearly understand it, if you become real men and women, not people with vague ideas and superstitions in your brains, and if you want to be truly spiritual, since Vedanta is con-

cerned only with spirituality.

What is the idea of God in heaven ? Materialism. The Vedantic idea is the infinite principle of God embodied in every one of us. God sitting up on a cloud ! Think of the utter blasphemy of it ! It is materialism—downright materialism. When babies think this way, it may be all right, but when grown-up men try to teach such things, it is downright disgusting—that is what it is. It is all matter, all body idea, the gross idea, the sense idea. Every bit of it is clay and nothing but clay. Is that religion ? It is no more religion than is the Mumbo Jumbo 'religion' of Africa. God is spirit and He should be worshipped in spirit and in truth. Does spirit live only in heaven ? What is spirit ? We are all spirit. Why is it we do not realize it ? What makes you different from me ? Body and nothing else. Forget the body, and all is spirit.

These are what Vedantism has not to give. No book. No man, to be signalized from the rest of mankind—'You are worms and we are the Lord God !'—none of that. If you are the Lord God, I also am the Lord God. So Vedantism knows no sin. There are mistakes but no sin, and in the long run everything is going to be all right. No Satan—none of this nonsense. Vedanta believes in only one sin, only one in the world, and it is this : the moment you think you are a sinner or anybody is a sinner, that is sin. From that follows every other mistake or what is usually called sin. There have been many mistakes in our lives. But we are going on. Glory be unto us that we have made mistakes ! Take a long look at your past life. If your present condition is good, it has been caused by all the past mistakes as well as successes. Glory be unto success ! Glory be unto mistakes ! Do not look back upon what has been done. Go ahead !

You see, Vedanta proposes no sin nor sinner. No God to be afraid of. He is the one being of whom we shall never be afraid, because He is our own self. There is only one being of whom you cannot possibly be afraid ; He is that. Then isn't it really the most superstitious person who has fear of God ? There may be someone who is afraid of his shadow, but even he is not afraid of himself. God is man's very self. He is the one being whom you can never possibly fear. What is all this nonsense, the fear of the Lord entering into a man, making him tremble and so on ? Lord bless us that we are not all in the lunatic asylum ! But if most of us are not lunatics, why should we invent such ideas as fear of God ? Lord Buddha said that the whole human race is lunatic, more or less. It is perfectly true, it seems.

II

No book, no person, no personal God. All these must go. Again, the senses must go. We cannot be bound to the senses. At present we are tied down—like persons dying of cold in the glaciers. They feel such a strong desire to sleep, and when their friends try to wake them, warning them of death, they say, 'Let me die, I want to sleep.' We all cling to the little things of the senses, even if we are ruined thereby ; we forget there are much greater things.

There is a Hindu legend that the Lord was once incarnated on earth as a pig. He had a pig mate and in course of time several little pigs were born to Him. He was very happy with His family, living in the mire, squealing with joy, forgetting His Divine glory and lordship. The gods became exceedingly concerned and came to the earth to beg Him to give up the pig body and return to heaven. But the Lord would have none of that ; He drove them away. He said He was very happy and did not want to be disturbed. Seeing no other course, the gods destroyed the pig body of the Lord. At once He regained His Divine majesty and was astonished that He could have found any joy in being a pig.

People behave in the same way. Whenever they hear of the impersonal God, they say, 'What will become of my individuality ? —my individuality will go !' Next time that thought comes, remember the pig, and then think what an infinite mine of happiness you

have, each one of you. How pleased you are with your present condition ! But when you realize what you truly are, you will be astonished that you were unwilling to give up your sense life. What is there in your personality ? Is it any better than that pig life ? And this you do not want to give up ! Lord bless us all !

What does Vedanta teach us ? In the first place, it teaches that you need not even go out of yourself to know the truth. All the past and all the future are here in the present. No man ever saw the past. Did any one of you see the past ? When you think you are knowing the past, you only imagine the past in the present moment. To see the future, you would have to bring it down to the present, which is the only reality—the rest is imagination. This present is all that is. There is only the One. All is here right now. One moment in infinite time is quite as complete and all-inclusive as every other moment. All that is and was and will be is here in the present. Let anybody try to imagine anything outside of it—he will not succeed.

What religion can paint a heaven which is not like this earth ? And it is all art, only this art is being made known to us gradually. We, with five senses, look upon this world and find it gross, having colour, form, sound and the like. Suppose I develop an electric sense —all will change. Suppose my senses grow finer—you will all appear changed. If I change, you change. If I go beyond the power of the senses, you will appear as spirit and God. Things are not what they seem.

We shall understand this by and by and then see it : all the heavens—everything—are here, now, and they really are nothing but appearances on the Divine Presence. This Presence is much greater than all the earths and heavens. People think that this world is bad and imagine that heaven is somewhere else. This world is not bad. It is God Himself, if you know it. It is a hard thing even to understand, harder than to believe. The murderer who is going to be hanged tomorrow is all God, perfect God. It is very hard to understand, surely ; but it can be understood.

Therefore Vedanta formulates, not universal brotherhood, but universal oneness. I am the same as any other man, as any animal—good, bad, anything. It is one body, one mind, one soul throughout. Spirit never dies. There is no death anywhere, not even for the body. Not even the mind dies. How can even the body die ? One leaf may fall—does the tree die ? The universe is my body. See how it continues. All minds are mine. With all feet I walk. Through all mouths I speak. In every body I reside.

Why can I not feel it ? Because of that individuality, that piggishness. You have become bound up with this mind and can only be here, not there. What is immortality ? How few reply—'It is this very existence of ours !' Most people think this is all mortal and dead—that God is not here, that they will become immortal by going to heaven. They imagine that they will see God after death. But if they do not see Him here and now, they will not see Him after death. Though they all believe in immortality, they do not know that immortality is not gained by dying and going to heaven, but by giving up this piggish individuality, by not tying ourselves down to one little body. Immortality is knowing ourselves as one with all, living in all bodies, perceiving through all minds. We are bound to feel in other bodies than this one. We are bound to feel in other bodies. What is sympathy ? Is there any limit to this sympathy, this feeling in other bodies ? It is quite possible that the time will come when I shall feel through the whole universe.

What is the gain ? The pig body is hard to give up ; we are sorry to lose the enjoyment of our one little pig body ! Vedantism does not say, Give it up ; it says, Transcend it. No need of asceticism—better would be the enjoyment of two bodies—better three. Living in more bodies than one ! When I can enjoy through the whole universe, the whole universe is my body.

There are many who feel horrified when

they hear these teachings. They do not like to be told that they are not just little pig bodies, created by a tyrant God. I tell them, 'Come up!' They say they are born in sin—they cannot come up except through someone's grace. I say, 'You are Divine!' They answer, 'You blasphemer, how dare you speak so? How can a miserable creature be God? We are sinners!' I get very much discouraged at times, you know. Hundreds of men and women tell me, 'If there is no hell, how can there be any religion?' If these people go to hell of their own will, who can prevent them?

Whatever you dream and think of, you create. If it is hell, you die and see hell. If it is evil and Satan, you get a Satan. If ghosts, you get ghosts. Whatever you think, that you become. If you have to think, think good thoughts, great thoughts. This taking for granted that you are weak little worms! By declaring we are weak, we become weak; we do not become better. Suppose we put out the light, close the windows, and call the room dark. Think of the nonsense! What good does it do me to say I am a sinner? If I am in the dark, let me light a lamp. The whole thing is done. Yet how curious is the nature of men! Though always conscious that the universal mind is behind their life, they think more of Satan, of darkness and lies. You tell them the truth—they do not see it; they like darkness better.

This forms the one great question asked by Vedanta—Why are people so afraid? The answer is that they have made themselves helpless and dependent on others. We are so lazy, we do not want to do anything for ourselves. We want a personal God, a saviour or a prophet to do everything for us. The very rich man never walks, always goes in the carriage; but in the course of years, he wakes up one day paralysed all over. Then he begins to feel that the way he had lived was not good after all. No man can walk for me. Every time one did, it was to my injury. If everything is done for a man by another, he will lose the use of his own limbs. Anything we do ourselves, that is the only thing we do. Anything that is done for us by another never can be ours. You cannot learn spiritual truths from my lectures. If you have learned anything, I was only the spark that brought it out, made it flash. That is all the prophets and teachers can do. All this running after help is foolishness.

You know, there are bullock carts in India. Usually two bulls are harnessed to a cart, and sometimes a sheaf of straws is dangled at the tip of the pole, a little in front of the animals but beyond their reach. The bulls try continually to feed upon the straw, but never succeed. This is exactly how we are helped! We think we are going to get security, strength, wisdom, happiness from the outside. We always hope but never realize our hope. Never does any help come from the outside.

There is no help for man. None ever was, none is, and none will be. Why should there be? Are you not men and women? Are the lords of the earth to be helped by others? Are you not ashamed? You will be helped when you are reduced to dust. But you are spirit. Pull yourself out of difficulties by yourself! Save yourself by yourself! There is none to help you—never was. To think that there is, is sweet delusion. It comes to no good.

There came a Christian to me once and said, 'You are a terrible sinner.' I answered, 'Yes, I am. Go on.' He was a Christian missionary. That man would not give me any rest. When I see him I fly. He said, 'I have very good things for you. You are a sinner and you are going to hell.' I replied, 'Very good, what else?' I asked him, 'Where are you going?' 'I am going to heaven,' he answered. I said, 'I will go to hell.' That day he gave me up.

Here comes a Christian man and he says, 'You are all doomed, but if you believe in this doctrine, Christ will help you out.' If this were true—but of course it is nothing but superstition—there would be no wickedness in the Christian countries. Let us believe in it—believing costs nothing—but why is

there no result? If I ask, 'Why is it that there are so many wicked people?' they say, 'We have to work more.' Trust in God but keep your powder dry! Pray to God and let God come and help you out! But it is I who struggle, pray and worship, it is I who work out my problems—and God takes the credit. That is not good. I never do it.

Once I was invited to a dinner. The hostess asked me to say grace. I said, 'I will say grace to you, madam. My grace and thanks are to you.' When I work I say grace to myself. Praise be unto me that I worked hard and acquired what I have!

All the time you work hard and bless somebody else—because you are superstitious, you are afraid. No more of these superstitions bred through thousands of years! It takes a little hard work to become spiritual. Superstitions are all materialism, because they are all based on the consciousness of body, body, body. No spirit there. Spirit has no superstitions—it is beyond the vain desires of the body.

But here and there these vain desires are being projected even into the realm of the spirit. I have attended several spiritualistic meetings. In one, the leader was a woman. She said to me, 'Your mother and grandfather come to me.' She said that they greeted her and talked to her. But my mother is living yet! People like to think that even after death their relatives continue to exist in the same bodies—and the spiritualists play on their superstitions. I would be very sorry to know that my dead father is still wearing his filthy body. People get consolation from this, that their fathers are all encased in matter. In another place they brought me Jesus Christ. I said, 'Lord, how do you do?' It makes me feel hopeless. If that great saintly man is still wearing the body, what is to become of us poor creatures? The spiritualists did not allow me to touch any of those gentlemen. Even if these were real, I would not want them. I think, 'Mother, Mother! atheists—that is what people really are! Just the desire for these five senses! Not satisfied with what they have here, they want more of the same when they die!'

(To be continued)

SOME ASPECTS OF CHAITANYA'S LIFE AND PHILOSOPHY

By Swami Jagadiswarananda

The Ganges of Bhakti (devotion) in Bengal has branched into two sacred streams of Vaishnavism and Shaktaism. Like Shaktaism, Vaishnavism has produced a vast literature in Bengal, both in Sanskrit and Bengali, from the 15th century right up to our times. Chaitanya is the centre of Vaishnava literature of Bengal and his philosophy, as systematized by his immediate and remote followers, is what is known as the Bengal school of Vaishnavism.

Chaitanya was born at Navadwip (Bengal) on *Dol Purnima* day in the month of Falgoon in 1486 A.D., and passed away in the month of Ashar in 1533 at Puri, Orissa. He became a monk at the age of twenty-four, took Sanyasa from Keshav Bharati at Katwa, went on pilgrimages to Benares, Brindavan, and other holy places throughout India for six years, and spent the last eighteen years of his life in maddening divine ecstasy at Puri. His father was Jagannath Misra and his mother was Sachi Devi. His elder brother Viswarupa renounced the world in early youth and was not heard of after that. Chaitanya was named Viswambhar, but his parents fondly called him Nimai. Because of his fair complexion he got the name of

Gouranga. Even during his lifetime Chaitanya was worshipped as an Avatar. As a boy he mastered Vyakarana and other branches of Sanskrit learning and opened a Sanskrit school in the Chandi Mandap of Mukunda Sanjaya Punyavanta at Navadwip. At the time of Chaitanya, Navadwip was the greatest seat of Sanskrit learning in Bengal. During the reign of the Sen Kings Navadwip became the capital of Bengal for some time. Since then Navadwip has retained its importance and reputation throughout India as the seat of Navya Nyaya. Chaitanya's father was originally an inhabitant of Sylhet (a district, then of Eastern Bengal, now of Assam), but emigrated to Navadwip. Lakshmipriya, the first wife having died of snake-bite, Chaitanya married Vishnupriya, who after her husband's renunciation lived like a nun with her mother-in-law.

Chaitanya went once to East Bengal on a tour and there earned a lot of money and fame. He went to Gaya to offer Pinda to his departed father and there got spiritual initiation from Iswar Puri, an itinerant saint and a disciple of Madhavendra Puri. Nityananda and Advaitacharya, two of the close companions of Chaitanya, were disciples of Madhavendra Puri. Again Chaitanya's mother Sachi Devi's Guru was Advaitacharya. After returning home from Gaya, Chaitanya became altogether a changed man. His boyish pranks, which had worried his neighbours and relatives almost out of their lives, vanished for ever. The Guru opened the flood-gates of his religious consciousness and made him God-intoxicated. Chaitanya began to take the name of Krishna, day and night, and wept bitterly for His Vision. A passionate devotion to Krishna kept him overwhelmed always. He could not teach his students any more. Brindavan Das in his *Chaitanya Bhagavata* described thus the state of Chaitanya's mind : 'Chaitanya said to his students, I cannot continue teaching you any more. I see always before me the beautiful figure of Krishna as a boy playing on his Murali (Flute) tunes so sweet and enchanting that it intoxicates me with Prema. Do you see Him like me ? If not, try to see Him and call on Him. Whatever sound enters my ears I hear as Krishna's name. The earth appears to me as the abode of Lord Krishna.' So Chaitanya dissolved his school. In the company of Nityananda, Advaita, Srinivasa, Gadadhar, and other devotees he started Sankirtan every day, and brought about a far-reaching religious awakening at Navadwip, and other places of Nadia. At the time of repeating Krishna's name horripilation, perspiration, shivering, and other physical signs of Prema Bhakti were visible on his person. Sometimes he used to lose outer consciousness while repeating God's name. With such divine madness it was no longer possible for Chaitanya to remain bound to the world. His firm resolve of leaving the world was communicated to his wife and his mother to whom this came as a bolt from the blue. Without their knowledge, Chaitanya one night left his home to become a Sanyasi. Nityananda, Gadadhar, Chandra Sekhar, Mukunda, Brahmananda and other close companions, as arranged before, met him at Katwa. Here at his earnest importunity, he was initiated into Sanyasa by Keshava Bharati and given the name of Krishna Chaitanya. But he was popularly known as Chaitanya or Gouranga

At Ramkeli, a village near modern Maldah, a district in North Bengal, Chaitanya met Rupa and Sanatan, two of his future prominent disciples. They were then ministers of Husen Shah, the then Nawab of Bengal at Gaud, the capital of the province. They resigned their high positions and joined Chaitanya at Benares and Prayag respectively. These two disciples were deputed by Chaitanya to write the philosophy of Vaishnavism according to his teachings and to re-discover the holy place of Brindavan. Brindavan was not so well known then as it is now. It was Chaitanya and his followers who made Brindavan so famous. Chaitanya lived in Brindavan at a place which is still pointed out by tradition. The poet describes the burning Vairagya (dispassion) of Rupa and Sanatan as scorching the leaves of a tree

under which they were resting. Their brother's son, Jiva Goswami, also became a monk after the passing away of Chaitanya. It is said that the fourth ancestor of Rupa and Sanatan was a chief in Kanara. The younger brother of the chief rebelled and dethroned him. He, being a pious and devoted Brahmin, migrated to Bengal with some money and movable property. Rupa and Sanatan were well versed in Persian, the then court language of the province, and so had been appointed as ministers by the Nawab. Wherever Chaitanya went with these disciples and companions, he turned the place into a veritable heaven. The place where he used to halt with his party was flooded with religious fervour and Bhakti. He had so charming a personality, and so enchanting was his beauty that people could not take away their gaze from him. His very presence and Kirtan turned the minds of the people Godward. With Chaitanya and his party people used to repeat the Lord's name loudly and dance in joy. Chaitanya commissioned Nityananda to return home and lead an ideal householder's life. Nityananda obeyed his injunctions, went to Khardah, got married and became the leader of the Bengal Vaishnavas. Advaitacharya was another leader of the early lay Vaishnava community. He used to live at Shantipur (West Bengal), another stronghold of Gaudiya Vaishnavism. It is said that at the heart-felt prayers and sincere solicitations of Advaita, the Lord consented to come down as Chaitanya to save people by the redeeming powers of God's name and revive Sanatana Dharma. Chaitanya was essentially a Prophet of Bhakti. He did not favour the spread of or practice of Jnana. Once Advaita, while at Shantipur, held daily discourses on the Gita before distinguished audiences and explained the superiority of Jnana over Bhakti. The news reached Navadwip and roused Chaitanya and others, who in a body went to Shantipur. When they arrived there Advaita was absorbed in delivering his discourse before a gathering rapt up in appreciation. Chaitanya took his seat among the audience unnoticed, and at once asked Advaita this question: 'Oh bald-headed old fellow, tell me which is greater, Jnana or Bhakti?' Then Chaitanya got excited and impatient, ran to Advaita, dragged him down from the pulpit by his hair and beat him with his closed fists right and left. Advaita's wife, Sita Devi, who was very anxious to save the life of her old husband, shouted aloud to stop the beating. Chaitanya did accordingly, while roaring thus as described in the *Chaitanya Bhagavata* (3.19): 'I was in Yoga Nidra in Kshira Sagara. You called me from above in order to glorify Bhakti and rescue people of the Kali Yuga immersed in worldliness. Now you hide Bhakti and preach Jnana. If you have no mind to spread Bhakti, why did you rouse me from my sleep and bring me down?' Sarva Bhauma, another leading Vedantist of those days, was also converted by the overpowering Prema of Chaitanya. Transformation of Jagai and Madhai, two hardened sinners of Navadwip by the saving grace of the saint proved beyond doubt that Chaitanya was a saviour like other world teachers.

Swami Prakashananda, a Vedantist monk of Benares, was converted by this Prophet of Prema into a follower of Bhakti. Prakashananda, alias Probodhananda, has left a Sanskrit book in which a short account of Chaitanya's life is available. But Krishna Das's *Chaitanya Bhagavata* and Lochan Das's *Chaitanya Mangal* are the most popular works in Bengali dealing with the life and philosophy of Chaitanya. Dr. Biman Bihari Mazumdar's voluminous work on the subject, *Chaitanya Chariter Upadana,* is another standard book published by the Calcutta University. Sanatan Goswami, Rupa Goswami, Jiva Goswami, Vishwanath Chakravarty and Baladev Vidyabhushan are the five famous philosophers of the Bengal school of Vaishnavism. According to *Chaitanya Charitamrita,* two works of Rupa Goswami named *Vidagdha Madhava* and *Lalita Madhava,* Sanskrit

dramas on Krishna Lila, were read out to Chaitanya at Puri. But three other works of Rupa Goswami namely *Bhakti Rasamrita Sindhu, Ujjala Nilamani,* and *Laghu Bhagavatamrita* are important works on Chaitanya's philosophy. Sanatan Goswami's *Brihad Bhagavatamrita* and *Vaishnavatoshini,* a commentary on the *Bhagavata,* Jiva Goswami's *Bhagavat Sandarbha*, Viswanath Chakravarty's *Rasa Kadambini* and *Bhavartha Dipika,* a commentary on the *Bhagavata*, Baladev Vidyabhushan's *Govinda Bhashya* on the *Brahma Sutras,* Paramananda's *Chaitanya Chandrodaya* are the authoritative works on the philosophy of Bengal Vaishnavism. Mahamahopadhyaya Pramathanath Tarkabhushan in his Adhar Mukherjee lecture on Gaudiya Vaishnava Dharma in the Calcutta University in 1939 has rightly observed that Jiva Goswami's *Bhagavat Sandarbha* tops the list of them all, as it systematizes the philosophy of Chaitanya in the light of logic. *Bhagavat Sandarbha* is also called *Shad Sandarbha*, it being divided into six Sandarbhas, such as Tatwa Sandarbha, Bhakti Sandarbha, Priti Sandarbha, Bhagavat Sandarbha, Paramatma Sandarbha etc. The *Bhagavata* gives three names to the Deity according to various psychological types of worship. The three names are Bhagavan, Paramatma and Brahman. Why did not Jiva Goswami write any Sandarbha on Brahman though he wrote on Bhagavan and Paramatma? The philosopher feels called upon, of his own accord, to give an explanation of this conspicuous omission. He says: 'Bhagavat Tattwa having been explained, Brahma Tattwa is also thereby explained. A separate Sandarbha on Brahman is therefore redundant.' This explanation is however unsatisfactory as Paramatma Sandarbha also becomes unnecessary on the same ground. So some scholars surmise that the Nirakara Nirguna Brahma Tattwa, devoid of dual conceptions, does not suit his philosophy. However that may be, *Bhagavat Sandarbha* of Jiva Goswami is one of the outstanding Sanskrit works on Indian philosophy. Two great philosophers appeared in medieval Bengal: Madhusudan Saraswati and Jiva Goswami who were contemporaries. As Madhusudan was of Vedanta, so was Jiva Goswami of Vaishnavism. It is regrettable that the *Bhagavat Sandarbha* has not yet attracted sufficient attention of the scholars as it ought to. Paramananda, alias Kavi Karnapura, appears to be the earliest writer on Chaitanya's philosophy. His *Chaitanya Chandrodaya* was composed during the lifetime of the saint. Paramananda and his father Shivananda were dear disciples of the Master and lived with him at Puri for a considerable period. Paramananda was blessed with the privilege of receiving the saint's *prasad* daily. His record, therefore, is most authentic and happily precedes *Chaitanya Mangal, Chaitanya Bhagavat* and *Chaitanya Charitamrita.* The last of the three Bengali works has been rendered into Hindi, English, and other languages. Prof. Choudhury's English translation of this book, which is one of the most popular sacred works in Bengali, is quite good. Two or three modern works on this subject are also readable. I mean Sir Jadunath Sarkar's *Sri Chaitanya and His Companions,* Sisir Kumar Ghosh's *Lord Gouranga* in two volumes and Dinesh Sen's *Chaitanya and His Disciples.*

The Bible of Bengal Vaishnavism is the *Bhagavata.* But the existence of this scripture before the twelfth century is not yet definitely proved. Not to speak of Shankara, even Ramanuja has not quoted any passage from the *Bhagavata* in his many works. But Ananda Tirtha, who is the founder of a school of Vaishnavism and appeared towards the end of the twelfth century has accepted the *Bhagavata* as an authority, and copious quotations from the *Bhagavata* are found scattered throughout his works. Ramanuja who preceded Ananda Tirtha depended on *Vishnu Purana.* The *Bhagavata* (38-40) makes mention of Dravida Desha as follows: Many of those who are born in Satya, Treta, and Dwapara Yugas pray to the Lord to be born in the Kali Yuga, as in this age devotees of Narayana are born in large numbers.

Though in other provinces the number of such devotees is small yet in Dravida Desha their number is vast. Those who drink the sacred waters of the rivers Tamraparni, Kritamala, Mahapunya, Kaveri, and Mahanadi in the west become purified and devotees of Vasudeva. But Vaishnavism does not originate in the *Bhagavata*. Vaishnavism is of Vedic origin. In the *Rig Veda* there are several Vishnu Suktas. In one of the Suktas, as explained by Sayanacharya, it is said, 'Vishnu is the source of the universe. When his grace descends on earth, we can pray to him. His name is adorable and effulgent. Know it to be the supreme means of attaining the four ends of human life and repeat it with love. O Vishnu, thus repeating your name we will be blessed with your grace and finally realize you.' Jiva Goswami in his *Bhagavat Sandarbha* has quoted this Sukta and explained it in his own way. Nama-Japa is the central Sadhana of Bengal Vaishnavism. Following the foot-steps of the *Rig Veda*, many Puranas have commended Nama-Japa as a Sadhana. The *Skanda Purana* says: 'How sweet is the name of Krishna. It is the sweetest of all sweet sounds. It is the best of all good things. The name once repeated with faith or even carelessly is sure to save a man.' The *Agni Purana* says that those who repeat Krishna's name even heedlessly will certainly be liberated. In the 12th Skanda of the *Bhagavata*, Sukadeva says to King Parikshit: 'O King, the Kali Yuga is no doubt the ocean of evils. But it has one redeeming feature. In this age man will be free from Samsara by the repetition of God's name.' Chaitanya's main teaching also is this: 'Hari's name alone is the only way, the only shelter in this Kali (dark) Age. Absolutely there is no other way.' The name and the named being essentially one, by taking the name the named one, that is God, is attained. This is the simplest but surest Sadhana of Vaishnavism. The Lord has a number of names and in each name He has put His full power. And there is no fixed time or place to repeat His name.

But Japa as a Sadhana is common to all schools of Vaishnavism. Hence it cannot be said to be a characteristic only of the Bengal school. Vaishnavism of Bengal is characterized by Madhurabhava or Gopibhava. In this Sadhana, the Sadhaka looks upon himself as a Gopi in love with Krishna. There was no marital relation between Krishna and the Gopis. In the social sense such love is illicit, but it is considered stronger than even conjugal love. According to this school of Vaishnava philosophy, Krishna alone is the Purusha and all others including men are Prakritis. When Mira Bai the famous Gopibhava Sadhika of Rajaputana, went to Brindavan to have a Darshan of the famous Vaishnava saint, Sanatan Goswami, a prominent disciple of Chaitanya, he first refused to see her as she was a woman. But when Mira Bai reminded him of this saying: 'In Brindavan Krishna is the only Purusha, all others are Prakritis,' Sanatan was ashamed and gave an interview to Mira Bai. In *Radha Tantra*, *Gotamiya*, *Vishnu Yamal*, and other works much is written about this doctrine of Vaishnavism. A full-fledged conception of Gopibhava is found in *Bhagavata*. The five chapters called Rasa Panchadhyaya of the tenth Skandha of the *Bhagavata* while delineating Rasa Lila gives a clear idea of Gopi Tattwa. When Krishna went to Mathura the Gopis in Brindavan were pining away due to the pang of separation from him. Uddhava, Krishna's friend, was deputed by the Lord to go to Brindavan and console the Gopis. Uddhava came to Brindavan with a mind to teach Brahmatattwa according to Advaita Vedanta to the Gopis so that they might have dispassion for the world, think of the illusoriness of phenomena, and forget Krishna. But he saw to his great surprise that the Gopis were being consumed by burning love for Krishna, and their minds were absorbed in the deep thought of Krishna. He realized the uselessness of teaching Jnana to the Gopis and said: 'After death if I am to be born again on this earth, I would like very much to take birth as a

small plant, grass, or weed of Brindavan on which falls the sacred dust of the feet of the Vraja Gopis who have given up their nearest and dearest ones as well as the world for the sake of Krishna and have adored him as the be-all and end-all of their lives.'

Chaitanya, unlike other Indian Acharyas, placed Bhakti above Mukti. To him Bhakti is the supreme end of life and when it is attained, Mukti is obtained like a fruit in the palm. The highest form of Bhakti is Madhurabhava, of which Radhika was the living embodiment. The Vaishnava teachers hold that Radhika incarnated as Chaitanya in order to taste and teach Madhurabhava, technically called Mahabhava in the Bhakti Shastras. Chaitanya used to look upon himself mostly as Radha and weep bitterly for Krishna. When Chaitanya met Ramananda during his pilgrimage in the South the former asked the latter to describe to him the nature of Bhakti. The latter accordingly began to describe to him one kind of Bhakti after another. At last Mahabhava was described by Ramananda as follows, as given in the *Chaitanya Chandrodaya*, a Sanskrit drama of Kavikarnapura: 'When we met in Vraja I forgot totally that you are my Beloved and I am your lover. During our intimate union, all my thoughts were hushed up into dead silence. The idea of distinction as you or I vanished. Today again has arisen in my mind the idea of distinction between you and me as lover and the Beloved. I wonder how life vibrates in my body when the idea of distinction has come.' This was said by Radha to Krishna. While Ramananda was telling this to Chaitanya, the latter heard this with rapt attention just as a snake hears the music of a charmer, and then covered the mouth of Ramananda with his own hands. The Bengali work named *Chaitanya Charitamrita* in the course of narrating the same incident records this saying of Radhika: 'After seeing you (Krishna), my love and attraction for you have increased infinitely. My physical frame trembles with this tidal torrent of Prema. The idea that you are a man, and I am a woman is obliterated from my mind. Our bodies are only separate but our minds are one.' Consorted union of Radha and Krishna is therefore used as a suitable and significant symbol of Mahabhava.

Viswanath Chakravarty, the great Vaishnava philosopher of Bengal defines Mahabhava thus: 'That state of Bhakti is called Mahabhava in which a moment's separation of Krishna is unbearable. When the bliss of crores of worlds is nothing compared to the bliss of union with Krishna, when separation of Krishna is much more painful than the bites of all snakes, scorpions etc. existing on earth, it is the state of Mahabhava. Modana and Madana are the two kinds of Mahabhava.' The Mahabhava has eight kinds of Sattwik Bhavas, such as Stambha (stillness), Sweda (perspiration), Romancha (horripilation), Swarabheda (change of voice), Vepathu (trembling), Vaivarnya (variation of complexion), Ashru (tears), and Pralaya (absorption). These divine emotions are called Sattwik as they overpower both mind and body. The Sattwik Bhavas, according to the degree of blissfulness, are of five kinds: Dhumayita, Jwalita, Dipta, Uddipta and Sudipta. Chaitanya composed a few Sanskrit verses in which he describes beautifully the Mahabhava as experienced by himself thus; 'In the separation of Krishna, to me a moment seems to be as long as an age, tears roll down the eyes as rain and the world appears to be empty.' It is said that only a few disciples of Chaitanya such as Ramananda, Rupa, Sanatan, Swarup Damodar, Sikhi Maiti and Madhavi Dasi grasped and practised Mahabhava.

Mira Bai of Rajputana, Narsing Mehta of Gujerat, Sathari, an Alwar saint of South India, and Sri Ramakrishna in our age practised Madhurabhava like Chaitanya. Mira Bai's songs are full of the fervour and fragrance of Mahabhava. In one of her songs she sings: 'The wounded alone can understand the pangs of separation from Krishna. I wander lonely in the forest in search of a physician who can heal the wound of my heart. But I get none. No human physi-

cian can do so. Only when Krishna becomes my physician, he can relieve me of the pain. O Lord, without you I have no hunger in the day and no sleep at night. I can no longer live without you. Vouchsafe your Darshan to me.' Sri Ramakrishna practised Mahabhava in the temple-garden of Dakshineshwar on the bank of the Ganges near Calcutta and remained in this state for long six months. During this period he totally obliterated from his mind the idea that he was a man, was dressed in the guise of a woman, and lived and moved just like a woman. At that time he daily plucked flowers, prepared garlands and decorated the image of Krishna in the temple. Eight Sattwik Bhavas appeared in full force in the person of Ramakrishna. The pang of separation from Krishna was felt as a burning sensation all over his body. Drops of blood oozed out from the pores of his body, his limb-joints were loosened, as it were. In this state he used to lie sometimes on the ground senseless like a dead man. In due course he was blessed with the vision of Radha whose divine beauty he described thus : 'The effulgence and sweetness of Radha intoxicated with the vision of Krishna is beyond words. The exquisite beauty and the complexion of her limbs are as fair as the pollen of the flower named Nagakeshar.' After this vision, all the nineteen forms of Bhakti comprising Mahabhava were manifested in his person and he looked upon himself as Radha. Ramakrishna was so profoundly established in Mahabhava that not only his mind but also his entire nervous system and even his physical frame yielded to it. Afterwards Ramakrishna got the Darshan of Krishna.

Then he had the realization that he himself was Krishna. Sometimes he saw Krishna in every object and being of the world. The Gopis of Brindavan in their pang of separation looked upon themselves as Krishna and saw him everywhere outside. Sri Ramakrishna was of opinion that next to this is the supreme realization as told by Advaita Vedanta. The devotees come down a step lower than this dizzy height and stay in Mahabhava in order to taste divine bliss.

Sathari, the sixth Alwar saint of South India, seems to be the earliest Sadhaka of Madhurabhava. His compositions are incorporated in the Dramidopanishad (*Dravidamnaya*) well known as Dravida Sama Veda. A summary of contents of this Tamil work is found in Abhiramavaradacharya's *Dravidopanishadtatparyam*, a copy of which is preserved in the library of Dr. S. N. Das Gupta of Calcutta. In the introductory verses of this Sanskrit book, salutations are offered to Sundaravaradacharya who has a Sanskrit work named *Dravidavedasangati* which is summarized in Abhiramavaradacharya's treatise. It is learnt from this book that Sathari in his early boyhood was vouchsafed a beatific vision of Krishna. After this experience, the infant boy gave up sucking the mother's breast and remained speechless till the sixteenth year. Boyish pranks left him in his boyhood. In the sixteenth year, divine love which the Vraja Gopis cherished for Krishna rushed up in him. It is said in another verse of the *Dravidopanishadtatparyam* : 'The Bhakti Shastras speak of the female nature (Kamini Bhava) of all beings and the male nature (Purusha Bhava) of Krishna alone. Like all other human relations, conjugal relation can very well be established with Krishna, for his qualities attract man and woman alike. So feminine love as that of the Gopis appeared in Sathari.' Vedanta Desikacharya, a notable scholar of the Ramanuja sect and contemporary of the Vedic commentator Madhvacharya, has composed a Sanskrit poetical work named *Tatparya ratnavali* on the same subject as dealt with in the compositions of Sathari. In the seventeenth verse of *Ratnavali*, it is said, 'Sathari followed the path of Prema trodden by the young maids of Brindavan, and enjoyed the bliss of Krishna. Krishna is Rasaswarupa, full of Bliss and Beauty. He is of charming complexion as that of the coloured clouds of the rainy season. To love and enjoy Krishna is the *summum bonum* of human life.' Whether Sathari derived the doctrine of Madhura-

bhava from the *Bhagavata* cannot be definitely ascertained from the writings of any one mentioned above. But most probably *Bhagavata* is the earliest work that treats of Madhurabhava which is later fully developed in the philosophy of Chaitanya and technically known as Achintyabhedabheda.

The doctrine of Achintyabhedabheda which is pivotal in Chaitanya's philosophy is a unique feature in Indian thought. It is different from the philosophy of Ramanuja, Madhva, Vishnuswami, Nimbarka, Vallabha and other Acharyas of Bhakti. Bengal school of Vaishnavism is characterized by this doctrine of which Rupa, Sanatan and Jiva Goswami are the main exponents. The consorted figure of Radha and Krishna most adequately symbolizes this doctrine. The Bheda (difference) and Abheda (identity) of Radha and Krishna is Achintya (unthinkable). Jiva Goswami in his *Bhagavat Sandarbha* says: 'Krishna and Radha, Shaktiman and Shakti are identical as well as different at the same time. Their identity is as real as their difference, for both are of the nature of Chit.' 'The Sakara form of God is as real as the Nirakara form. The Saguna is as much true as the Nirguna.' 'The Shrutis speak of reality as both Sakara and Nirakara, the personal and impersonal. To attribute a higher degree of reality to the impersonal aspect and a lower degree of reality to the personal aspect is to think one Shruti stronger and another weaker—which is nothing short of blasphemy.'

Jiva Goswami argues and illustrates his point thus: 'As a cloth of variegated colours appears many to one noticing the colours and at the same time appears one to another looking to the cloth as a whole, so Shakti and Shaktiman are one as well as different from different angles of vision.' The same argument is forwarded in the *Narada Pancharatra* in another way thus: 'As a jewel looks differently coming in contact with blue, yellow and other colours, so according to difference of meditations, the Lord puts on a variety of forms.'

Chaitanya, like other Acharyas, accepted the Shruti as the highest authority. In the *Chaitanya Charitamrita* (3.6) as also in *Chaitanya Chandrodaya*, the following incident is narrated: 'To the great Vedantic scholar, Sarvabhauma, engaged in the expounding of Shankara's commentary on the Vedanta Sutras, Chaitanya said: "Shruti is the greatest of all authorities. Whatever the Shruti says is authoritative beyond doubt. The primary meanings of the Shruti, i.e. the Upanishads are given in the Aphorisms of Vyasa. But you torture them and give to them secondary meanings."' Jiva Goswami also offers salutations to the teachers (Gurus) of Advaitavada in his philosophical work and says: 'He, who is called Brahman by the Advaitins, is the self-same Bhagavan of the Bhaktas, and the same Reality appeared as Krishna. This Paramatattwa by his natural Achintya Shakti (mysterious power) exists in the four aspects of Swarupa, similar Vaibhava, Jiva and Pradhana; just as the sun exists as the solar ring, internal radiance, outside rays and their reflections.' As the radiance of fire lying in one spot spreads far around, so the Shakti of Para Brahman manifests as the universe.

Then Jiva Goswami goes on describing the various forms of Shakti. Shakti is of three forms in his view. The first form of Shakti is Antaranga (Internal) otherwise called Swarupa Shakti. With the help of this Shakti, the Lord exists in His full glory as well as in the forms of Vaikuntha etc., which are also forms of His glory. The second aspect of Shakti is called Tatastha by which the Lord manifests Jivas, and the third aspect of Shakti named Bahiranga (External) assists the Lord in the creation of matter and external world. It may be asked whether this threefold Shakti shares the nature of the Lord or is separate from Him. If it is separate, what then is its relation to the Lord? With a view to solve this question, *Bhagavat Sandarbha* proceeds as follows: The nature of Shakti does not fall within the category of logical understanding. The *Vishnu Purana* also speaks of Shakti as natural to the Lord but it is unthinkable

(Achintya) to us. Rishi Maitreya asked Parasara, 'How can creation and other powers be attributed to Brahman who is Nirguna, Aprameya, pure and free from all adjuncts?' Parasara in reply to this question observes: 'As the burning property is inherent in the fire, so the creative power adheres to Brahman. As the powers of all existent things are objects that cannot be logically known, so is the creative power of Brahman unthinkable.' Sridhara Swami, while commenting on the passage of the *Vishnu Purana* quoted above, observes: 'The agency of Brahman in creation etc. should not be doubted. The adjunct "Nirguna", means that He is devoid of Prakriti Gunas as Satwa etc. He is Aprameya i.e. not limited by Desha (space). Kala (time) and other limiting adjuncts. He is Shuddha i.e. without body or assistants. God's creative power (Shakti) can be understood only by Achintya Jnana which means alogical knowledge. The relation between Shakti and Shaktiman cannot be thought of either as identical or separate. It is mysterious and can be intuited by a supersense.'

The Vaishnavas slightly differ from the Vedantists in the matter of Vedic authority. Jiva Goswami following the footsteps of Chaitanya does accept the Vedas as the supreme authority but does not, like the Vedantist, hold the Puranas, *Mahabharata* etc. as secondary authority or Smriti dependent on the Vedas. The Vaishnava philosopher contends that the *Mahabharata*, *Bhagavata*, etc. are included in the Vedas and should be considered as authoritative as the Shruti, and that *Bhagavata* being the best of all Puranas, the Vaishnava philosophy draws freely from it. He also makes bold to attempt a synthesis of Vaishnavism and Vedanta in his monumental work, but how far he has succeeded in his mission is left to the students of comparative religion to decide. He says that Brahman of Vedanta and Bhagavan of Vaishnavism are not different but one, emphatically the same Reality experienced by aspirants of different competency from various planes. He stresses that what differs is the angle of vision, never the Reality, the Tattwa, perceived by them. It is a question of emphasis on one aspect of God or another.

Prema Bhakti is the supreme end of human existence in the view of Chaitanya. This Prophet of Prema calls Prema Bhakti, the fifth end of life, it being above Dharma, Artha, Kama and Moksha. Even Bhakti is superior to Mukti in his opinion. There is no denying the fact that in this vale of tears when life becomes dry and dull, a drop of Bhakti can sooth and sweeten it and make it worth living. Without it, life is no better than a desert. None can deny this common experience. Prema Bhakti is the best transformation of Hladini Shakti, which is a form of Swarupa Shakti of God. The Para Shakti of God mentioned in the *Shvetashvatara Upanishad* is none other than the Swarupa Shakti mentioned in the Bhakti Sutras. The Upanishads do admit the Shakti of Brahman. Vaishnavism accepts this point and develops it further in its own way. Here Vaishnavism gives palm to Shaktaism though their conceptions of Shakti are not concurrent.

In the *Vishnu Purana*, it is said that Swarupa Shakti of God is of three kinds: Hladini, Sandhini and Samvit. These three kinds of Shakti are in reality one, but they are variously named by their actions. The three Shaktis, Hladakari (Heartening), Tapakari (Heating) and Mishra (Mixed), existing in Jivas are not in God as He is above Gunas, whereas the Jivas are under the sway of three Gunas. Hladini Shakti is the best expression of the threefold Swarupa Shakti of God. Jiva Goswami explains thus: In the Shrutis, Reality is described as Sat. The Lord upholds his Sattwa (existance) and His creation by the power which is called Sandhini. The Lord is of the nature of Jnana and the power by which He Himself becomes the object of His own knowledge and knows His creations is said to be Samvit. Hladini Shakti is that power by which the Lord as Bliss is aware of His blissful nature and makes the Jivas taste His bliss (Ananda). This idea of Vaishnavism

fully accords with the Vedic doctrine that Brahman is Bliss. Love for the Divine which is ingrained in human nature but lies dormant, is roused up by this Hladini Shakti. This divine power appears in us just after the dawn of consciousness in the form of unsatisfied desire for happiness in order to make us enjoy the divine bliss. This Shakti that descends from God leads us ceaselessly, life after life, on the path of religion till we are blessed with the beatific vision. Eternal satisfaction is impossible by any other bliss. That is why dissatisfaction does not leave us till God-vision is attained. The great Vaishnava poet Vidyapati has sung rightly: 'From birth, the eye sees beauty, but it is never satisfied with seeing the same. The ear hears music life-long but thirst of hearing is never quenched. In lakhs of lives, embrace of the beloved is enjoyed but no satiety is attained.' But when Prema Bhakti dawns man is satisfied for ever. Rightly the Upanishad declares that the Infinite alone is Bliss and the finite can never quench the human thirst for happiness.

This is a short outline of Achintya-bhedabhedavada which is the technical name for Chaitanya's philosophy. A student of comparative religion may hazard a remark after study of this doctrine that the philosophy of Chaitanya lays undue emphasis on the personal and qualified aspect of God and relegates the impersonal and unqualified absolute aspect to the background.

We conclude this short survey of Bengal Vaishnavism with the following prayer of Chaitanya who taught Kirtan (devotional singing) and Japa (repetition of God's name) as the supreme means of attaining Bhakti and Mukti: 'Glory to Kirtan of the Lord's name, which purifies the heart, puts out the wild fire of worldly life, throws soothing moon-light on the white lotus of salvation, which is the breath of spiritual wisdom, swells the ocean of Ananda and imparts to us the taste of Amrita (nectar). O Lord, though Thy name has the power of saving us, it is most unfortunate that we have no love for it. Being more humble than a blade of grass and more forbearing than a tree, honouring others and renouncing egoism, one should praise His glory incessantly. O Lord, I do not want wealth, wife, friends or learning. Be gracious to grant me only selfless devotion to Thee. I am immersed in the ocean of worldliness, so look upon me as the dust of Thy holy feet. In the repetition of Thy name, when will my eyes shed tears, my voice be choked and my hairs stand on end? Even if Thou crush me under Thy feet, scorch me with Thy separation and treat me otherwise cruelly, Thou art the only Lord of my life.'

PEACE AND SCIENCE

By Prof. B. S. Mathur, M.A., B.A. (Hons.)

The Role of Science in Peace

Writing in *The Hindustan Review* of September, Sir S. S. Bhatnagar, F.R.S. refers emphatically to the role of science in times of peace, or to be more correct, he is thinking in terms of the advantages that science will give to humanity. Generally science is regarded as having nothing to do with peace all over the world. By many it is considered to be greatly powerful in working for war and its conduct. This ungodly generation of mankind has to thank science for its existence. This view is not held by Sir S. S. Bhatnagar: 'It appears, however, more than likely that the role of science in winning the peace is going to be even more spectacular and successful than its achievements in winning this war and that science may at least expect to

get better consideration at the hands of the new democracy which is now emerging out of this war.'

One thing has been admitted in clear words: science has worked for the successful termination of war. That is tremendously true and the scientists may well think that they have been mainly responsible for the peace that seems to have dispelled the clouds of war, at least for the moment. Mark 'at least for the moment.' Scientists cannot think of a permanent peace—peace that is the real desire of heart, unless there is the return of God. The return of God implies righteousness, and that is not possible till materialism, which is inseparable from the present trend of scientific progress, is got rid of. It can certainly be admitted that for the moment scientists by their great invention of the atom bomb have suddenly terminated the war. But that is not the end of the war, certainly not in the sense that peace has come. Of this he is conscious. So he is rightly thinking of the role science may play towards the establishment of a secure world order. Really science has to show its achievements in winning the peace. Only the future can indicate the fulfilment of the promise so timely and delightfully given by science.

This promise is sure to be fulfilled if, as indicated by Sir S. S. Bhatnagar, 'there are more outstanding achievements in science and technology.' What does this mean? Our economic status must register an improvement. That means that our present ills are due to want or poverty that is killing all of us. To some extent this is true. All ills are due to poverty. And what is the greatest ill? Lack of godliness, but we can have it in plenty only if we are free to think of God. This we can do only if we are free from economic needs. This comes to mean: let us work to eradicate poverty. This science can do.

Scientists are not war criminals

Science can teach us to be peaceful and peace-loving. 'The atom bomb experts are in revolt'—this news is front-paged by *The Evening News* with reports that Britain's leading scientists are binding themselves together in an organised body to combat the misuse of the great discovery of the atom bomb by governments and war departments. Here is a statement of the great desire that the world's great scientists are feeling about the use or rather the misuse of their discovery. From this binding together of the leading scientists of Britain and America it is manifest that they are not working for the destruction of all humanity. This may be termed, with all justification, the return to God. I have substituted 'to' for 'of,' with a certain purpose. Now, the idea is that scientists are thinking in terms of happiness of the entire humanity. This is certainly *a return to God.*

If this consciousness of the great end and purpose of life is readily obtainable, if the idea of destruction is removed and all efforts are directed towards the achievement of peaceful pursuits, all will be for the happiness of mankind, and people will have no cause to blame the scientists. Even now blame attaches to those who have these scientists, in their employ. The man who pays the piper calls the tune. All this resolves itself into this: freedom is of the essence. The position is clear. Let the scientists be free to think and work out their thoughts. It may be pointed out that they have to be cool and calm; otherwise their success will be a dream. And no man, in his senses, is capable of killing others. It is not right to describe man as a blood-thirsty animal. He is a social being, keen on living in society. He can live in society if he is devoted to pursuits of peace and construction. Co-operation and fellowship cannot be forgotten. But all this is an ideal position if calmness does not characterise our attitude in life. Scientists have this *calmness* in an ample measure, and so they are able to think on a higher plane. Many wonders are made possible. And if these wonders are used for the destruction of mankind certainly the scientists are not to blame. Who is the

criminal? The master whom they serve. I think this master is not wealth ; if that is so the scientists are criminals.

No, scientists cannot be considered the criminals. They are only mad after knowledge. All the world, all about it, all within it is their portion and property. They do not make a secret of it. That is the fault, in the present circumstances. They reveal not because they are ambitious and vain, and want to pass for learned persons. The desire of their heart is to think and, I may say, to work in terms of good of mankind. And for this thought of theirs they must be admired. So they are not the war criminals.

Atomic Power

Now we are aware of the destructive aspect of atomic energy. Rightly it has been maintained that this energy has won the war for the Allies. If that is not the entire truth, it can at least be said without any exaggeration that the war was cut down by the atomic power, released for the use of the Allies by the invention of the atomic bomb. But this should not make us blind to the other side of the thing. Atomic power can be used in times of peace also. It can be utilized for constructive purposes, which alone can enable us to get rid of the menace of an ever-devouring war. They say we can easily and justifiably dream of a New Order, made possible by its utility. Here is a question which was put to Bernard Shaw : Should atomic power be as suddenly used for industrial constructive purposes, as it has been for destruction? Do you fear that the enormous displacement of labour that would ensue would result in even more suffering to the proletarian population, than what the Industrial Revolution of 180 years ago caused?

Bernard Shaw's answer : 'I cannot place any limit to political stupidity. The first enemy to be destroyed by the atomic bomb may be the tse-tse fly or the anopheles mosquito. That would make the earth much more habitable than it is at present.' Beyond a doubt Shaw has given a just reply. You may say that directly the question has not been answered. But the aim that science can set for achievement is indicated in crystal clear words. The earth must be made more habitable than it is at present : it must be a blossoming garden, where human flowers grow and thrive in plenty and comfort. In this new world he cannot think of unemployment. His ideal is of a contented humanity. So science can provide employment and food. His answer to another question, bearing on this very matter is : 'This is plenty of work for the dismissed warriors to do. But it must be planned and organised for them. It can be done. We shall see whether it will be done. The alternative is the dole. All the governments are on trial.'

The common-sense view is that as a result of the end of this war there will be a vast unemployment. The warriors will be free to do what they would like to. This question will create, it is feared, an endless stream of difficulties. I think this is a baseless fear. We will have to take pains to turn these warriors from war to peace, and this can be achieved if we find some work for them. Now is the occasion for human ingenuity. On the edge of our experience we can dream of new things that have to be done if we aim at a huge all-round progress. As already stated, we need an intensive educational campaign. Just for a moment realize what education can accomplish for misery-ridden humanity !

Why not change the face of the earth ? This is the question that seems to be agitating the minds of the great scientists of the world. Professor Harris Massey, senior member of Britain's Atomic Research Mission to the United States, says : 'Atomic energy can be used to create lakes and rivers and change the face of earth.' That will be a wonderful achievement. This atomic energy can move mountains, too. Certainly the future in the light of these ideas, as given by Prof. Massey, will be a thing worth striving for. That way wild nature will be tamed, and it will be harnessed to the advantage of man. This should be the science of Peace.

Science and Peace

In the words of Prof. A. V. Hill, F.R.S., 'the only hope indeed of averting the disaster which science, misapplied, could inflict on humanity is an international brotherhood of scientific men, with a common ethical standard by which potential crimes of this character would be exposed and prevented.' This idea is not new: but certainly it deserves all attention and sticking to. If international friendships between great scientists are established we shall not be a helpless witness to such a great destruction as carried out so ruthlessly by atomic energy. It was in 1934 that Professor Gilbert Murray and Rabindranath Tagore exchanged letters, emphasizing the value of international friendships of the great intellectuals of the world: 'I cannot but look to the thinkers of the world to stand together, not in one nation but in all nations, reminding all who care to listen of the reality of human brotherhood and the impossibility of basing a durable civilised society on any foundation save peace and the will to act justly.' And to this Rabindranath Tagore replied: 'Willingly therefore I harness myself, in my advanced age, to the arduous responsibility of creating in our Educational Colony in Santiniketan a spirit of genuine international collaboration based on a definite pursuit of knowledge, a pursuit carried on in an atmosphere of friendly community of life, harmonised with Nature, and offering freedom of individual self-expression.'

So this world of ours has a great future of peace and achievement for all mankind, if the great scientists, all the world over, combine to think in terms of a universal peace and achievement. Ideas are more powerful than these aeroplanes and machines. So what is urgently needed is a new approach on the part of these great scientists.

THE GREAT ILLUSION

By Mohan Lal Sethi, D.Sc.

Sir Norman Angell wrote a great book bearing this title in 1910 and he was awarded a Nobel Prize. I am not referring to the great Illusion of the Nobel Laureate. My target in this autobiographical sketch is the Illusion of illusions—this mighty Samsara.

One of the greatest of living men has observed, 'Life for me is a series of disappointments.' You will excuse me if I say, 'Life is a series of disillusionments for me.' I have not tried to improve upon the saying of the great man. I have simply stated what I have felt.

As a school-going boy I was struck by the learned majesty of the head master of the school where I gathered a few crumbs of knowledge. Soon after I started learning the English language, I listened to a speech delivered by our head master. In that speech I could understand only a few monosyllables—yes, no, it, his, this, that, etc. I was struck by the immense number of words which flowed like a steady unending stream from the mouth of the head master. Sitting that morning in the school hall, listening to the head master, my child mind imagined that the great head master knew every word of the English language. I grew up with this belief—illusion as it proved to be later—and slowly worked up my way through the school forms till I reached the higher classes and sat daily at the feet of the learned head master. I found day after day that the head master had very frequently to consult a large volume called dictionary.

I was astounded. I had imagined that he knew all the words of the English language but I found ultimately that he did not. That was of my first disillusionments.

From the school I went up to the university and there I had the rare good luck of sitting at the feet of one of the most learned professors who carried all his profound learning with an equal measure of humility. As an undergraduate I went one day to his room with a question which had baffled me. When I had stated my question he said, 'Consult Willis, there it is,' and he pointed to one of the shelves in his room. I was confounded. I stared at him open mouth. He gathered my meaning and observed, 'Mohan Lal, nobody carries everything in his head. The best informed people know what thing is where and in case of need they look up those places.' This was my second disillusionment.

Much later in life, I was sitting and reading one evening in summer when my domestic drudge went out to make water, as was his wont, after his evening meal. He had no sooner gone out than came rushing in, all in a fright. I was a little disturbed and said, 'What has happened to you?' He said, 'There is a snake, sir, on the roadside and I have come to fetch a stick to kill it.' 'Put on your shoes,' I said, and did the same myself. Armed with sticks, both of us dashed out to kill the snake. The boy was ahead of me and he knew the place where the reptile was. Reaching the spot he gave three blows in quick succession and then thinking that the head of the snake was crushed, he tried to turn it over. When he did so, we discovered that it was no snake but a piece of old discarded rope. We had a hearty laugh over the mistake. The illusion of the snake created by the rope was dispelled and we came in. He went about his work peacefully and I set to thinking.

I believe many have had a similar experience. The illusory snake is much worse than a real snake. A real living snake, when it comes across one's way, more often than not, left to itself, quietly glides away. You may be terrified on noticing it but if you wait and give it a chance, it will slip away and get out of your way. On the contrary the illusory snake does not sneak away. It does not budge an inch for the simple reason that it cannot, and it continues to frighten you. As long as you do not take courage in both hands and try to destroy it, it will remain on your nerves. When you gather up strength and give it a blow the illusion is dispelled and you laugh at your folly. You regain your lost peace of mind. Now picture to your mind the fate of timid people who do not possess the strength of mind to try to destroy the imaginary snake. They remain terror-stricken all along and live a miserable life.

Disillusionments fall into two groups: (a) those which end in material loss and (b) those which end in enlightenment. Those of the first group are very painful and make us miserable. For instance, a man fondly believes that his little son is a genius, and builds a great future for him. When the lad grows up and proves himself to be an ass, the father is disillusioned with regard to the son. The illusion of the son being a genius, as long as it lasts, is a source of happiness, but when disillusionment comes, sore is the disappointment.

The illusion of the snake in the rope belongs to the second group and is the cause of unhappiness as long as it lasts, but if and when disillusionment comes, great is the relief and peace of mind that follow. The great illusion of the universe also falls into the second group. When disillusionment with regard to this illusion comes and one sees the substratum of the illusion, viz. Brahman —great is the enlightenment and realization is the result. Men of realization in the East and West affirm with one voice that realization cannot come until the illusion of the universe vanishes.

The substratum of this illusory universe, viz. Brahman, is hidden from one's view on account of ignorance. The great Shankara has sung:

'Just as blueness in the sky, water in the

mirage, and a human figure in a post are but illusory, so is the universe in the Atman.' (*Aparokshanubhuti*, 61).

For the man in the street the universe around is an exhibition in plurality (duality as some would call it). To hold his own, he has to wage an endless struggle. The odds are very much against him. Willy-nilly he carries on the struggle from the cradle to the coffin. In the mad materialistic world he is seldom endowed with the inclination to sit down for a while and meditate on the whys and wherefores of his being. The plurality around a person is apparently so real that he cannot see the Reality—oneness—behind it. To peer through the thick veil of illusion which envelopes the Reality, it requires a great refinement of sense and sensibility. The spell which this plurality has cast over mankind is seldom broken and a Swami Ram Tirath is born only once in a way who realizes the Reality.

Swami Ram Tirath used to address his audiences 'My own Self in the form of ladies and gentlemen.' Swami Ram Tirath was a man of realization. There are many still alive who had the privilege of personal contact with him and they affirm that a happier man they never saw before or since. What was the cause of perpetual bliss in which Swami Ram Tirath had his being? By means of Viveka (discrimination) the Swami had destroyed the illusion of plurality (duality) which engrosses us, and stood face to face with Reality and perpetual bliss was his reward. Until and unless a person is disillusioned with regard to this Samsara, he cannot find peace and happiness.

This final disillusionment is the harbinger of bliss. Lesser disillusionments are the lot of all and sundry, but final disillusionment falls to the lot of some rare spirits.

'What delusion, what sorrow is there for the wise man who sees the unity of existence and perceives all beings as his own Self?' (*Isha Up.* 7).

ANCIENT INDIAN POLITY

By Kalika Prasad Dutta, M.A.

We are indeed fortunate that compositions and compilations by ancient masters, which have been left to us as a legacy, form a veritable compendium of sources which throw much light on our past. Amongst those eminent scholars, who have done capital work in the field of ancient Indian polity, special mention should be made of Jayswal and Law. But for them many interesting chapters of ancient Indian polity would have remained in total darkness.

Our main topic veers round the three well-known terms of ancient Indian polity, viz., *Arthaśāstra*. *Rājaśāstra* and *Kshatriyavidyā*. But are these synonymous? To come to a successful conclusion of our argument, we must make a thorough study of the contents of the *Arthaśāstra* of Kautilya, *Śāntiparva* of *Mahābhārata*, *Saptamaḥ* and *Aṣṭamaḥ Sargaḥ* of the *Manu Saṃhitā* and the *Śukranītisāra*. All these books, more or less elaborately, describe such important factors as war, peace, system of government, judiciary, and espionage etc. Kautilya's *Arthaśāstra* is by far the best treatise on the subject. But none of these books, as we know, are in their true shape nor could one be assigned to any particular epoch. Additions and interpolations have got mixed up with the original. This and other factors have indeed made our task difficult of ascertaining the priority of one text over the other.

Now coming back, what is *Rājaśāstra*? Though no clear-cut definition is to be found, the texts are not silent about it. Often directly or indirectly, the principles of king-

ship (*Rājaśāstra*) are referred to. In brief, it is an enumeration of the principles strictly to be obeyed by the King in the affairs of state (*Rājya*) both in its internal and external aspects. Obviously the word *Rājan* has its root in the word *Ranj* (to please). The Kshatriyas, as the tradition says, were born of the arms of the Creator. The arms signify prowess and the Kṣhatriyas were thus created for the protection of the people, and war, *dhanadāna* (bestowing of gifts), and studies in political science (*adhyayan*) were to be their principal virtues (*Sānti Parva*, ch. 60). A Kṣhatriya was so named as he guarded the Brahmins from Kṣhata (destruction). In short, the acquisition of knowledge (*Vidyā*) for the proper management of state by the ruling caste (Kṣhatriyas) was popularly known as the *Kshatriya-vidyā*. Throughout the pages of the *Mahābhārata* the Kṣhatriyas are recipients of the highest praise. *Artha-śāstra* is defined by Kauṭilya as a "compendium of almost all the *Arthaśāstras*, which in view of acquisition and maintenance of the earth (*Prthivyā lābhe pālane cha*) have been composed by ancient masters"...Manu speaks in the same vein when he says—

Alabdhancaiva lipseta labdhaṃ Rakṣet Prayatnatah
Rakṣitam Vardhayencaiva Vṛddhaṃ Patreṣu Nikṣipet (7.99)

It is now apparent that *Rajaśāstra* and *Kṣha-triya-vidyā* are but variant names of one and the same fact, principles of kingship. But is *Arthaśāstra* synonymous with these two? A passage in the *Śukranīti* seems to ndicate that. Thus—

Sruti Smrtya Virodhena Raja vṛtyādi Śasanaṃ
Suyuktyārthārjanaṃ yatra hyartha Sāstraṃ samucyate

Rajavṛtta (affairs of the king) belongs to the same category of word as the *Rājasastra* (principles of kingship). A closer examination of the contents will reveal to us some interesting points.

Why was the king created? The *Mahā-bhārata* (*Śānti*, ch. 67) says that in the absence of the *Daṇḍadhara* (monarch) the strong will devour the weak like big fishes swallowing the smaller ones (*cf.* also *Artha-śāstra*, ch. 4—*Daṇḍadharābhave....matsya-nyayamudbhavayati*). The administrative machinery of a state is, according to all these texts, divided into seven *Angas* (divisions) viz. the king, ministerial body (*Amātya*), department of treasury and revenue (*Koṣa*), judiciary (*Daṇḍa*), allies (*Mitra*), the country (*Janapada*) and forts (*Durga*). Every member of the seven bodies (*Angas*) has a distinct part to play. The king, to begin with, must be well versed in the Vedas. His competency to rule is to be judged by his efficiency in *Ṣāḍguṇyam* (*Śānti*, ch. 69; also *Artha*. B. 7. ch. 1). Among other qualifications, with which the king must equip himself, learning of restraint and discipline was the foremost. He should also be active (*udyogī*), keep company with the mature experts (*Vṛddha*) and establish safety and security in the empire. As the supreme head of the state, his responsibility was great and among his daily duties were included examination of accounts, acceptance of receipts, gathering information from the spies etc. He had also to take ample precautions for personal safety. But his principal duty was to see his subjects well governed. The well-being of subjects depended largely on the proper management of state affairs (*Artha*. B. 1. chs. 17, 20, 21 and also *Śānti*, chs. 56, 59, 71, 85, 97, 120 etc.) Manu says—

Kṣhatriyasya parodharma prajanameva palanaṃ (7.144)

But 'a single wheel cannot move.' Hence the king has to seek the advice of a number of faithful advisers, chief among them being the *Purohita* and the *Amātya* (ministerial body). Growth and prosperity of a kingdom depended largely on the good relations between the king and the *Purohita* (*Śānti*, chs. 72-74). The most trusted among the *Amātyas* were to be appointed as *mantrins* (*Śānti*. chs. 68, 83 and also *Artha*. B. 1. chs. 8-10). Kauṭilya says that the *mantrins* should be free from all evils (*Sarvopadha suddhān mantrinaḥ kurvataḥ*, B. 1. ch. 16). They should be loyal and religious-minded (*Śānti*,

ch. 68). Politeness, impartiality and intelligent behaviour were to be their principal virtues (*Śānti*, chs. 80, 85) and it was incumbent upon the king to consult the ministerial body on all matters of importance. It seems that the king's power was not unlimited. (*Artha.* B. 1. ch. 15).

We shall now try to describe the methods adopted by the king for 'acquisition and maintenance of earth'. A submissive king (*Avirodhī*) soon meets his doom like the mouse in a snake's hole (*Śānti*, ch. 57). Firstly, about acquisition. The texts are very explicit on this (cf. *Manu* 7.99; *Śānti*, ch. 69). The ancient masters all agree that the acquisition of lands, or conquest of neighbouring countries, is absolutely necessary for a successful kingship. War and peace seem to be the two chief weapons for 'acquisition'. Various ways are chalked out viz. institution of spies, winning over factions for or against an enemy's cause, sending of envoys types of war, and nature of alliance etc. It is well-nigh impossible to narrate all these in detail in such a limited space, but the most striking feature is the thoroughness of the theory that the ancient masters expound. Manu says that a Kṣhatriya's rituals consist in waging wars (*Saṃgrāmāt Kṣātraṃ Dharmamanusvaraṃ....*). We are also told (*Śānti*, ch. 94) that the king shall at first try to win over his enemies without resorting to war; if however all his attempts fail, he may do it (*Daṇḍastvāgatikā gatih....*). Espionage also was a formidable weapon to tackle the enemy; the more efficient the system would be the more it would be helpful to the king in his quest of 'acquisition', (*Artha,* B. 12, ch. 4; B. 13, ch. 3 and also *Śānti*, chs. 86, 89). The king is called 'Chārachakshu' (seeing through spies).

Now about 'maintenance'. As it has been stated elsewhere, protection (Rakṣā) of the state should be the king's greatest virtue (Śānti, ch. 69). Therein is sketched the picture of an ideal state. Much emphasis is laid on *Daṇḍa* (*Śānti*, chs. 58, 68 and also *Artha.* B. 1. chs. 4, 5). Further, the whole of *Aṣṭama Adhyāya* of the *Manu Saṃhitā* is devoted to the efficient functioning of the judiciary. Unrighteous among the Brahmins were not exempt from penal servitude (*Śānti*, ch. 56). *Koṣa* (revenue and treasury) and *Pura* (forts) are, as we know, mentioned as necessary components of the seven *Aṅgas*. Sources of revenue, proper management of the amount received, different types of forts (Pura), the method of building all these, and the means to protect them are in detail described in the relevant texts (cf. *Śānti*, chs. 57, 69, 88, 120; *Manu* 7.69-77, 127-32, 137-39; *Artha.* B. 2. chs. 4-8, ch. 35). Kauṭilya however says that more care should be taken for safety against intrigues and conspiracies within the state than from dangers outside (*Artha.* B. 9. ch. 3). Espionage was thus a necessity and not only that, appointment of officials in the state machinery, in the light of these, was of vital importance (*Artha.* B. 2. *Manu* 7.114-125)....In short like the harmonious working of the spokes of a wheel (Chakra) the king should rule over his kingdom, acquired or inherited, with the co-operation of the *Seven Aṅgas.* Only thus can he foster the growth and prosperity of an empire. But as the supreme head of the state, he should always be circumspect like the crane, powerful like a lion, greedy as the tiger, and swift like the hare. As Manu says—

Bakavachhintayedarthān Siṃhavachhā parākramet
Vṛkavachhāvaluspeta Sasavachha vinivaṣpatet. (7.106)

SACRAMENTAL MARRIAGE

By J. M. Ganguli

There have been many questions and cross questions in the evidences before the Hindu Law Reform Committee regarding sacramental marriages. There can be no doubt that the bulk of the community, in fact almost cent per cent of the masses, leaving out the infinitesimally small number of radical reformists, would not think of reducing marriage to a mere contractual relationship tottering on the fickle will of one or the other of the contracting parties. There can be no doubt also that whether the masses want or feel the need of it or not the reform, either today or tomorrow, will be imposed on them, because the few forwardists who presume to speak for them, have the voice to make themselves heard and the power and the means to make things move in the direction of their angle of vision. Various arguments they put forward ; skilful exposition of social iniquities in the community and the rectification of the same have been made by them ; the difficulties and hardships of a few under the rigidity of the existing conditions have been brightly described in detail without reference to the fact that under all systems and conditions and under all subtle legal devices and ingenious constitutional framework exceptional individual hardships would and must occur and always do occur, and without considering that the real aim of all legal jurisprudence is not to go zigzag to meet such cases but to look after and provide for the general well-being of the masses. To give a crude analogy which is likely to be misinterpreted : A poor man is starving ; his children have nothing to eat ; his neighbour is squandering money and therewith even doing mischief and committing moral sins ; but yet if the hungry man were to go and touch a pice of his neighbour the rigid criminal law will be with full force on him. If the law be not rigid there will be no end to trouble and no firm stand for social safety and security.

The thing is that the violent impact of the current Western culture with all its impressive and alluring material glories with ours has so bewildered and excited some of us out of our judgement that we have lost regard and patience for our own national and religious customs and traditions and we accept as good and proper whatever idea is blown in from the West. The educated people, as the result of the standardized mass system of education which they come through, have generally lost their independent thinking and judging capacity and the power of mental concentration and deep reflection. They can hardly sit at rest, lonely, for any length of time meditating, they hardly have the inclination to pray and worship for a moment. Not unnaturally, therefore, they would seldom stop to think if there can possibly be any evolutionary significance in those age-old traditions, which they off-hand condemn. 'Time has changed ; prejudices must go ; we must be rational in our doings'—such cheap arguments are used to cover their own lack of inspiration and as plea for their unrestrained impulsiveness to follow merely the lead of the West. 'Religion must not be mixed up with and dragged into every little thing of life'—the Western ultra-moderns have said. We hear the same now in this country at every corner from every school-going boy and girl. 'Religious superstition and social orthodoxy have brought about our ruin'—is another echo reverberating from all sides. 'We should face the facts of husband-wife relation without shrouding the same in religious mystery' ; 'Freedom of human will, and force of our *natural* impulse in marriage and in other things should not be restrained by religious injunctions and traditional taboos'—are other common assertions dinned into our ear. A missionary of Western civilization of today visiting India will

be glad to find the Indian educated rapidly progressing. He will not be struck by the fact that he is in a country where people from time immemorial have looked at life as if it were a great spiritual manifestation, for the realization of which impulses had to be restrained and life had to be lived philosophically with definite divine purpose. Such purposes, such life are the aims of religion, and, therefore, a Hindu not only looked at marriage on which so much depended but also at all other relations and acts, which in divers ways fulfilled that purpose as a whole, with reverence and sacredness. Marriage to them was not a mere sex relationship, the commitments of which had to be legally regulated, but a great, purposeful union to serve a great purpose, viz. to give birth to *better and better* beings, for which the parties must have religious and reverential feelings to each other.

However, I will not dwell on that point here, for the object of this writing is to refer to another issue brought forward by the reformists. While taking evidence, in Bombay, a member of the Reforms Committee is reported to have asked the so-called no-changers if they knew that their ranks were being depleted because of those who found the present laws to be too stiff and inconvenient for their fancies and inclinations going out of the Hindu fold. Possibly he thought that that aspect of the thing would strike home vitally, and no doubt it does cause anxiety and nervousness in those who are perturbed by the competitive race for numbers run by other religions. Such anxiety is, however, incompatible with and even likely to be harmful to the basic ideas on which Hindu theological philosophy stands. Hinduism has not looked to number but to quality, and has recognized the great strength of *janma samskara* and its strong controlling influence on current life. 'Stay in your own religion, because that is the most natural and suitable for you'—has been its teaching to all. That teaching has restrained propaganda in Hinduism and has prevented indiscriminate infiltration of people without the natural bent of mind for its philosophy into it. A religion starts on the sure road to decay and degeneration as soon as it develops craving for numbers and takes to missionary activity. It thereby gets the number desired, but coming in, under the allurement of clever and persistent propaganda, with different mentality, temperament, and *samskara,* the new-comers become disintegrating elements within that religion. The philosophy and ideals of that religion are now looked at and interpreted differently according to the capabilities and inclinations of the new elements. From the spiritual advancement the aim of the religion now almost imperceptibly and steadily tends to selfish communal and political grouping. The history of the decay and distortion of all missionary religions testifies to that. The ardents and enthusiasts among the Hindus should, therefore, bear this in mind, and should not be keen to follow the examples of other religious missionaries. They should not feel nervous at the prospect of depletion of their numbers by the going out of some who lack proper respect and reverence for the teachings and injunctions of their religion and do not want to restrain their impulses according to those teachings and injunctions. Hinduism would so much be purified by such depletion, and, shining with purer lustre, it will serve the spiritual needs not only of the Hindus but of mankind in general much better.

HOW TO AVOID SPIRITUAL FRUSTRATION

By S. P. Tayal, M.Sc.

At some period or another of a man's life comes to him the question : What have been the achievements of his human existence on this globe, in what way has he been different from or superior to animals who simply live, enjoy sense-pleasures, and procreate ? He looks back and finds that the answer to this question does not redound to his credit as a human being. A sense of frustration grips his soul, and he is compelled to find what after all was expected of him, what it was he could have done and said he had fulfilled his life's purpose.

The Vedantin would expect that every man who has a spark of the Divine in him should devote his life to the knowing of himself, and by knowing himself to knowing his principal, the Supreme Self. If he has not achieved this in his lifetime, he has been a failure, and his has been a wasted opportunity after attaining the highest specimen of the forms of existence on this earth. Teachers of other religions set before us more or less the same standard by which to evaluate the measure of our success. It cannot be denied that this is the highest good. But is it given to all to negotiate the Everest, and if we cannot reach that sublime summit, are the beauties of the under-hills so mean and negligible as to be despised and discarded ? The panorama that opens out before one who has attained godhead, who has identified himself with the universal, is no doubt incomparable, and the ecstasy and beatitude that are his by far surpass any pleasure that material objects can give. But one may not have the good luck of Vivekananda, nor his capacity and mental background. Nevertheless, if he has striven to attain that condition, however humbly, he may be sure he has sown the seed which will fructify in God's good time.

As in religion so in politics, a leader does not monopolize patriotism. He may be better able to give expression to the burning desire of the common man for the good of his country. This does not, however, take away a tittle from the sacrifices the common man undergoes in his humble way, as long as he is sincere and does not fall a prey to 'a handful of silver or a ribbon to stick in his coat.' This means that he who aspires to the title of a patriot must give up many an advantage which his country's enemy may offer him, and the measure of his success as a patriot is the price his adversary sets on him. If he cannot be bought, he may be only a modest follower. Yet he need not be cast down, though the part he plays in the actual achievement be negligible, for he has humbled the enemy in so far as he has refused to bow down before his might and authority. Such a man has no occasion for frustration, for he has lived his life manfully.

Taking another example, a man of the world, a worldly-wise man, will perhaps measure his success by the pile he has made, by the number of men he keeps under his sway, by the palatial buildings he has erected, and by the respect he commands, not because of any intrinsic worth there is in him, but because of the power of his wealth which he wields over his men and sycophants who gather round him for personal ends. He may have given large charities, may have endowed orphanages and hospitals, schools and infirmaries, poor-houses and Dharmsalas, but if he has done all this for the sake of earning a title or common praise, or for the satisfaction of seeing his name blazoned forth in news-sheets, he has not succeeded in acquiring even the position of an honest farmer who earns his daily bread by the sweat of his brow, and from the little he earns gives a frugal meal and scanty shelter to a wayfarer who happens to knock at his door. But if the millionaire is kindly to his men, and humble and just, rather liberal than niggardly, recognizes the services of his men, respects and

honours them as even he expects them to respect and honour him, and above all is honest, which means a good deal, for it all depends on the standard of his honesty which, if it is pliable enough, may overlook and condone many an act which, strictly speaking, may not be honest at all, he has lived well. If he has set his standard high, and cares more for his vow of uprightness than for profits made at its cost, and withal possesses all the virtues enumerated above, however closely he may look back on his life, he will find no cause for frustration, for he has constantly peered inside into the fountain of all motives and has assured himself that they were always pure.

The patriot and the millionaire, who have their hearts at the right place, may not be religious men outwardly, and may have no conception of the identity of their souls with the Infinite. They are still advancing towards that consummation, for they have already identified themselves with so many men. The probability, however, is that they are highly religious, for fear of God and faith in His immense goodness alone can keep them on the right path. They have judged the true worth of worldly possessions, for otherwise they would not renounce them in favour of higher things which belong to the soul. The patriot would not prefer a life of poverty and trials and tribulations to the life of plenty and ease and comfort which could be his for the mere asking. Nor would a millionaire renounce many a large source of profit, if he set greater store on it than on fairness and honesty which must be sacrificed if that profit were to be made. But the life of the millionaire is really wasted if profit at all cost be his only aim, and if he then faces frustration at any stage of his career, he must thank himself for it. The frustration itself is, however, a lever with which a man's life may be raised, for here is an opportunity for him to begin afresh and to make a resolve never to sacrifice things of the spirit for things of the world. And if he prays to God for strength to sustain him in his resolution, He will make his resolve steadfast.

This criterion for judging the purposefulness of a man's life may be applied to all walks of life, for, in whatever position a man is placed, that is his Dharma, and if he follows his vocation honestly, always giving first place to first things, he is taking big strides towards his goal. Without this honesty a man cannot be said to be true to himself, which means that he must listen to his inner voice, if he would be saved from the blinding gloom of frustration which must overwhelm him sooner or later. This voice of God is an unmistakable guide which will steer him clear of all shoals and backwaters if it is nurtured by constant obedience to its call and not allowed to be enfeebled by constantly overruling it when finally it ceases to warn and guide. When such a catastrophe befalls a man he is doomed, for then there remains nothing for his reclamation.

When a man has made his choice to tread the God's way, as distinct from the worldly way, he may still find all his efforts and practices making no headway and his lower nature gaining mastery at times when the lures of the world successfully practise their charms on him. He knows that he must shun pleasures of the flesh, and, as a matter of fact, he has turned his face resolutely away from all worldly enjoyments, but he has not been able to kill desire which constantly rises in his mind. He may not fall a prey to the fascinations which come his way. Yet he may, at the same time, be mentally shaken and revolve in his mind the possibility of enjoying once more those pleasures which he enjoyed in the past with such relish. The persistence with which he is assailed by these blandishments may prove too much for him, and he may at times be dejected. But the following verse of the Gita should give him encouragement enough to enable him to continue his endeavour :

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जम् रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

The sense-objects fall away from the man of austerity, leaving the longing behind; the longing also dies out by seeing the Highest.

So the longing can only vanish when one

has realized God than whom there is nothing more fascinating, none more full of allurements. This is only possible when the all-consuming longing for God is the only longing which possesses his mind, and he has made Him his be-all and end-all. Desires churning his inner self on occasions should not give room to a sense of frustration, for he has the examples of the great spiritual giants of the past who conquered desire and attained bliss. It is the endeavour which counts. He may reap its fruit in the next birth, or the next after it, for no endeavour is lost or thrown away. Even in this life he is perhaps more fearless, more honest, more at peace, and more full of faith and devotion, and less greedy, less lustful, and less overpowered by anger and attachment. If he has made an advance towards these qualities, however small that advance may be, he has spent his life well and he may be proud of it.

NOTES AND COMMENTS

To Our Readers

In *Conversations with Swami Shivananda*, this month, the Saving Grace of Sri Ramakrishna in his aspect as an Incarnation is stressed by Mahapurushji. *Is Vedanta the Future Religion?* is a lecture delivered by Swami Vivekananda in San Francisco on April 8, 1900. It has not been hitherto published. We have got it through the courtesy of a friend in America. . . . Swami Jagadiswarananda's *Some Aspects of Chaitanya's Life and Philosophy* is a learned and highly informative article on the subject . . . In *Peace and Science* Prof. B. S. Mathur pleads for a right understanding of the role of science and points out how, properly utilized, science can become the greatest bulwark of peace. . . . Dr. Mohan Lal Sethi, D.Sc., graphically shows how the Vedantic idea of the ultimate illusory nature of the world was revealed to him as a result of a very common experience, the mistaking of a piece of rope for a snake. . . . Mr. Kalika Prasad Dutta, M.A., delves into the historical past of India and as a result gives us *Ancient Indian Polity*. . . . Mr. J. M. Ganguli makes a vehement plea for maintaining the sacredness of the tie of marriage and its spiritual nature. . . . In *Spiritual Frustration* Mr. Tayal discusses some of the mental troubles affecting most people, and shows how these can be avoided.

Swami Vivekananda on Women of India

Writing in the *Indian Social Reformer* (2 February 1946) under the title 'Swami Vivekananda on "our women",' a distinguished writer (Mr. K. Natarajan?), who has chosen to remain anonymous, recalls his happy meeting with Swami Vivekananda when the Swami was in Madras both before and after his first visit to the West. He writes:

I suppose I am one of the few now living who met Swami Vivekananda while yet a wandering Sanyasi. Sir Brajendranath Seal, who was at college with Narendra Datta, has told us of the early spiritual struggles of young Narendra. He tried the Brahmo Samaj but did not find the peace of mind he sought. Seal introduced him to some English poets and German philosophers; still Narendra found no satisfaction. He wanted a Guru in flesh and blood. This he found in Sri Ramakrishna Paramahamsa. It must have been shortly after he took Sanyasa that my old professor Sundararaman found him trudging along the road in Trivandrum.

The Kashaya (ochre robe), all over India, ensures respect and hospitality. The professor was struck by the bearing of the boy-Sanyasi who spoke English fluently and showed himself a deep student of philosophy and literature of both East and West. He passed him on to friends in Madras. I met him at the Triplicane Literary Society one morning. There was a gathering of friends interested in philosophy. Dewan Bahadur Raghoonath Row, then an untiring propagandist of social reform, especially remarriage of young Hindu widows, presided. Young Vivekananda was then a militant opponent of everything savouring of the West . . . . A year or two after that he was enabled to go to America with just enough money to pay for his passage. With great difficulty he managed to attend the first World Congress of Religions in Chicago, in 1893, and instantly made his mark by his eloquent address on Hinduism which was greeted with enthusiasm. After that many doors were opened to him in

America and England. His return to Madras was signalized by a mass meeting which he addressed over an hour. Among the addresses presented to him was one from the Social Reform Association. His reply to it was something of a snub. But a day or two later he came to the Association and was in a very gracious mood. He told us that it was young men of the type whom he saw there that he wanted for the service of the motherland.

In his repeated talks to the Triplicane Literary Society, which had given him his first introduction to the public, Swami Vivekananda emphasized that workers in the field of social reform should not fail to invoke the aid of the great and glorious things of our past. He wanted that reforms should come from *within* and be constructive.

Referring to the Swami's deep love for the motherland, and his active interest in working for the advancement of the welfare of Indian women, the writer continues,

He always spoke of India as Mother or Motherland and there was a deep note of veneration whenever he mentioned the word . . . The Indian problem, to Swami Vivekananda was comprised in two words, 'Women and the People.' The downfall of India was due entirely to the neglect of the welfare of women and the people. The key to both problems was the same —education. There was no difference in Vedic literature between men and women as regards education and vocations. Women, like men, should move with the times, but any attempt to modernize Indian women, 'if it tries to take our women away from the ideal of Sita, is immediately a failure, as we see every day.' It is interesting to note that Swami Vivekananda was in favour of training women in the art of defence and holds up the Rani of Jhansi as a pattern for Indian womanhood. Swami Vivekananda maintained that Hindu scriptures did not forbid the Sanyasa Ashrama to women, and he had a great scheme for organising bands of Brahmavadinis and nuns to carry knowledge and enlightenment throughout the country.

Replying to an interviewer who asked Swami Vivekananda if he (the Swami) was satisfied with the present position of our women, the Swami emphatically said, 'By no means.' Swami Vivekananda's idea was that

Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.

He wanted that Indian women should emulate the illustrious example set before them by their forbears who held aloft the banner of purity and spirituality. His prophetic utterance runs thus:

So shall we bring, to the need of India, great fearless women—women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai, and Mira Bai—women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes of touching the feet of God.

Addressing the Constructive Workers' Conference at Madras, Mahatma Gandhi stressed the importance of women's role in social uplift and national regeneration.

He had been telling repeatedly, and he would say again, that women should go to villages and work there. They must attend to the improvement of the condition of the village womenfolk. They must attend to the health and sanitation of the villages and to the education and culture of the womenfolk. All these should be done in a spirit of love and service and not as a mere formality. . . . Educated women should make it a point to get into villages and teach the children there to read and write and to lead clean lives. (*Hindu*).

Science Notes

Leaving the higher flights of imagination for a while into which one finds himself blown up, while investigating the reality of matter and existence, let us now find some explanation, some antecedence, for this universe, with its suns, planets, satellites, stars, and comets, too numerous to count and contemplate. Let us begin with the earth with which our existence is intertwined. The first thing which strikes us is the arrangement of conditions which make life possible, and the first among these first conditions is the regulation of temperature on which life so abundantly depends. The range of temperatures within which life can flourish is very narrow indeed; instances of men frozen to death in the frigid zones are often reported in papers, as heat strokes are none too rare occurrences in temperate and torrid zones. And yet the limits of temperature between which the two calamities overtake us are —50°F. and 150°F., a range of 200° only which is a drop in the ocean compared to the temperature of the sun which is supposed to be 50 million degrees.

It will thus be seen how life hangs by a flimsy thread between two contingencies of extermination by blazing heat and bleak cold, if only the distance of the earth from the sun varies by about fifty miles, bringing it nearer to the sun or making it recede from it. This fifty miles of our common parlour, it should be remembered, is only a hair's breadth in terms of celestial distances of trillions of

miles. The earth is ninety-two and a half million miles from the sun, and the range of fifty miles works out to only one in two million, which shows in bold relief how we are ever present to the chances of being frozen to death or burnt to ashes by the slightest relaxation of God's law which fortunately admits of no departure, however small, to our immense relief. Our apple-cart is, therefore, liable to be upset by the slightest deviation, and the sheer good luck that it is not so upset is nothing but God's grace which is given the name of chance by those who feel shy of acknowledging God's dispensation in this material world. They say we came into being accidentally, when the furious whirling of the sun, in a molten or gaseous state, let loose a huge spark, hurled at a tangent, which lost its heat in course of time and became solid. Acted upon by other gravitational forces, it stopped at a lucky distance from the sun where life could evolve and thrive. This distance is maintained by these very forces, of gravitation, which provide rigging to this system of terrestrial bodies, and which make it impossible for us to be thrown out of our path, and out of our range of temperatures essential for our existence.

Believers in God, however, cannot be satisfied with an explanation which ultimately lands them on chance, and must regard it as no explanation at all, and as something unworthy of man's intelligence, who cannot shut his eyes to the elaborate system of laws which govern this universe, and which scientists themselves have discovered. Play of fortuitous forces cannot result in an organized existence, and accidents do not conglomerate to form laws, or take the place of a rule. They may only be exceptions. Laws of matter, laws of force, and other such laws presuppose a design and a designer, and a Divine Designer at that, for no human engineer is capable of conceiving such a vast machine, what to speak of managing it. But the hand of God is invisible, and science takes no cognizance of what she cannot judge before the forum of human sense organs, in their nakedness or aided by mechanical devices. That is the reason why science fights shy of the Primordial Cause, and takes shelter under the spacious roof of chance which protects her from all ugly questioning.

REVIEWS AND NOTICES

FRENCH STORIES FROM ALPHONSE DAUDET. By Indira Sarkar. *Published by Chuckervertty Chatterjee & Co., Ltd., Calcutta. Pp. 114. Price Rs 4.*

Alphonse Daudet (1840-1807) was a ceaseless writer of novels and stories. His short stories give evidence of his brilliance and wit, saturated with humour and intensity of sincerity. He can claim a number of good dramas like *La Derniere Idole* (1862), *Les Absents* (1864), and *Le Sacrifice* (1869). But in India he is altogether unknown. That is rather strange. In these days when the world can be studied in a small corner as a result of a great influx of books, it is certainly beyond comprehension why such a great intellectual remains in obscurity so far as India is concerned. Of course there is one thing: perhaps he has not been popular in India because he invariably based his stories on ideas taken from the south of France. But this cannot be the only reason for this neglect. Thomas Hardy wrote Wessex novels, and yet he is quite a powerful and popular writer. Hardy has a philosophy which is communicated to us in clear words by the aid of irony and humour. Alphonse Daudet, perhaps, lacks a definite philosophy and, as such, he cannot be a perennial joy. Yet Srimati Indira Sarkar deserves to be congratulated on her efforts to popularize Daudet by translating his stories for all who know English. I will call it a great achievement: the greatness of the achievement increases because the translation has been done in these days of distress and sorrow created by the great bath of blood that has just ceased. It is hoped that this kind of work will receive greater and greater encouragement as through translations of foreign literature we can hope to build a structure of a lasting peace. If politics has failed to give us peace, we can hopefully turn to culture and literature.

In his 'Introduction,' Prof. Olivier Lacombe says. 'The stories here translated are very famous. Their exquisite charm and delicacy of their art are as fresh as ever. And the merit of the translator cannot but be increased by the high quality of her text and the exacting expectations of the readers.' Certainly the stories must be infinitely fresh and alive judging from their freshness and 'life' in the translation. Definitely a translation cannot be a substitute for the original in beauty and achievement. But there is no help, and the readers who are not acquainted with the original

must be thankful to the translator for her pains and excellence in recapturing the beauty of the original. Her ingenuity and skill are brought into full play. Apart from the inherent high quality of the stories, she has her own excellence as a translator. One will definitely wish that a translation should be rather 'liberal': if it is too literal, as it is the case here, it is bound to lose some interest and charm of the original. 'Translation,' according to John Dryden, 'is not so loose as paraphrase, nor so close as metaphrase.' Translation is a difficult thing; it requires a lot of reading, of past and of present. A representative writer of an age can be a good translator if he possesses an insight into the past from which the original is taken.

I have no hesitation, however, in recommending this translation to many in this country who are keen on cultural contacts. One will like Srimati Indira Sarkar to continue this work of establishing new cultural contacts, which are so helpful in international relations. These contacts will lead to international understanding and peace.

B. S. Mathur

AMONG THE GREAT. By Dilip Kumar Roy. *Published by Vora & Co., Publishers Ltd., Bombay. Pp. XX+330. Price Rs. 10.*

The author, a brilliant student of the Calcutta University, chose music as his vocation. He knew very clearly that music could not offer him much worldly prospect, but he thought that he could serve himself, his country and humanity best through the cultivation of his musical talents. Though his love for music has still remained unabated, he has now become a member of the Yoga-Ashrama of Sri Aurobindo at Pondicherry. These facts pointedly indicate how the author has got a sensitive mind and how he is moved by dreams and idealism. He has at present got refuge in the message of Sri Aurobindo, but in his early youth he was oppressed by conflicting thoughts and diverse forms of visions and ideals. At that time he would discuss with various leaders of thought many problems of life, society and the world as a whole. In this book is given the faithful record of conversations and correspondence he had with five great men of the world representing five different walks of life—'Romain Rolland the artist, Gandhi the saint, Bertrand Russell the thinker, Rabindranath Tagore the poet, and Sri Aurobindo the seer.' The subjects discussed cover many fields—from the nature of the Ultimate Reality, from 'how to attain that poise which made one impervious to life's hardest blows' to the problems of sex and birth-control, but in each case the conversation reveals the freshness of outlook of the author. It is a great capacity to draw out any man through conversations, and the task is greater when the person with whom the conversation is carried is a master-mind, but Mr. Roy proved himself equal to the task, and he has laid the readers under a deep debt of gratitude by allowing them to share his joy of conversations he had had with some towering personalities of the world. As the conversations were not simply from intellectual standpoint, but touched many intricate and important problems of life, one will find solace, strength and guidance from the reading of the book.

GANDHIJI'S CORRESPONDENCE WITH THE GOVERNMENT. 1942-44. 2nd Edition. *Published by Navajivan Publishing House, Ahmedabad. Pp. xxxii +360. Price Rs. 2-8.*

The popularity of this publication is evident from the demand it has had from the public. Within a short time of its publication, the first edition has been sold out necessitating the issue of this next edition. In the present edition, some fresh matter has been incorporated, viz., the document of draft instructions to the Working Committee, which is being released to the public for the first time; also some further correspondence with Lord Samuel and the Government of Bombay.

SANSKRIT-ENGLISH

A CRITIQUE OF THE BRAHMASUTRA (III 2. ii-iv). By Dr. P. M. Modi. *Published by the author, Bhavanagar. Pp. 469. Price Rs. 12.*

Dr. P. M. Modi deserves the most heart-felt congratulation of all Sanskrit scholars for his marvellous and thought-provoking work entitled *A Critique of the Brahmasutra* in which the learned doctor has tried to find out the real meaning and import of some of the *Brahma Sutras* with the help of the modern critical method called 'the historico-critical-cum-philosophical method. His findings are so much thought-provoking and epoch-making that it is really difficult, if not impossible, to discuss them within a small compass. Opinions will, we are sure, certainly differ with regard to his conclusions, but nevertheless, the work under review deserves the most careful and sympathetic study by all unbiased scholars.

It is a well-known fact that the different systems of Indian philosophy are not meant for mere table-talk or academic discussion; they are rather, to be treated as a particular way of Upasana (worship), called Manana (deliberation), and for the matter of that, the decisions and findings of the great Acharyas are to be implicitly obeyed and followed. Yet it is our firm conviction that this type of critical survey will by no means jeopardize the cause of the study of the *Brahma Sutras* in the orthodox way. Truth, they say, reveals itself in many ways. It has got various phases. The approach to it is certainly possible from many directions. What harm, therefore, is there if the learned doctor tries to see the truth from a different angle of vision?

In the introduction to his book, Dr Modi has given, in some detail, almost all his findings which will certainly help the reader to follow the detailed arguments placed forward in support of his conclusions.

The learned doctor has tried to find out the real meaning and import of some of the Vedanta aphorisms (III. 2. ii-iv) and has added copious notes by way of explanation of the Sutras. Wherever he has advanced a new theory he has spared no pains to substantiate it with argument and necessary quotations. There are so many points raised in almost every page of the book that it is simply impossible to do justice to them in a short review.

Nevertheless, we are feeling obliged to note down in brief some of our observations about the work. If a reader happens to come across the book, he will simply be puzzled to learn some new theories. The assumption that Shankaracharya had originally derived his doctrine from Buddhism will, we fear, be difficult for the scholars of Advaita philosophy to accept. It is, of course, a well-known fact that even in past days Shankaracharya was denounced as a disguised Buddhist. But even then the critics of those days did not go so far as to deprive the great Acharya of the credit of originally advancing a theory. To say even by way of a counter example that Shankaracharya believes in Saguna and Nirguna aspects of Brahman is nothing but advancing a new theory in

the name of the great philosopher. The claim of an important discovery that the Sutrakara accepted as authority for Brahman the Vedantas, i.e. the Upanishads only, is not in the least understandable inasmuch as the Sutrakara may possibly be well understood to have done so according to the convention that mainly the Upanishads deal with Brahman. The statement that the most important portion of the *Brahma Sutras* is Pada 3 of Adhyaya III seems contrary to all possible arrangements of subject-matter in ancient scriptures in order of importance. As regards the conjecture of the loss of tradition in the interpretation of some of the *Brahma Sutras*, the learned doctor seems to have been satisfied with his own argument that the discovery of the meaning of each of those Sutras substantiates his proposition. But everybody, we are afraid, will not be satisfied with that argument. Surely, something can never be affirmed or negated of some other thing by an argument which, up till now, is not established beyond doubt. The opinion that the word 'Smriti' in 'Smriti Pada' does not mean 'Sankhya' but it means the 'Gita' will give rise to much discussion, because the Gita is supposed by many scholars to be a later production. The reference of *Brahma Sutras* in the Gita (XIII. 5) has set the scholars to furious thinking about the possible priority of the *Brahma Sutras*. The statement of the traditional methods of indication as seven in number, instead of six, seems to be a printing mistake. The number is six and not seven, inasmuch as Upakrama and Upasamhara are treated as one indication.

There are so many interesting points to be discussed and important issues raised in the book that we are feeling constrained, under practical considerations, to refrain from a detailed criticism. However we can unreservedly recommend the book to all lovers of Indian philosophy, particularly of Vedanta The learned foreword by Dr. S. N. Das Gupta has greatly enhanced the value of the book. Dr. Modi will do a great service to the cause of Indian philosophy if he makes a critical study of other important treatises in like manner.

DINESH CHANDRA GUHA, M.A.,
Kavya-Nyaya-Tarka-Vedantatirtha

NEWS AND REPORTS

SRI RAMAKRISHNA'S BIRTH-PLACE

The village of Kamarpukur in the Hooghly District is hallowed by the birth of Sri Ramakrishna, the Prophet of modern India. As with the passage of time the life and teachings of the great Saint are bringing solace to the hearts of innumerable people all over the world through the preaching of the monks of the Ramakrishna Order, the village is slowly gaining in importance and developing into a place of international pilgrimage. Especially now, with the end of the global War, the thoughtful people of every nation realize that there is something wrong in the Western outlook on life, an outlook that in the course of nearly a quarter of a century could plunge the whole world into the blood-bath of the two most horrible wars ever witnessed. Naturally the eyes of the world are turned towards India for guidance and help. From the different foreign centres of the Order we are receiving indications that the life and message of Sri Ramakrishna are making an irresistible appeal to the people of those countries.

In India also the wider public is showing genuine and unmistakable interest in everything connected with the Saint's life. So we feel that Kamarpukur will be gradually drawing more and more pilgrims in the near future. Moreover, it is high time that the nation paid its debt of gratitude to the Saint whose advent has raised India as a nation in the estimation of the world, by undertaking to improve the condition of the village where he was born, as also by suitably preserving the place of his birth and building a befitting memorial there.

It is with this intention that we have decided to open a branch centre of the organization there, and have applied to the Government for acquisition of nearly 5½ acres of land, including Sri Ramakrishna's ancestral home, for starting a dispensary, a school, an international guest house, a museum, etc., along with preserving the place of his birth. Over Rs. 1,00,000/- is required to work out the scheme. We earnestly appeal to the generous public as well as to our friends and sympathisers to lend us a helping hand in materializing this object.

Contributions will be thankfully accepted by: The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission

RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

REPORT FOR 1945

The Ramakrishna Mission Students' Home, Madras, has completed, with the end of 1945, the forty-first year of its useful career. The activities of the institution are those of (1) the Home proper, (2) the attached Residential High School, (3) University education, (4) the Industrial School, (5) training of war technicians, (6) the Centenary Elementary School, and (7) the boys' schools at Thyagarayanagar.

(1) *Home*: There were 270 permanent boarders at the beginning of the year; there were 83 withdrawals and 82 admissions, and the total strength at the end of the year was 269. During the same period, out of a total of 21 day-scholars at the beginning, there were 4 withdrawals, leaving a total of 17 day-scholars at the end. The Seva Praveena Samiti, charged with the work of distribution and management of household duties did good and efficient work. Ample scope was provided for the moral, religious, and cultural training of the inmates of the Home through congregational worship, religious services, classes in music, and scriptural discourses. Garden work formed an important part of the boys' manual training. Most of the boys

took keen interest in various extra-curricular activities such as volunteer and other students' organizations, and acquitted themselves with credit. Most of the 'old boys' of the Home continued to keep in touch with the institution and help it with collections and contributions of money.

(2) *Residential High School*: The School continued to work, for the fourth year, in its evacuation camp at Uttiramerur, in temporary sheds. The total strength of the school at the end of the year was 181, of whom 164 were residential and 17 day-scholars. The special features of the School are—small classes, simplicity in furniture and dress, individual attention to pupils, tutorial supervision outside school hours, Sanskrit education, and manual training. The course of studies is planned in accordance with the S.S.L.C. scheme, and the medium of instruction is Tamil. In the last S.S.L.C. Examination, 33 were declared eligible out of 38.

To afford training in manual work for the boys of the school, there are three sections—carpentry, weaving, and cane-work—with qualified instructors, together with a section for hobbies, at present confined to mat weaving and tailoring. Besides turning out useful and saleable wares, these sections helped considerably in general repairs to building and furniture, and the supply of bedding and clothing to the inmates.

The boys took active part in physical exercises and games of various kinds, and in extra-curricular activities such as boys' literary union, excursions, and Seva Praveena Samiti. As many as 66 students of the school were in receipt of scholarships from various sources during the year.

(3) *University Education*: There were 27 students studying in the various outside colleges. Out of 13 who appeared at the different university examinations, 12 came out successful, 2 with distinction, thus maintaining the high standard of efficiency, 19 students were in receipt of various scholarships.

(4) *Industrial School*: In addition to the existing buildings, an auxiliary shed was completed and occupied during the year. The Jubilee Workshop, attached to the school, is becoming more and more popular. It is fully equipped with up-to-date tools and appliances for all types of automobile repair. The school prepares students for L.A.E. Diploma and the course extends over 4 years. The strength of the school was 78 at the end of the year. 14 students were the recipients of scholarships. Out of 13 candidates sent up for the final examination, 9 came out successful, 2 with first class. During the year, the students of the Industrial School were taken out, on excursion, to different workshops in the city.

(5) *Training of War Technicians*: This section was converted into a 'civil' centre with effect from 1st December 1945, and a few enrolled trainees who preferred to complete their training were retained, while the majority of the trainees were either demobilized or transferred. The total number of trainees at the end of the year was 24 only—11 fitters, 12 turners, and 1 machinist. Some improvements and alterations were made in the fitting shop at Thyagarayanagar during the year. The hostel, attached to this section, for which the Government of India have sanctioned a grant of Rs. 1,33,594 during the year, is going to be used as a civil hostel, for future trainees, since its change over from 'civmil' to 'civil.'

(6) *Centenary Elementary School*: This school which came into existence in 1935, as a part of the commemoration activities in connection with the Birth Centenary of Sri Ramakrishna, and which was under a management independent of the Ramakrishna Mission, was taken over by the Mission Home Committee during the year under report. It is now located in the premises of the Home pending construction of a separated building for it. The present strength of the Elementary School is 203—117 boys and 86 girls.

(7) *Boys' Schools, Thyagarayanagar*: This group of schools has had a phenomenal growth and the present total strength is 3,213. During the year there was an unusual rush for admissions and new sections had to be opened in each class. The total strength of the teaching staff was 133. Of the 276 pupils sent up for the S.S.L.C. Examination, 214 were declared eligible, one of them securing the cash prize for the highest number of marks in Tamil. 18 out of 24 pupils passed the Madura Tamil Sangham Examination during the year.

Full scope was afforded to the boys for all-round development through such activities as debating societies, literary unions, volunteer corps, scout group, celebration of festivals, recitation, etc. General education was supplemented by religious and moral instruction. More books were added to the library during the year, and the class-library system was organized on a definite and useful basis. The reading room proved extremely useful. Physical education was not, in any way, less important. Tournaments in various games, group competitions, and athletics formed a special feature of the schools.

Boys took part in literary and music competitions. They conducted a manuscript magazine, went on short trips to places of educational interest, and did very useful and efficient service by taking active part in the Junior Red Cross. In all 307 concessions were awarded by the Government, 28 pupils were granted war educational concessions, and 81 pupils were given concessions in school fees by the management. The number of inmates in the attached hostel was 70 during the year. Special classes were conducted for backward boys, and the routine of life was well arranged so as to contribute to the training and development of the body, mind, and spirit of the inmates. Out of 10 inmates who appeared for the S.S.L.C. Examination, 9 were declared eligible.

Finance and Needs: For the year under report, the total running expenditure on all the sections amounted to Rs. 1,11,559-10-3 and the total receipts to Rs. 1,02,054-11-6, resulting in a deficit of Rs. 9,504-14-9. In addition to grants and interests from endowments, the management have yet to find Rs. 40,000 annually by way of subscriptions and donations to keep the work going on the existing lines with its schools and hostels. Rs. 200 will keep the Home for one day. One boy can be maintained by an annual contribution of Rs. 300 or by an endowment that will fetch that amount by way of annual interest. The management appeal to the generous public for contribution and bequests, big and small, which will place the Home above want.

PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise! Awake! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

Religion is realization—Intellect cannot reach the Self—The Nasadiya Sukta of the *Rig Veda*.
(*Place*: Belur Monastery. *Time*: 7th July 1928).

Swami Shivananda was seated in his room, talking with a monk of the Order. Several Sadhus and Brahmacharis were also present. In the course of conversation the monk said: 'Emotion is all in all in spiritual life. Reason shows merely a small portion of the way. Swami Turiyananda used to say that emotion draws one to spiritual pursuit, that intellect helps only a little. One cannot comprehend religion through reasoning and intellect alone.'

Swami: 'Religion is, as Swamiji said, a matter of realization and experience. Before realization the intellect rules. This the Master explained in his simple way, "The vessel makes a gurgling sound when being filled with water, but once full, it is all quiet." What an apt illustration! Even his simplest utterances had such a deep meaning! The Upanishads also say: "This Self is not to be realized by scholarship, reasoning, or an extensive study of the scriptures." It is too true. How can man understand the Self by his limited intellect? It is impossible.'

'The Master used to sing: "Who knows what the Mother is? Even the six systems of philosophy have not been able to fathom her."'

Saying this, Mahapurushji sang the entire song with great fervour. He repeated one line again and again: 'Only Mahakala (the Absolute) and no one else knows all about the Mother.' After a while, like one aroused from sleep, the Swami said: 'How can man understand the Absolute through the intellect? Comprehension is possible only if the Mother is gracious enough to lift the veil. In the Nasadiya Sukta of the *Rig Veda* there is a beautiful description of the Absolute in its undifferentiated state.' With these words Mahapurushji started chanting the Nasadiya Sukta:

Nor aught nor nought existed; yon bright sky
Was not, nor heaven's broad roof outstretched above.

What covered all? What sheltered? What concealed?
Was it the water's fathomless abyss?

'Ah, how profound it is! There on that table you will find a copy of this hymn, which I often read. It describes the state of deep meditation. Would you please read the rest of it?'

The monk read the hymn, and Swami Shivananda joined in the reading.

There was not death—yet was there naught immortal,
There was no confine betwixt day and night;
The only One breathed breathless by Itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light—
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
Then first came love upon it, the new spring
Of mind—yea, poets in their hearts discerned,
Pondering, this bond between created things
And uncreated. Comes this spark from earth
Piercing and all-pervading, or from heaven?
Then seeds were sown, and mighty powers arose—
Nature below, and power and will above—
Who knows the secret? Who proclaimed it here,
Whence, whence this manifold creation sprang?
He from whom all this great creation came,
Whether His will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not.

(Max Muller's translation)

The hymn filled everyone's heart with profound feeling. A Bengali translation of it was then read, as requested by the Swami, after which he said: 'You see herein a description of some of the loftiest states of realization that are reached by Yogis in the course of deep meditation. A level of consciousness, beyond the reach of ordinary speech and mind, is mentioned here. Swamiji was fond of the Nasadiya Sukta and would chant it so rhythmically, in the right Vedic metre that one would feel as if a Vedic seer were repeating his own spiritual experience.

Darkness there was, and all at first was veiled
In gloom profound—an ocean without light—

Swamiji would repeat this portion of the hymn and say that nowhere in any language would you come across such poetic beauty. In one of his writings he brought out this idea nicely.'

Monk: 'Yes, Maharaj. In *Veera-vani* (a compilation of Swami Vivekananda's poems) there is the line: "At first in darkness hidden darkness lay, . . ."'

Swami: 'Yes, yes, how well expressed! In this poem is a description of the involution of the cosmos. Everything emerged gradually from that unmanifest state.'

* * *

Meditation and prayer essential in order to maintain the right spirit in humanitarian activities.
(*Place*: Belur Monastery. *Time*: 7 December 1928).

At half past five in the evening Swami Shivananda was seated in the eastern verandah of the main building of the Belur Monastery. It was winter and the Swami had a light-weight flannel jacket on. Because of high blood-pressure he could not stand heavy clothes. At night he used a light-weight bed-cover.

Some young devotees, all of them teachers in a school, had arrived. After saluting the Swami, they took seats. The Swami inquired about their health and asked several questions concerning their school. How was instruction carried on? Were there arrangements for sports and games? For an interval he sat silent, seeming to be in an indrawn mood. Sometimes he gazed at the river Ganges and sometimes his eyes were half closed in meditation. Then he said softly, 'Well, do you practise meditation for a while every day?'

A devotee: 'Yes, I do.'

Swami: 'At what time?'

Devotee: 'In the afternoon following school work I take a little rest and then go to the shrine room and meditate. When there is not much to do in the morning I meditate then also. In the event I cannot make time for meditation in the morning, I at least salute the Lord, before going to school.'

Swami: 'Salute the Lord, of course—but that is not enough. You should also try to meditate a little. Night is the ideal time for meditation. When you meditate, though

for a short time, try to detach yourself completely from your work. Shaking off all worries and withdrawing yourself from everything, seek to be established in your own Self. You should practise this at least once a day, even if only for a short while. Naturally you have your duties and responsibilities in the world, your pains and pleasures there—but all these are transient. This world is unreal—there can be nothing more certain than that.

'Though the work you are carrying on is no doubt good, for a while you will have to abstract your mind from even this and offer it at the lotus feet of the Lord, at the same time being absorbed in the thought of Him, who is the Supreme Father, the embodiment of Truth and Goodness. The Lord will then occupy your whole heart and there will be no thought of this world, no thought even of your own self. Pray to God thus: "O Lord, give me faith and devotion, knowledge and discrimination. See that I do not get entangled in the snares of the world-bewitching Maya." When you pray, pray with all your heart and soul. When you meditate, try to be one with God, to have the consciousness of unity and identity. One should, by all means, practise like this.

'My children, I repeat: At the end of the day, even if for a short while, lay aside everything and commune with God. In the beginning you may have some difficulty in practising meditation in this way, but there is no reason to stop trying. Pray to Him, and He will give you peace. Out of His compassion He will strengthen your heart and make you one with Him. With the practice of meditation peace of mind will grow, and then alone will you be in a position to undertake humanitarian activities in the right spirit. Know for certain that this world and all living beings are His. He is the creator, you are His servants. You are blessed to the extent that He, in His grace, allows you to serve His creatures. Meditation on God will obliterate the ego, and He will then be all in all. Only when your mind reaches this state, will you be able to do genuine philanthropic work.'

* * * *

Formal vows of monasticism are easy—But knowledge and devotion are what count.
(*Place*: Belur Monastery. *Time*: 16 March 1929).

Only three days ago the worship connected with the birthday anniversary of Sri Ramakrishna was performed with great solemnity and splendour at the Belur Monastery. On that occasion as many as seventeen Brahmacharis took the vow of monasticism and twenty-one young men were initiated into Brahmacharya. Swami Shivananda was present when the Homa (fire-ritual) took place. That morning he had a chill and developed a bad cold, but today he felt somewhat better.

Although physically he was not well, he was in a cheerful mood this morning, and many things were discussed. Suddenly addressing a newly initiated monk, he smilingly asked, 'What name did you receive?' Another monk gave the name of the newly initiated one, after which the Swami said in a solemn tone: 'My child, the next thing that happens in your life must come through the grace of God. It is easy to take the vow of monasticism, but a person cannot have supreme devotion and knowledge without God's grace. The Lord is sure to grant the desire of one who sincerely yearns for devotion and knowledge. What shall it profit a man to have the ochre cloth if he does not possess knowledge and devotion? I know from my experience in Northern India—for instance in Benares, Hardwar, and other such places—that people come to the many monasteries and approach the abbots with presents of cloth, money, or similar things, pleading for the Viraja Homa (the fire-ritual performed in connection with monastic vows). They do not have even the education to pronounce the words "Viraja Homa" correctly. They say "Vija Homa." The abbots go through the ceremony, and, lo and

behold, they become monks! From that time they subsist on alms and often start some business of their own. Though there are thousands of such Sanyasis, how many are there, my child, who crave genuine spiritual emancipation? If one would have as much longing for the realization of God as for the monastic vows, the fire-ritual, and so on, one would be immensely blessed. Most fortunate is he who renounces everything for the sake of God-realization! The number of such seekers is very small. They do not pay much attention to external dress and the like. My child, whether your dress is white or ochre, direct your attention to the essential thing in life—the realization of God.'

On the previous day some of the newly initiated Sanyasis had gone out with their begging bowls for Madhukari. (This is the custom of begging a little food from many houses until a full meal is obtained, even as the bee collects honey from many flowers). In that regard, Mahapurushji remarked, 'It is not the general custom to practise Madhukari in this part of the country.'

After remaining silent for a while, the Swami said with great fervour: 'O Lord, all these seekers have come to Thy feet. Give them faith and devotion! Fill them!'

THE PROMISE OF RELIGION

By the Editor

He who knows the Brahman attains the highest. At one with the omniscient Brahman, the True and the Endless, he enjoys the fulfilment of all desires.—Taittiriya Upanishad.

Seek ye first the kingdom of God and all these things shall be added unto you.—Christ.

I

Man seeks happiness in this world. He seeks it in the economic wealth of the world—in land, forests, cattle, gold, houses, motor-cars, ships, aeroplanes, and all those wonderful inventions which are the result of a new arrangement of the molecules of the elements in which our earth including the atmosphere around it abounds. He seeks it in the company of fellow men and women—in the love of parents, wives, and children. He seeks it in the political world—in the subjugation of his enemies and in the enjoyment of extended power over large groups of men by making them obedient slaves to his whims. In earlier centuries the ideal of the common man in most countries was the king, and 'to be as happy as a king' is a common phrase in most of the cradle tales of the world. Story books for children as well as history books for grown-ups are full of the lives and adventures of the kings and queens, princes and princesses, and of their satellites, the warriors and land-lords. The twentieth century has, however, been an unlucky one for princes and potentates. Sceptres and crowns have tumbled down in the dust in Europe, and the same process is being accelerated in Asia with the ignominious surrender of Hirohito before the might of the American atom bomb. Kings as ideals of happiness have outlived their days. Growth of popular political institutions has destroyed the power and prestige of ruling princes and the older aristocracy. The new aristocracy of wealth, however, bids fair to take the place left vacant by the disappearing kings. Kings are no longer considered as ideals of the happiest life; rather they are looked down upon as blood-suckers and dissolute spendthrifts and as having no more right to their kingdoms than the robber to his ill-gotten gains. The new ideal of happiness in the eyes of the common man especially in capitalistic countries is represented by the young heir of the American multi-millionaire, who, at the bidding of his father, begins his apprenticeship at an early age in the factories of his father, and rises up rung by rung to the top of the business, finally marries a beautiful young heiress who is as wealthy as himself, starts on a honeymoon tour round the world by car, by ship, and by air, buys all the curios in all the lands he visits, and returns home to live happily ever after in his plastic palaces fitted

with radio and television sets, and other modern scientific gadgets. This is the modern form of the idea of the measure of human happiness. To describe it in the words of the *Taittiriya Upanishad;* 'Let there be a noble young man, who is well read, agile, firm, and strong, and let him be master of the earth with all its wealth at his feet; that is one measure of human bliss.' But the multi-millionaires scarcely number a few hundreds all over the world. In America there are only forty-three members in the 'Billion Dollar Club.' The rest of mankind have, therefore, to be satisfied with less than the full measure of human bliss. Nay, ninety-nine per cent of them have to be satisfied with an actual one-millionth part of the 'measure of human bliss.' Also there are some to whom life is a veritable hell, so to say. Yet how familiar is the spectacle in all countries of the increasing worship at the temple of mammon, even though the chances of the deity being gracious to ninety-nine per cent of the worshippers are practically nil? Starting with the elementary urge to fulfil the needs of food and clothing, the desire for possession and enjoyment grows on what it feeds. This is in keeping with the nature of the inner structure of man in general. His mind is ordinarily so constituted that it is engrossed with the objects of the world outside. As the *Katha Upanishad* says: 'The self-created One projected the senses outward; therefore man sees not the Self, but the outside world. But one wise man in a million, wishing to gain immortality, turns his eyes inward and sees the Self.'

II

But there are many men and women who have not yet felt the need for religion or the desire for immortality, or even a belief in its possibility for the human soul. They want to enjoy the world to the full. They want to explore the secrets of nature and harness these into the service of man. They desire to increase the material wealth of their country and the world, and want all people to live comfortably. Such a type of mind is exemplified by Pandit Jawaharlal Nehru. In his recent convocation address to the graduates of the Calcutta University, he said:

> It seems to me that there has been hardly any time in recorded history when humanity has faced such enormous possibilities of change and transformation as it faces today. . . .
>
> Have a new vision of a new India and Asia and a new world before you. I do not know how many of you see the full realization of that vision. . . . The immediate problems before India are feeding, housing, and clothing 400 million people. . . .
>
> The housing, clothing and feeding of 400 million people must come through the approach of science, which was called the God-mother of the world. . . .

These are noble sentiments and will find an echo in every heart. The lust for greed and power of certain groups of men the world over has kept millions on the verge of starvation and misery and in virtual slavery. That there should be greater production of material wealth, and a more equitable distribution of it are now axioms which only die-hard capitalists will dispute. With the happily growing diminution of the separatism into classes and groups among men, with the increasing growth of the feeling of being in the same boat among the proletariat of the world, there has arisen a corresponding increase in the sentiment of common brotherhood. But in this fervent desire for the removal of economic, political and social difficulties, let us not forget that man lives not by bread alone. It is true that man must live before he can philosophize; but it is equally true that unless life is based on a proper philosophy, mankind cannot be saved by the eating of bread alone. For do we not see that it is the richest nations of the earth, made powerful by science that God-mother of the modern world, that are rushing at each other's throats? Is not the philosophy of the economic basis of the world that has been responsible for the awful waste of millions of lives, and untold material wealth? Is not this the same philosophy of life that threatens the world with another world war and the plunging of entire nations into greater starvation, famine, and misery? The neglecting of the spiritual ends and values of life is sure to bring in its wake inevitable disaster and death. An obsession with the reality of the

material world only is a sign of immaturity in both the individual and the race. As the *Katha Upanishad* says, 'Undeveloped minds desire and run after outward pleasures, and thereby enter into the wide-spread snare of death.' But the wise man as well as the wise nation will use 'temporal things and desire eternal.' For 'wise men only, knowing the nature of what is immortal, do not look for anything stable here among things unstable.'

III

The world promises things temporal; religion promises things eternal. What the world promises seems to be within our quick grasp, within easy reach, within our ability to get them, and, above all, so satisfying to our immediate needs and urges. Religion seems to promise vague and remote things; it demands, as it were, a foregoing of immediate profits, small though they be, for larger profits in the long run; and like small capitalists, few of us are willing to stake our small capital over a long period; we are satisfied with small but immediate profits. The immense profits made by large-scale manufacturers we consider beyond our reach. We admire the multi-millionaires, and look upon their achievements with wonder. But we lack their largeness of vision and adventurous daring. Eternal Life, God-realization, salvation, and all those high-sounding promises of happiness after death seem to us either dreams or, if realities, possible only to a Buddha, a Christ, or a Ramakrishna; and with our petty cleverness we believe that a bird in the hand is worth two in the bush, give a wide berth to the promises of religion, and avidly grasp at things temporal as the greatest prizes within the reach of man. But it is within the experience of many that things temporal do not give us that satisfaction, that happiness we have been seeking for. The prizes we have been toiling for day and night appear stale and unpalatable, once they are within our reach.

But let us not be misunderstood. We are not advocating withdrawal from the life of the world to all and sundry. Rather we are pleading for a life with nobler ends and nobler standards of life than those which have now gripped the souls of the majority of mankind. 'The generality of mankind do more willingly listen to the world than to God; they sooner follow the desires of their own flesh than God's good pleasure.' Rather for all excepting those whose hearts are carried away completely by the ideal of immediate God-realization, we are pleading for a life with ends and standards of value in consonance with the spiritual nature of the world. Instead of an ideal of social, national, and international competition tending towards the destruction of mankind, we want people to consider the replacing of the ideals of the selfish pursuit of wealth and political power by the ideals of economic sharing with the less favoured and political uplift of the more backward peoples of the world. Nations as well as individuals, should co-operate towards the common welfare. To illustrate, take the case of the present famine that is threatening India, China, and Europe. If people were to act on the principle of 'love thy neighbour as thyself,' the rich should share to the utmost limit they can afford with the poor and starving. National and international resources should be pooled, and the deficit areas can be saved if only the same will, energy and daring, and intelligent organization that were employed to defeat the Axis powers are used again in this nobler work of alleviating suffering and saving human lives. It is certainly nobler to prevent or cure suffering than inflict it. And yet what a sorry spectacle do we see in the world around us? We follow pitiful ideals and as a result the world is being prepared for another blood-bath. How true are these words of the *Imitation of Christ!*—

For a small income a large journey is undertaken; for everlasting life many will scarce lift a foot from the ground.

The most pitiful reward is sought after; for a single piece of money sometimes there is shameful contention; for a vain matter and a slight promise men fear not to toil day and night.

But, alas! for an unchangeable good, for an inestimable reward, for the highest honour and glory without end they grudge even the least fatigue.

Indeed it is the irony of this blindness of selfishness that is upon men that they will spend billions in sending men to slaughter each other rather than succour millions of human beings from a grim death. In the limited social sphere also we see a tragic want of moral perspective and a callousness to the spiritual values of life. Black-marketeers, official and non-official, grow into millionaires while hundreds of their own fellow-beings are wallowing in misery and ignorance, poverty and starvation. The idea which forms the basis of social dealings, viz. every man for himself and the devil take the hindmost, is one which must be banished from the minds of men. For under such a principle of social life the devil not only takes the hindmost but also the foremost in his own good time. Mr. J. C. Kumarappa writing in a recent issue of *Harijan* truly says that the way out lies only in following the ideals for which India has always stood. He says:

India has put forward a solution. Her own standard of values is signified by the status in society given to the various classes of people. The lowest are the parasites whose existence depends upon the destruction of others. Economic imperialism is of this order. Then come the predatory creatures who consume without production. To be 'drunk like a lord' cannot be an ideal with us. The aristocrats belong to this group. The next in order is the economic group—the Vaishyas. But money does not occupy the pivotal place. The upper two groups are public servants, the Kshatriyas to look after the people's needs and the Brahmins to be the custodians of culture. With this standard of values India reached out to the remotest parts of the world carrying light and learning. This was a cultural penetration which led to peace and harmony among nations.

Under this scheme of things, self-indulgence was not the goal of life. When we emphasize indulgences the order is based on pleasures and rights. This ultimately leads to conflict and violence. If, on the other hand, we emphasize duties life comes under the control of self-discipline, and our wants are restricted. This is the basis of civilization. We have to give the highest place in society to the service of the needy.

Mr. Kumarappa is quite right so far as he goes. But one thing we would emphasize even at the risk of being misunderstood. God-realization is the goal of human life. All other activities are helpful in so far as they lead us to this end. Even the service of the needy, though in itself a high ideal, derives its value from this fact that it is a surer and easier way towards God than many others, but only if it is done in the spirit of divine brotherhood. Let us not forget the clarion call of the ancient Rishi who said:

'Here, ye children of immortal bliss! even ye that reside in higher spheres! I have found the Ancient One, who is beyond all darkness, all delusion. Knowing Him alone you shall be saved from death over again. There is no other way.' That is the promise of religion to all those who want to overcome not only social, economic and political evils, but the still more fundamentally greater evils of birth, disease, old age, and death.

IS VEDANTA THE FUTURE RELIGION?

By Swami Vivekananda

(*Continued*)

III

What is the God of Vedantism? He is principle, not person. You and I are all personal Gods. The absolute God of the universe, the creator, preserver and destroyer of the universe, is impersonal principle. You and I, the cat, rat, devil, and ghost, all these are Its persons—all are personal Gods. You want to worship personal Gods. It is the worship of your own self. If you take my advice, you will never enter any church. Come out and go and wash off. Wash yourself again and again until you are cleansed of all the superstitions

that have clung to you through the ages. Or perhaps you do not like to do so, since you do not wash yourself so often in this country —frequent washing is an Indian custom, not a custom of your society.

I have been asked many times, 'Why do you laugh so much and make so many jokes ?' I become serious sometimes—when I have stomach-ache! The Lord is all blissfulness. He is the reality behind all that exists, He is the goodness, the truth in everything. You are His incarnations. That is what is glorious. The nearer you are to Him, the less you will have occasions to cry or weep. The farther we are from Him, the more will long faces come. The more we know of Him, the more misery vanishes. If one who lives in the Lord becomes miserable, what is the use of living in Him ? What is the use of such a God ? Throw Him overboard into the Pacific Ocean ! We do not want Him !

But God is the infinite, impersonal being, ever existent, unchanging, immortal, fearless, and you are all His incarnations, His embodiments. This is the God of Vedantism and His heaven is everywhere. In this heaven dwell all the personal Gods there are—you yourselves. Exit praying and laying flowers in the temples !

What do you pray for ? To go to heaven, to get something and let somebody else not have it. 'Lord, I want more food ! Let somebody else starve !' What an idea of God who is the reality, the infinite, ever blessed existence in which there is neither part nor flaw, who is ever free, ever pure, ever perfect ! We attribute to Him all our human characteristics, functions, and limitations. He must bring us food and give us clothes. As a matter of fact we have to do all these things ourselves and nobody else ever did them for us. That is the plain truth.

But you rarely think of this. You imagine there is God of whom you are special favourites, who does things for you when you ask Him—and you do not ask of Him favours for all men, all beings, but only for yourself, your own family, your own people. When the Hindu is starving, you do not care; at that time you do not think that the God of the Christians is also the God of the Hindus. Our whole idea of God, our praying, our worshipping, all are vitiated by our ignorance, our foolish idea of ourselves as body. You may not like what I am saying. You may curse me today, but tomorrow you will bless me.

We must become thinkers. Every birth is painful. We must get out of materialism. My Mother would not let us get out of Her clutches; nevertheless we must try. This struggle is all the worship there is; all the rest is mere shadow. You are the personal God. Just now I am worshipping you. This is the greatest prayer. Worship the whole world in that sense—by serving it. This standing on a high platform, I know, does not appear like worship. But if it is service, it is worship.

The infinite truth is never to be acquired. It is here all the time, undying and unborn. He, the Lord of the universe, is in every one. There is but one temple—the body. It is the only temple that ever existed. In this body He resides, the Lord of souls and the King of kings. We do not see that, so we make stone images of Him and build temples over them. Vedanta has been in India always, but India is full of these temples—and not only temples, but also caves containing carved images. 'The fool, dwelling on the bank of the Ganges, digs a well for water !' Such are we ! Living in the midst of God—we must go and make images ! We project Him in the form of the image while all the time he exists in the temple of our body. We are lunatics, and this is the great delusion.

Worship everything as God—every form is His temple. All else is delusion. Always look within, never without. Such is the God that Vedanta preaches and such is His worship. Naturally there is no sect, no creed, no caste in Vedanta. How can this religion be the national religion of India ?

Hundreds of castes ! If one man touches another man's food, he cries out, 'Lord help me, I am polluted !' When I returned to India after my visit to the West, several

orthodox Hindus raised a howl against my association with the Western people and my breaking the rules of orthodoxy. They did not like me to teach the truths of the Vedas to the people of the West.

But how can there be these distinctions and differences? How can the rich man turn up his nose at the poor man, and the learned at the ignorant, if we are all spirit and all the same? Unless society changes, how can such a religion as Vedanta prevail? It will take thousands of years to have large numbers of truly rational human beings. It is very hard to show men new things, to give them great ideas. It is harder still to knock off old superstitions, very hard; they do not die easily. With all his education, even the learned man becomes frightened in the dark—the nursery tales come into his mind and he sees ghosts.

The meaning of the word 'Veda,' from which the word 'Vedanta' comes, is knowledge. All knowledge is Veda, infinite as God is infinite. Nobody ever creates knowledge. Did you ever see knowledge created? It is only discovered—what was covered is uncovered. It is always here, because it is God Himself. Past, present and future knowledge, all exist in all of us. We discover it, that is all. All this knowledge is God Himself. The Vedas are a great Sanskrit book. In our country we go down on our knees before the man who reads the Vedas, and we do not care for the man who is studying physics. That is superstition; it is not Vedantism at all. It is utter materialism. With God every knowledge is sacred. Knowledge is God. Infinite knowledge abides within every one in the fullest measure. You are not really ignorant, though you may appear to be so. You are incarnations of God, all of you. You are the incarnations of the almighty, omnipresent, Divine Principle. You may laugh at me now, but the time will come when you will understand. You must. Nobody will be left behind.

What is the goal? This that I have spoken of—Vedantism—is not a new religion. So old — as old as God Himself. It is not confined to any time and place, it is everywhere. Everybody knows this truth. We are all working it out. The goal of the whole universe is that. This applies even to external nature—every atom is rushing towards that goal. And do you think that any of the infinite pure souls are left without knowledge of the supreme truth? All have it, all are going to the same goal—the discovery of their innate Divinity. The maniac, the murderer, the superstitious man, the man who is lynched in this country—all are travelling to the same goal. Only that which we do ignorantly we ought to do knowingly, and better.

The unity of all existence—you all have it already within yourselves. None was ever born without it. However you may deny it, it continually asserts itself. What is human love? It is more or less an affirmation of that unity—'I am one with thee, my wife, my child, my friend!'—Only you are affirming the unity ignorantly. 'None ever loved the husband for the husband's sake, but for the sake of the Self that is in the husband.' The wife finds unity there. The husband sees himself in the wife—instinctively he does it, but he cannot do it knowingly, consciously.

The whole universe is one existence. There cannot be anything else. Out of diversities we are all going towards this universal existence. Families into tribes, tribes into races, races into nations, nations into humanity—how many wills going to the One! It is all knowledge, all science—the realization of this unity.

Unity is knowledge, diversity is ignorance. This knowledge is your birthright. I have not to teach it to you. There never were different religions in the world. We are all destined to have salvation, whether we will it or not. You have to attain it in the long run and become free because it is your nature to be free. We are already free, only we do not know it, and we do not know what we have been doing. Throughout all religious systems and ideals is the same morality; one thing only is preached: Be unselfish, love others. One says, 'Because Jehovah commanded.' 'Allah,' shouted Muhammad. Another cries, 'Jesus.' If it was only the command of Jehovah, how could it come to those who

never knew Jehovah? If it was Jesus alone who gave this command, how could anyone who never knew Jesus get it? If only Vishnu, how could the Jews get it, who never were acquainted with that gentleman? There is another source, greater than all of them. Where is it? In the eternal temple of God, in the souls of all beings from the lowest to the highest. It is there—that infinite unselfishness, infinite sacrifice, infinite compulsion to go back to unity.

We have seemingly been divided, limited, because of our ignorance, and we have become as it were the little Mrs. So-and-so and Mr. So-and-so. But all nature is giving this delusion the lie every moment. I am not that little man or little woman, cut off from all else; I am the one universal existence. The soul in its own majesty is rising up every moment and declaring its own intrinsic Divinity.

This Vedantism is everywhere, only you must become conscious of it. These masses of foolish beliefs and superstitions hinder us in our progress. If we can, let us throw them off and understand that God is spirit to be worshipped in spirit and in truth. Try to be materialists no more! Throw away all matter! The conception of God must be truly spiritual. All the different ideas of God, which are more or less materialistic, must go. As man becomes more and more spiritual he has to throw off all these ideas and leave them behind. As a matter of fact, in every country there have always been a few who have been strong enough to throw away all matter and stand out in the shining light, worshipping the spirit by the spirit.

IV

If Vedantism—this conscious knowledge that all is one spirit—spreads, the whole of humanity will become spiritual. But is it possible? I do not know. Not within thousands of years. The old superstitions must run out. You are all interested in how to perpetuate all your superstitions. Then there are the ideas of the family brother, the caste brother, the national brother. All these are barriers to the realization of Vedanta. Religion has been religion to very few.

Most of those who have worked in the field of religion all over the world have really been political workers. That has been the history of human beings. They have rarely tried to live up uncompromisingly to the truth. They have always worshipped the god called society; they have been mostly concerned with upholding what the masses believe—their superstitions, their weakness. They do not try to conquer nature but to fit into nature, nothing else. Go to India and preach a new creed—they will not listen to it. But if you tell them it is from the Vedas—'That is good!' they will say. Here I can preach this doctrine and you—how many of you take me seriously? But the truth is all here, and I must tell you the truth.

There is another side to the question. Everyone says that the highest, the pure truth, cannot be realized all at once by all, that men have to be led to it gradually through worship, prayer and other kinds of prevalent religious practices. I am not sure whether that is the right method or not. In India I work both ways.

In Calcutta, I have all these images and temples—in the name of God and the Vedas, of the Bible and Christ and Buddha. Let it be tried. But on the heights of the Himalayas I have a place where I am determined nothing shall enter except pure truth. There I want to work out this idea about which I have spoken to you today. There are an Englishman and an Englishwoman in charge of the place. The purpose is to train seekers of truth and to bring up children without fear and without superstition. They shall not hear about Christs and Buddhas and Shivas and Vishnus—none of these. They shall learn from the start to stand upon their own feet. They shall learn from their childhood that God is the spirit and should be worshipped in spirit and in truth. Everyone must be looked upon as spirit. That is the ideal. I do not know what success will come of it. Today I am preaching the thing I like. I wish I had been brought up entirely on that, without all

the dualistic superstitions.

Sometimes I agree that there is some good in the dualistic method : it helps many who are weak. If a man wants you to show him the polar star, you first point out to him a bright star near it, then a less bright star, then a dim star, and then the polar star. This process makes it easy for him to see it. All the various practices and trainings, Bibles and Gods, are but the rudiments of religion, the kindergartens of religion.

But then I think of the other side. How long will the world have to wait to reach the truth if it follows this slow, gradual process ? How long ? And where is the surety that it will ever succeed to any appreciable degree ? It has not so far. After all, gradual or not gradual, easy or not easy to the weak, is not the dualistic method based on falsehood ? Are not all the prevalent religious practices often weakening and therefore wrong ? They are based on a wrong idea, a wrong view of man. Would two wrongs make one right ? Would the lie become truth ? Would darkness become light ?

I am the servant of a man who has passed away. I am only the messenger. I want to make the experiment. The teachings of Vedanta I have told you about were never really experimented with before. Although Vedanta is the oldest philosophy in the world, it has always become mixed up with superstitions and everything else.

Christ said, 'I and my father are one,' and you repeat it. Yet it has not helped mankind. For nineteen hundred years men have not understood that saying. They make Christ the saviour of men. He is God and we are worms ! Similarly in India, in every country, this sort of belief is the backbone of every sect. For thousands of years millions and millions all over the world have been taught to worship the Lord of the world, the Incarnations, the saviours, the prophets. They have been taught to consider themselves helpless, miserable creatures and to depend upon the mercy of some person or persons for salvation. There are no doubt many marvellous things in such beliefs. But even at their best, they are but kindergartens of religion, and they have helped but little. Men are still hypnotized into abject degradation. However, there are some strong souls who get over that illusion. The hour comes when great men shall arise and cast off these kindergartens of religion and shall make vivid and powerful the true religion, the worship of the spirit by the spirit.

(*Concluded*)

AN ADDRESS ON THE BHAGAVAD GITA

By Sir S. Radhakrishnan

This is my first visit to Karachi ; and I am here as the guest of the Ramakrishna Mission. I have been their guest in distant parts of the world, and, therefore, it is nothing unusual for me to be the guest of the Ramakrishna Mission in this city.

The subject that has been prescribed for me is the subject on which Swamiji himself has been interesting large multitudes in this city during the last few years. Therefore I do not believe that I have very much new to say. Yet it is a subject which gives you perennial inspiration.

The Bhagavad Gita is a book which has given solace to millions of our countrymen across the ages. Not only to our countrymen but to many people outside also. It is a book which has comforted souls in distress, which has healed the wounds of many people who are seriously afflicted, a book to which testimony has been paid by men of our country and abroad. The great Acharya, Shankara,

in his commentary tells us that it is an epitome of all the Shastras—Samastavedarthasarasangrahabhutam. It is the quintessence of all the Vedas and it leads to the realization of the different ends of life—Sakalapurusharthasiddhi; it enables you to realize the different ends of life—Dharma, Artha, Kama, and Moksha. It is not merely our Acharyas who have eulogized it. When Warren Hastings was writing an introduction to the first English translation of the Bhagavad Gita, he said: 'Writings like this will survive when the British Empire has lost its dominion over India; when the sources of its wealth and prosperity are lost to remembrance, this book and writings like this will survive.' He meant to say that it is a book which is neither ancient nor modern, neither eastern nor western, but a human gospel voicing forth the fundamental truths which have worked so to say into the very structure of humanity. It belongs to the very life-blood of the human soul. It does not deal with any sectarian gospel. It doesn't give you any dogma. It doesn't insist on the celebration of certain ceremonies or subscription to certain formulae but it gives to you certain root conceptions, certain fundamental ideas which are bound to prevail so long as human nature continues to be what it is. Only the other day in a book published by the Ramakrishna Mission, Aldous Huxley wrote an introduction in which he says to this effect: 'Here is a most comprehensive statement of perennial philosophy. If you want a book which will assist humanity in striving for the eternal, here is the book, the most systematic statement of spiritual evolution, of enduring value to mankind.' You find, therefore, the book has been appreciated by people in India as well as outside.

In a single discourse it will not be possible for me to dwell at great length on the different aspects of that great gospel. All that I wish to do is to invite your attention to certain fundamental features thereof. You will find in the closing chapters it is said, 'Brahma Vidya Yoga Shastra Krishna-Arjuna Samvada.' Take those three words: (*i*) Brahma Vidya is the metaphysical statement of Reality. It gives you a logical account of what reality is. (*ii*) Yoga Shastra indicates to you the pathway to the attainment of that Reality. (*iii*) Krishna-Arjuna Samvada: it is the culmination when the human soul is in communion with the Divine, when the naked individual stands alone before the Alone, Krishna the Divine and Arjuna the human soul having converse or communion with each other. Metaphysics, ethics, and religion: Brahma Vidya is a metaphysical theory of Reality; Yoga Shastra is the ethical pathway to it; Krishna-Arjuna Samvada is spiritual realization of the attainment of the Supreme.

I propose to draw your attention to a few of these aspects. Brahma Vidya, I said, is a metaphysical statement. Well, here in India we never ask the intellect to be suppressed. We never say—'Obey and ask no questions.' The classic on the Brahma Vidya is the *Brahma Sutra*. It opens with the Sutra 'Athato brahmajijnasa'—now therefore an enquiry into Brahman. Jijnasa—an investigation, an intellectual enquiry—a logical approach. That is what it tells you. And how do you approach the problem of metaphysics? The second Sutra tells you 'Janmadyasya yatah.' Is there a Reality from which all these things issue? That second Sutra has reference to the Bhriguvalli of the *Taittiriya Upanishad*, where the pupil approaches the teacher and asks him 'Adhihi bhagavo brahmeti.' 'Teach me, O Master, what is Brahman?' And the answer given is 'Tapasa brahma vijijnasasva.' By independent reflection, by your mental austerity, try to understand what Brahman or the fundamental Reality is. Brahman is that from which all things arise, by which they are maintained, into which they are dissolved. 'Yato va imani bhutani jayante yena jatani jivanti yat prayantyabhisamvishanti tat brahma.' Try to find out what that ultimate principle is, which is the explanation of all this cosmic evolution. The pupil proceeds step by step. He says:—May matter be Brahman—Annam brahma. Second, may

life be Brahman—Pranam brahma. Third, may animal mind be Brahman—Mano brahma. Fourth, may human intellect be the Brahman—Vijnanam brahma. He looks at the world. He finds out that there is an order, there is an amazing progression, that things have evolved from unconscious matter or Anna to life in the plant world, from the plant world to Manas of the animal world, from the animal world to the human mind or the world of Vijnana. There has been an upward growth in evolution. It cannot be due to an unholy void. Caprice cannot be the root of things. There is an order; there is a progress and we go step by step. Such an orderly progressive ascent of the cosmic evolution requires a fundamental principle informing it, animating it, leading it to rise from one stage to another. Therefore the answer is given 'Anandam brahma.' There is a fundamental Reality, Divine Bliss, which is operating in all these stages which is the cause of this multiple play of the manifested world. There is one Supreme Reality without which you cannot account for this steady, onward, upward growth of matter to life, of life to mental consciousness, of mental consciousness to human intelligence, of human intelligence to Divine Bliss. This very ascent is an indication of the orderliness of the world, of the progressiveness of the world, and wherever you have order and progress there must be a controlling and guiding agency at work. It cannot be the human mind which is only the product or the outcome. There must therefore be a divine principle.

How shall we account for that divine principle? What is the name which we shall give to it? Will it be possible for us to give any kind of explanation for it? Here we are, atoms in an empirical universe bound up in the world of space and time, striving to explore the nature of that unknown principle which stands behind. Is it possible for our finite intellect to fathom that infinite wealth of Reality? The answer is 'We cannot.' 'Yatho vacho nivartante aprapya manasa saha'—that from which words turn away along with the mind, baffled; we cannot explain it. The only way, in which we can express it, is to say: if this is the empirical world which is lost in space, time, and cause, it is something beyond space, beyond time, and beyond cause. 'Yat tat adreshyam agrahyam achakshushrotram tadapanipadam.' We can only say that it is something invisible, intangible; something which eludes words of mouth, categories of logic, something which stands above them all. They all expose their utter impotence or inadequacy when they try to account for that kind of Supreme Reality. *Silence has been the attitude which the greatest of our thinkers have adopted. The austerity of silence is the homage which the finite mind pays to the infinite riches of that Supreme Reality.* Buddha kept silence. Shankara said 'Shantoyam Atma.' No description can be given of it. They were all bringing out the ineffable character of that supreme principle—calm, tranquil—which is still there, animating the progress of the whole evolution. Is it possible for us to be satisfied with that kind of negative account? No. While on one side it eludes description, we, at the same time know, that it is the fundamental reality governing this universe. It is the animating principle which is not only Para Brahman, it is also Parameswara—Iswara as the Lord of the world. We need not put Him as merely the supreme governor of the universe. If you are able to fold up your animal ways, if you are able to strip yourself naked, if you are able to have what you call 'Vastrapaharana,' if you throw away your body, mind, intellect, you come in contact with the conception of universal awareness without which there can be no body, no mind, no intellectual functioning. All these are to be regarded as nothing more than the canalization of that supreme consciousness which is lurking behind these external manifestations of the human soul. In other words, the same Reality is Para Brahman when you look upon it as transcending the world. It is Parameswara when you look upon it as the ruler of the world. It is Paramatman when you look upon it as the central source of your very being. It is the

transcendent, cosmic, and individual aspects as the *Bhagavata* puts it. 'Vadanti tat tatvavidah tatvam yad jnanam advayam, brahmeti paramatmeti bhagavan iti sabdyate.' Whether you call it Brahman, whether you call it Paramatman, whether you call it Bhagavan, it makes absolutely no kind of difference. It is merely a standpoint which you are adopting. If the Supreme Lord is to be regarded as the governor of the universe, if He is to be put up as Saswatadharmagopta, as the Eternal Lord of righteousness, if this is the function which you attribute to Him, it follows that whenever there is a disturbance in the world, whenever you find a disturbance in the moral equilibrium of the world, that Supreme Reality which is manifesting itself in you and in the finite world, will also, out of the plenitude of its wealth and compassion, show itself in particular historical manifestations. When wickedness and unrighteousness grow, when the strong trample upon the weak—when such a condition arises, to use the words of the poet, : He comes, comes, ever comes.' Shankaracharya says in his introduction to the commentary on the Gita :—

> Sa cha bhagavan jnanaishwaryabalaviryatejobhih sada sampannah trigunatmikam vaishnavim swam mayam mulaprakritim vashikritya, ajo avyayo bhutanam ishwaro nityashuddhabuddhamuktaswabhavo api san swamayaya dehavan iva jata iva cha lokanugraham kurvan lakshyate.

On such occasions, He manifests Himself as a historical individual for the uplift of humanity.

Do not run away with the idea that the supreme revelation is a particular unique thing. It is a universal incarnation. It is an incarnation which can be brought about by every individual. The birth of Krishna is described : When Tamas predominates, when it is all night, when you do not see a single ray of light, the imprisoned splendour in each individual shines forth. He is there. The Paramatman is lurking in the depth of each man's being. But He is wrapped up in all these Koshas or sheaths. So long as the individual takes interest in, concentrates his attention on, these objective manifestations, that Pure Subject eludes any kind of handling. It is when we are able to stand above all these objectifications that we are able to arrive at what may be called the pure subjectivity. A Jesus had to cry in sheer despair, 'O God, why hast Thou forsaken me.' It is a moment when the whole earth seemed to be cracking under his feet. When he sees no hope, when he gives up all his hope, then it is that he sees a gleam of light and says : *Thy will be done.* Similarly Draupadi in a moment of despair simply cried out, 'I have no husband, I have no brothers, I have nobody in this world, even You O God, even You are dead for me.' It is at that moment that she cried that everything had appeared to her to be an utter blank. It is at such a moment when the wrappings fall out, when the scales drop off from our eyes, that we will see divine light, active divine power.

Similarly when Arjuna was called upon to do his fighting, when he withdrew from it and said, 'Why should I do what is socially commanded, why should I conform to what society expects of me ? These social demands, these individual demands, are nothing to me ; I am frail, I am incompetent, I am in despair ; won't You help me?'—it is at such a moment that the Supreme came to the rescue of Arjuna. Whether it is Draupadi, or Arjuna, or Jesus Christ, it doesn't matter. So long as the individual is lost in the preoccupations of this world, he centres his hope on them and he is not able to detach himself altogether from these externalizations, from these objectifications, there is no rise of the Lord in him.

The birth of Krishna at the dead of night is merely the birth of Krishna or God in each human soul when the rest of the world becomes completely a night to us. When it is possible for us to lose faith in them all, and when that external light seems to be utter darkness, then that inward light will reveal itself. So, this incarnation is not to be regarded as a particular kind of interference with the course of the world. It is to be

regarded as the universal destiny of man. We are here for the purpose of realizing the divinity which happens to be in us. The metaphysical discussion does not ask you to accept anything on authority. It merely puts before you the nature of the evolution, the necessity for a supreme principle of mind, the principle which governs the universe. If He is a governor of the universe, He must take interest in the affairs of the world, and each of us can realize the divinity within us by proceeding through pathways appropriate to each.

The second point is Yoga Shastra. It is the ethical pathway. It is the discipline which we have to adopt. It is easy for most of us to get up and say, 'I believe in God,' and every moment do things that deny that belief. There is a difference between the decision of the intellect and the dynamic power of your life. It is essential for you to distinguish between Asti Brahman and Aham Brahman. It is easy for us to say there is God. It is difficult for us to say I have felt the Divine Reality in the pulse of my being ; I have felt it in the blood of my heart ; I believe in God even as I believe in this world. Unless we are in a position to say that God as Truth is realized by us, we cannot be supposed to be truly spiritual beings. Metaphysical definition, logical acceptance is quite different from practical realization. We must be able to realize God in the depths of our consciousness. How can we do it? Here it is that the three methods of Jnana, Karma, and Bhakti are placed before us. There are men who are intellectually inclined, and for them the process is a process of concentration and abstraction from the outward.

When Pythagoras was asked to define what a philosopher's function was, he said, 'We all go to the feast of life : some of us to make money, others to win name and fame, still others to look on. These lookers-on are the philosophers.'

Plato said, 'Philosophers are the spectators of all time and all space.' Time and space are the outward objectives ; the spectator is the inward principle of consciousness. Unless it is possible for you to discriminate between the Self or the Atman, and time and space which are the object or the Anatman, unless you are able to withdraw the Atman from the Anatman, to discriminate between the Pure Self which is the mere looker-on and the objective self more or less engaged in the pursuits of this world—it is not possible for you to attain to that pure subjectivity which eludes any kind of objectification. There it is that the method of Dhyana Yoga is prescribed for us. You must be alone. But physical loneliness is not enough. We can shut ourselves in a room and harbour all kinds of miscellaneous thoughts in our minds. If you want to be your true self, you must be able to control the turbulent desires and the glamour of your passions. That is what it means when the Gita says 'Yatachittatma.' You must be detached. You must not have any kind of expectation of results or fruits. Aparigraha means 'free from possessiveness'—the most insidious enemy of any kind of high life. When Jesus was approached by a man who said to him, 'I have observed all the commandments, I have obeyed the laws, what else have I to do to attain the Kingdom of Heaven?' he said, 'Go and sell all that thou hast and distribute it to the poor.' He never returned to Jesus. Aparigraha indicates non-possessiveness. You must not have any kind of belongings which attach you to this world. That kind of detachment is absolutely essential. Now Dhyana Yoga is the method by which the mind abstracts from all outward objects not theoretically but practically, without having any kind of interest in the occupations of the world—'Yatachittatma, Nirashih, Aparigrahah.'

These are very difficult requirements. And most of us are incapable of them. For us there is the other method, the method of Bhakti, passivity, surrender, acceptance, claiming nothing, asking nothing. We place ourselves in the hands of the Divine completely. These are passive virtues, virtues which are regarded as more feminine than masculine. Therefore it is said that there

is only one Supreme male in this world. All of us are to be regarded as women. 'Stri-prayam itarat sarvam.' In other words, our attitude must be of prayerfulness, must be one of dependence, of complete surrender, passivity, acceptance. Don't claim anything. Ask only for the blessings of the Divine That is the Bhakti Marga. It is possible for us to adopt this method more easily. The Gopi goes about praying to God, appealing to Him to become her husband—'katyayani, mahadevi, sarvalokamaheshwari, Nandagopa-sutam devi asmakam pati. . . .' 'I prostrate myself to you, O Mahadevi ; may the Lord of Gopis, the son of Nanda be my husband.'

Well, when Rasalila is talked about, the meaning of it is that there is the Universal Lord petitioned and appealed to and begged for favour by all the individuals of the world. The integrity of that one Supreme Spirit is not in any manner affected by the approaches made by millions of individuals. The universality of spirit and the multiplicity of the begging individuals, that is what is attempted to be brought out by what is called Rasalila. One Supreme Lord faces each individual and because He faces some, it does not follow that He does not face others. Well, that is the idea which is brought out by the conception of the Rasalila which has been so thoroughly misunderstood by foreigners and, in their wake, misinterpreted and misconceived by some of our people also.

You will find therefore it is the method of Bhakti, it is the method of devotion ; there is still another for those of executive temperament, who are not made in a reflective or emotional way. Arjuna himself belongs to that class. He gets up and says, 'I know I am a Kshatriya. I know it is my duty to fight. But I shall not fight. This is not a thing which I will be able to do. I shall not undertake this fight which has been imposed on me.' And what happens to him?

We all see that when duty seems to be irksome, when we find we have to carry a share of pain and unpleasantness, we wish to withdraw from the mandate which is imposed on us. We invent all sorts of excuses for the purpose of getting away from what is expected. Ultimately, however, Arjuna is able to enter into the truth of things, that is, to believe in the spirit which is driving the universe, which is driving him also ; and he concludes by saying, 'Karishye vachanam tava,' 'I will do as you bid me do.' Similarly, you will find that Jesus Christ raised up his hands and said, 'No, I cannot bear all this suffering. Take this cup away from me. This suffering is too much for me. I cannot undertake it.' And yet after so much storm and stress he comes to the conclusion, *Thy will be done.* Yet not my will but Thy will be done. That is what Jesus Christ said, exactly a translation of 'Karishye vachanam tava.' 'Your bidding I'll carry out.' Both Arjuna and Jesus first of all wanted that the cup of suffering should be taken away from them. Arjuna did not wish to fight and Jesus was unable to drink the cup ; and Christ said, 'Take this cup away ;' 'Please excuse me, I shall not fight,' said Arjuna. But both of them pass through so much of spiritual evolution that a situation arises when they are able to get up and say, 'Yet not my will but Thy will be done.' In other words it is possible for human individuals without any kind of selfish desire of their own to make themselves the instruments of the cosmic powers, to understand that they are here not merely for the satisfaction of their individual preferences but for co-operating with the universal purpose by realizing that there is a universal purpose. You merely merge yourselves in that purpose and conform to the divine will and, in the process, reach your own perfect fulfilment.

So, by acting according to the dictates of the Divine, it is possible for you to realize the highest possibilities which are already located in you.

Hence it is said that even action, which seems to us to be dirty, seems to us so unpleasant and unpalatable that we would like to avoid and shrink from it, becomes sometimes the end of God, and we may have to undertake it, and, by undertaking it, do the will of God and know His purpose and under-

stand His Reality much more than by the avoidance of action. The *Vishnu Purana* says, 'Those people who merely cry out the name of God without doing His will are the enemies of God.' 'Svadharmakarmavimukhah krishna krishneti vadinah; te harerdveshino mudhah dharmartham janma yadi hareh.' Those who are indifferent to their duties in this world but only go about uttering the name of Krishna, Krishna,—they are the enemies of God; they are ignorant, deluded mortals. Even Hari, for the bonds of creation, for the upliftment of this world, passed through so many kinds of perils. When He has set an example for us, is it right for us to withdraw from the world, from the work which the world demands? Whether it is Dhyana Yoga, Bhakti Marga, or Karma Yoga, whichever method you adopt, the Ultimate Reality is that transcendence of the human individual. He is able to get beyond himself; he is detaching himself from the objective surroundings altogether. He is able to adopt an attitude of a detached spectator when he is undertaking the work in this world. Such an individual is what we call a God-realized soul. Such an individual is one who is face to face with the Supreme. He has touched the garment of Eternity. His mind becomes illumined by the divine light. His heart is a flame of love and his whole being thirsts for the uplift of suffering humanity. You will see therefore that the highest purpose which is laid on each individual is not merely to be born, to grow up, to mate, to found a family and leave possessions for posterity, and then pass out; such things are done by even the animals. What the human individual is called upon to do is to realize the Divinity that is there embedded in him.

There are two things for which there is an alternative choice before each human individual. 'Yasya chahaya amritam yasya mrityuh.' There are possibilities in each one of us of either Amrita, of eternal life, or Mrityu, of death and ashes. Well, if you want to develop Amrita in you, you have to pursue the path of Truth. If on the other hand you want to pass off from death to death, then it is that you are more or less wrapped up in this glamorous world. The highest goal which the Bhagavad Gita puts before us is the goal of practical efficiency combined with philosophic calm. The very last verse of the Bhagavad Gita winds up by saying 'Yatra yogeshwarah Krishno yatra Partho dhanurdharah tatra shrir vijayo bhutih dhruva nitir matirmama.' The words are selected deliberately with a definite purpose. The Yoga, the contemplative energy of Krishna, that by itself is nothing. You require the archery of Arjuna. Not only the philosopher Yogi, but you require the practical man, the king, the philosopher-king of Plato. The Yogi and the Dhyani pouring the energy of contemplation into the austerity of action, combining the two things, bringing about the marriage of contemplation and action, of Dhyana and Karma—that is the goal which the Gita has prescribed for us. If you just see what the gospel of the Bhagavad Gita is, you will see it has nothing to do with any kind of ill-founded fact or unscientific dogma. It takes human nature as it is. It studies its aspiration for the eternal. It prescribes a way by which that aspiration for the eternal can be realized. It does not want you to surrender your reflective, emotional, or practical natures. It merely tells you that man is here on the threshold of a higher life; he has reached intellectuality, but the climb of life indicates that this is not the goal of evolution. He has to proceed further; that further process cannot be in the development of his physique. It can only be in the development of his psyche, and, if it is so, then human intellectuality will have to be converged into illumined consciousness, into inspired understanding; that acquisition of increased awareness, that expansion of your being, that prolongation of those great moments when human individuals now and then come into touch with the Eternal, when they are, so to say, lifted from this *terra firma* into uplifting air, when they are carried away into the depths of that being, when time

stands still, when they are able to have a glimpse into that fundamental Reality of which immortality and death are merely the shadows. If you are able to realize that destiny, you have realized true fulfilment. But if you have not, you might acquire possessions, you might build material worlds, you might invent atom-bombs and devastate people, but you have failed as a human being. When you realize that goal, 'kulam pavitram janani kritartha vasundhara punyavati,' your mother becomes blessed and the place that gave you birth becomes sacred. If it is possible for you to realize even now in this physical frame, that life incorruptible, that life which is the destiny of every human being, then it is that the human self has reached its goal !

SOME ASPECTS OF SHANKARA'S PHILOSOPHY

By Prof. Akshaya Kumar Banerjee, M.A.

According to Shankara's Advaita philosophy, in its practical aspect, it is the consciousness of the identity of the Self with all and the feeling of unadulterated love generated from this sense of unity for all the embodiments of the Self, that should be at the basis of our conduct in all the spheres of our life. All our duties, domestic, social, national, and international, and even our duties to subhuman creatures, should arise from and be governed by this consciousness of unity expressed in the feeling of love. Self-realization—the realization of Brahman in the self and all—being the ultimate ideal of life, whatever thoughts, feelings, desires, and actions, whatever forms of behaviour, emphasize the differences between man and man, between the self and others, and strengthen the sense of difference in the human mind, are condemned. All antagonism, rivalry, competition, hatred, fear, etc., Shankara teaches us, arise from the want of true self-knowledge and true self-love, from attachment to unsubstantial things, from pursuit of illusions. In truth, the good of each consists in contribution to the good of all. It is through the cultivation of sincere love for all and the performance of disinterested works for the good of all, that a man can advance in the path of self-realization and shake off the sense of difference which puts obstacles in this path. Self-sacrifice in active life is the path to self-realization. The services which a man renders for the good of the family, the society, the nation, the humanity and the animal world, contribute to the realization of his own self in all. Shankara thus bridges over the apparent gulf between self-love and benevolence, between selfishness and self-sacrifice, between individualism and socialism or humanism. A man must cultivate purity and charity, truth and love, self-confidence and humility, strength and softness, faith in the inner goodness of himself and that of all others, in all his thoughts, words, and deeds in order that his self may shine in its true universal and blissful character. Does it not raise morality to a higher spiritual plane ? Does it not furnish us with a positive and dynamic morality ?

The religious sects generally accuse Shankara of denying the personality of God as the ultimate truth. They think that Shankara's Advaita-vada cuts at the root of positive religion by regarding Brahman as an Impersonal Being. The inner beauty of his doctrine is generally ignored. From the practical view-point, Shankara, by emphasizing the impersonal or super-personal character of the Absolute Spirit, has really supplied all the religious systems of the world with a philosophical basis and brought about harmony and unity among them all. Personal God is certainly the object of worship to all religious men. But the conceptions of Personal God are different in different religi-

ous sects. It is the differences of conceptions about the divine Personality that give rise to differences among the religious sects and alienate the sects from one another. It is these differences that become the sources of bigotry, fanaticism, narrowness of outlook, and bitter antagonism among the followers of particular religious communities. Various disturbances in human society have been due to these differences among the religionists, and many irreligious acts have been perpetrated in the name of religion and God.

The conceptions about the nature of God differ so widely in the religious sects that they seem to worship different gods. The God of the Vaishnavas, the God of the Shaivas, the God of the Shaktas, the God of the Christians, the God of the Mohammedans, are different gods, and as such they divide humanity into narrow-minded religious groups. It is an irony of fate that religion which is resorted to for emancipation from all bondages and limitations, all conflicts and discords, all ignoble thoughts, feelings, and desires, becomes itself the source of fresh bondages and limitations, new conflicts and hostilities, various evil thoughts, ill feelings, and undesirable desires and actions in relation to fellow men.

Acharya Shankara wants to cut at the root of all such differences and discords by proclaiming that Brahman is really impersonal or supra-personal, that He is the One Self of all persons,—that Personal God, in whatever name He may be addressed, in whatever form He may be worshipped, whatever powers and attributes and activities may be ascribed to Him, is the same Brahman, the same Impersonal Absolute Spirit, conceived with the aid of and in identification with diverse names and forms and diverse glorious powers and attributes. It is the same Brahman that is worshipped by the devotees of all religious sects, however they may differ in their conceptions about Him. The Impersonal Brahman is really beyond the reach of thought and speech. He is unconditioned by all powers and attributes, He is above all relations and limitations. Whenever we try to form any conception about Him, we must necessarily conceive Him in terms of powers and attributes and relations and expressions, which are within the range of our thought and imagination, and it is these which constitute His personality. The Impersonal is the Soul, and Personality is His embodiment. We conceive and worship the Impersonal in and through our conception and worship of the Personal. The differences arise in our conceptions, in the names and forms in terms of which we conceive the Reality, in the ideas of powers, attributes, self-expressions, and relations we ascribe to Him. Such differences are inevitable. But we must bear in mind that these differences are in our conceptions, and not in the Reality, not in the Absolute Spirit. When the mind of the religious man is perfectly concentrated upon the supreme object of his worship and meditation, the difference between the worshipper and the worshipped vanishes, the personality of the worshipper as well as the personality of God vanishes, the consciousness of the differences between the self and God and the diversities of the world vanishes, and one non-dual absolute consciousness alone shines in its own perfection. Thus all deeply religious men, in whatever names and forms they may worship and meditate on God, ultimately reach the same goal, the same absolute unity of self-luminous experience.

Thus the doctrine of Impersonal Brahman supplies the basis of unity and harmony among all religious sects and puts an end to the quarrels among the various diverse orders of votaries of a Personal God. The theistic schools may quarrel with one another about the nature of Personal God, but Shankara's Advaita-vada is not at war with any of them. It gives us the basis of reconciliation among all religious doctrines which are founded on diverse conceptions about God and His relation to man and the world. Thus Shankara's religion is not a sectarian religion ; it is the Religion of Humanity, the universal religion.

Shankara's Advaita is not only not incompatible with the wide-spread sectarian

religions which are based upon some philosophical conceptions of Divinity; but is not even incompatible with the worship of illustrious national saints and heroes (Rishis and Avataras), the worship of personified supernatural powers and moral ideals (gods and goddesses), the worship of fire, water, air, earth, mountains, rivers, trees, etc. conceived as deities, the worship of images and idols, natural and artificial things, conceived as embodiments of the Divine. Brahman, the one Supreme Spirit, is the soul of all men and animals, all supernatural and natural forces, all moral and spiritual ideals, all products of nature and products of human hands. Sarvam khalu idam Brahma—all this is really Brahman. All the phenomenal realities of our experience and the objects of our conceptions and imaginations are appearances of Brahman, individualized embodiments of Brahman. Everything is Brahman with a particular name and form, with particular powers and attributes, with particular relations and actions. Men ordinarily worship glorified names and forms, powers and attributes which inspire them with awe, wonder, admiration, love and reverence. They worship their own conceptions, their own ideals in diverse embodiments. Shankara teaches us that Brahman is the soul of all names and forms, all powers and attributes. As we must worship the soul with the help of the bodies, as we must worship the inconceivable with the help of conceptions, as we must worship the nameless and formless with the help of names and forms, there is nothing wrong or condemnable, nothing offensive or repulsive, in the worship of Him in the forms of particular deities or particular men or particular animals or material things or particular images or idols. Thus Shankara affiliated all the traditional forms of worship, all the old and new systems of religion, all kinds of idolatry and fetishism, with his sublime and all-comprehensive Advaita-vada, and he enlightened and ennobled them all. He taught all the devotees of all religious sects to see the same Spirit in all the deities, in all the idols, in all the objects of worship. All religious sects were thus bound together with a sense of fellowship. No religious order was required to abandon its distinctive character, its special conception of Divinity, its particular mode of worship and spiritual discipline. Each was taught to approach the same spiritual goal through its distinctive form of spiritual culture. He taught the inner unity of all religions. He left no room for religious quarrels. It is for this reason that Hinduism is the mother and nurse of so many religions and that with so many religions within its fold it is still one living religion. It is on this account again that Hinduism has the potency of embracing Christianity and Islam also in its lap and accepting them as particular forms of itself.

Thus the charges brought against Shankara's Advaita-vada from standpoints of practical religion and practical morality are found to be baseless. Shankara has given us a grand message of spiritual unity which is ennobling and inspiring to the human character from every point of view. We are taught by him to realize our essential unity with all through the proper regulation of our thoughts and feelings, our desires and actions, all the functions of our body and senses and mind. In our active life we are instructed to love and serve all, and to be conscious of our inner unity with all our fellow-beings. His teachings rouse self-confidence in the weak and the poor and the depressed, teach humility to the strong and the rich and the arrogant, liberalize the minds of all sections of humanity and bring about peace, harmony, mutual love and respect, equality and fraternity and liberty in human society.

But the very first charge remains unanswered. The world being declared false, how can the people, brought up under the influence of this philosophy, be prompted to exert themselves for the physical health, material prosperity, earthly comforts, and worldly knowledge, either of themselves or of others? Does not Shankara's philosophy naturally make them sullenly indifferent to all these illusory objects and turn them to be anti-social, anti-national, and anti-humanitarian?

Now, what does Shankara mean by his doctrine of the falsity of the world? Has he anywhere preached that the world, as we experience it in our normal life, does not exist, that it has no objective reality? He has strongly refuted the views of those philosophers who hold that the world has only a subjective existence, that it consists essentially of the ideas or imaginations of the finite minds. He has consistently preached that the world of experience is as real as the experiencing minds and even as real as the Personal God, who is the Lord of all minds and all material objects. The plurality of subjects and the plurality of objects are equally real, and they are governed by the physical, moral, and spiritual laws of the omnipotent and omniscient Lord. But they are all relative to one another. The finite spirits exist in relation to the world and the Lord, the world exists in relation to the finite spirits and the Lord, and the Lord exists in relation to the finite spirits and the world. The existence of each of them is relative. Apart from relations they have no existence. The illusoriness of the plurality of individual selves and worldly objects does not mean their non-existence, but their non-self-existence, their relative, contingent, dependent, non-eternal existence. Brahman alone is self-existent, and He is the true Self of the experiencing subjects, the experienced objects, and the divine Lord of them. The ultimate mission of the life of each individual person is to discover Brahman in himself, to discover Brahman in every conscious being, and to discover Brahman in all the objects of the world.

This ideal prompts us to adore ourselves, to adore our fellow-beings, to adore the objective world, and not to be sullenly indifferent to them. The ideal can be realized, Shankara teaches us, only through the thorough discipline of the body and the mind. This discipline does not consist in suppressing them, in encouraging physical and mental lethargy, but in developing them fully, in actualizing their good and great possibilities. This can be done through the acquisition of knowledge, the performance of duties, the ennoblement of character, the widening of the sphere of action, the cultivation of love, sympathy, fellow-feeling, service and sacrifice. Every individual must advance in the path of perfect self-realization as a useful and unselfish member of the family, the society, the nation, and humanity. Accordingly Shankara lays great emphasis upon the need of strict adherence to Varnashrama Dharma. He exhorts every Brahmin to be a true Brahmin, every Kshatriya to be a true Kshatriya, every Vaishya to be a true Vaishya, every Shudra to be a true Shudra, in order that each may rise to the full stature of his manhood through the earnest and faithful performance of duties which his position in the family, the society, and the State demands of him. Every man should, in his early life (Brahmacharya), fully develop, through proper self-restraint and self-culture, the powers of his body, the powers of his senses, the powers of his intellect, the powers of his heart, and should form adequate acquaintance with the laws of physical and mental nature and the ways of the world, so that in his fully grown youth he may be an efficient Grihastha,—an able and noble and useful member of the family, the society, and the State. He should then make proper use of the worldly materials for performing Yajnas (sacrifices) for the good of the world, without undue attachment to them. In his advanced years he should progressively turn to contemplative life and life of perfect renunciation. The active life of a man should not be a life of unhealthy competition, rivalry, hostility, fear, hatred, and envy, but a life of mutual love and service, a life dedicated to the worship of the Supreme Spirit in the form of the family, society, the nation, humanity, and the animal world. Those who have the Vaishya spirit in them should increase the wealth of the country. Those who have the Kshatriya spirit in them should, when necessary, fight for the good of the society. Those who are skilled or unskilled labourers should render services to society ungrudgingly in accordance with their capacities. The intel-

lectualists should make cultural contributions to the human race. In this way, all individuals, all communities, all castes, all classes should, in their practical life, regard themselves as self-conscious and self-determining limbs of the social or national organism and dedicate themselves freely, voluntarily, intelligently, and efficiently to the worship of the whole organism. This should help them practically in realizing their unity with others, the identity of their own self with the self of all others. At the same time there should be proper training and discipline of their body and mind for the progressive realization of their True Self.

In none of his teachings does Shankara encourage an inactive life,—a life indifferent to duties and responsibilities of our self-conscious and self-determining phenomenal existence. A life of inaction and Tamasic indifference is not necessary for, but is a formidable obstacle to, the realization of the True Self. Self-realization is not the negation of action but the perfection of self-consciousness and freedom, the consciousness of all as one's own self and free loving service to all. Karma or the voluntary and earnest performance of duties according to one's capacity and station in life is taught by Shankara as the necessary preparation for self-realization, for the realization of Brahman in the self and all.

Thus the accusation against Shankara's philosophy that it stands in the way of the military strength, the material prosperity, the political organization, and the earthly happiness of the Indian nation and is the cause of the indifferent and other-worldly attitude of the Indian people is groundless.

Shankara is really one of the greatest nation-builders India has ever produced and one of the greatest world teachers the world has ever produced. In the modern age Swami Vivekananda took up the banner of Acharya Shankara and presented him in the true light to modern India and the modern world. He sought to reconstruct the present Indian nation on the basis of Shankara's philosophy and to make India the spiritual Guru of the world on the glory of the Advaita philosophy.

LIMITATIONS OF THOUGHT

By Prof. D. N. Sarma, M.A.

No two writers have used the words 'thought,' 'emotion,' and 'reason' in the same sense; and it would be equally true to say that few writers have shown anything like consistency in the use of these words on different occasions. This indifference or carelessness has not unoften introduced confusion in the realm of speculation, and has made it well-nigh impossible for great thinkers to arrive at correct conclusions. All differences in the metaphysical world could be easily traced back to the inability of various thinkers to come to an agreed definition of these terms. On the right understanding of their true significance depends a correct and adequate knowledge of life and its working. It would be sheer arrogance on the part of the present writer to presume to speak with anything like a claim to finality, yet it would be doing yeoman's service to initiate discussion on a subject of such universal importance and vital significance.

It has to be understood at the outset that the problem is of metaphysical import. It cannot be solved with the help of psychological or physiological theories. Those who make an attempt to interpret these words in terms of organic 'disturbances' or 'reactions' to the environment simply await disillusionment, their efforts being directed to channels that are ill-fitted to produce results which can produce complete satisfaction. Even psychology hopelessly confines our view to what 'appears' at the surface of life as a

result of 'experiences' or 'experiments' and does not, perhaps cannot, advance to what may be termed the real essence of life. No accumulation or aggregation of the data derived from what 'appear's can enable us to jump at what 'is'; the series that begins with what 'appears' may end with what 'may be.' Yet it can never bring us face to face with what 'is.' The findings of psychology, useful as they are in their own sphere of 'practical life' which they try, and not without remarkable success, to explain, can never, by their very nature, dive deep below the surface and talk of fundamentals which alone can throw perpetual light on the deep and abiding problems of life that interest not only for the moment but solve eternal difficulties and pave the way for enduring knowledge in the light of which all else can be explained.

An erroneous approach to this problem is fraught with evil consequences in that it is responsible for such half-truths as 'thought is opposed to and is usually inhibited by emotion', or that 'reason leads to truth and emotion to pleasure'. It is not infrequently held by people that reason is a matter for the head and emotion for the heart and not *vice versa*. That there is matter enough in these statements no sane person can deny, but that they constitute the final truth is nothing short of absurdity born of ignorance. That reason and emotion represent different activities of the individual is admitted on all hands; even let it be conceded, without fear of contradiction, that they are apparently opposed to one another, yet it would be a travesty of facts if we refused to see points of contact, agreement, and mutual concord between them. Ultimately they are the same in essence though they constitute the different facts of a prism which reflects the light of truth in a variety of ways.

Evolution is either a gradual unfolding or manifestation in time of a spiritual force which is variously termed as life-force, *elan vital*, Being, Spirit or the Absolute; else it is the development of the organism through natural selection, whose epiphenomenal product is Life. According to the former theory life is the first term in the series of evolution, according to the latter it is the last. It is a highly involved and difficult problem with inherent difficulties that baffle all attempts at a satisfactory solution. The theory of Natural Selection, though scientific, being demonstrative, is defective since it leaves much, if not all, to chance; whereas the other theory better accords with facts in so far as it explains progress as the realization of an end or purpose. We shall accordingly start on the assumption that Life or Consciousness is seeking expression or perfection through constant efforts at the complete realization of its possibilities and potentialities. Perfect self-realization is the end or purpose of the whole series of evolution. Life has a spiritual basis. All life is activity and activity comprises of the expression of some *force* which we may, for convenience' sake, call *vita spiritus*. Every object is the expression of a reality which cannot but express itself, as no reality can be imagined which fails to express itself. Reality is what the philosophers call Being and expression is what they term as Becoming. The two differ exactly in the sense in which a pure feeling differs from its verbal expression. Being is expressive consciousness and becoming is conscious expression. The will of the 'one' to become 'many' is at the root of the creation—the world of 'becoming.'

Being in order to 'become' must, in the first instance, become its 'other'; this otherness is what some philosophers have called the process of solidification. The self becomes its opposite, not-self. Being is marked by its simplicity and integrity; becoming, on the other hand, is a gradual process of complication or intensification and is characterized by an endless variety. Becoming involves growth and development; it has a richness and wealth; its intricacies and complexities assume proportions that confound, bewilder and even perturb the mind. The process of becoming can be explained with the help of an illustration. The lines 'My heart leaps up when I behold a rainbow in the sky', express the

integrity of a feeling which is simple and indivisible, yet it is expressed through the medium of words strung together to form sentences which can be subjected to the rules of prosody and grammar that had the least to do with the original feeling. A simple feeling thus gets split up into component parts, which when studied apart from the whole, appear to present a growth and evolution leading to a perfection which is ultimately identical with the original feeling. Sitting on the bank of the Shesh Nag, a lake far in the interior of Kashmir, where it flows down into the form of the river Jhelum, I could vividly imagine to myself the relation between Being and Becoming. On my left hand there was the mighty lake of crystalline pure water, undisturbed and calm, which reflected on its bosom the immensity and infinity of the sky overhead; on my right was a small stream, taking its origin from the lake, but turbulent and noisy, struggling its way over its stony bed, conscious of its glory and majesty. On the one hand I could visualize sublimity, solemnity, and grandeur; on the other, ease, grace, flow, elasticity, rhythm, and music; on one hand there was depth, reserve, stillness, on the other comparative shallowness but eloquence and glow of life. The glory and sublimity of the Calm were vividly contrasted with the grandeur and eloquence of the Flow. Being and Becoming were seen in a striking contrast with each other; the one was not different from the other, yet it was not the same.

Becoming has endless variety in it, yet it has a close affinity with the unchanging Oneness. If the previous illustration be stretched a little further, without committing ourselves to the appositeness of petty details, we may say that the stream, after a brief career of beauty, grace, and rhythm, enters into the plains and branches off into various canals and their offshoots for the purposes of irrigation. Beauty and grace change into peace and utility. The process of hardening and flattening out gradually gets completed. The charm and magic of the flow are replaced by monotony. The stagnant water is as dumb as the close air is oppressive or vacancy or vagueness of consciousness (split consciousness) is most intolerable for human creatures. It is here that we get involved into the labyrinthine mazes of the petty streams which are quite oblivious of the origin and rhythm of the mighty stream that gave them birth and being. Life, in the same way, may be split up into three clear-cut stages, those of Being, Becoming, and Solidity. Being is harmony, Becoming is rhythm and Solidity is utility. It is the same life-stream with three obviously distinct features: they are miles apart from one another, yet they insensibly run into one another. They are apparently separate entities. Yet they have the spirit of oneness behind them.

Life in its pure and primitive form is Pure Consciousness. This statement may appear to be disputable and some psychologists may go to the length of contending that pure consciousness is a mere figment of the imagination. They call it an intellectual abstraction to which nothing corresponds in actual reality. Yet it is not a fantastic concept created out of 'airy nothing' by an intellectual feat. Those who base their study of consciousness on the analysis of its states other than the waking state, cling firmly to the view that pure consciousness is a matter of actual experience. The force of their argument derives its validity from the fact that there is evidently no justification for limiting our experience to the Waking State alone. The Dream State and Sound Sleep are also experiences that are equally true and valid. An intelligent analysis of these states reveals the incontrovertible fact that pure consciousness can and does exist in spite of and besides a consciousness which has within it a subject-object relation. Now, if Being is pure consciousness, Becoming is self-consciousness or consciousness turned upon itself. It becomes at once the seer and the seen, the observer and the observed. The integrity of experience gives way to a certain rhythm and elasticity which feel their own grace and beauty. By a little extension of this process consciousness soon comes to be outwardly directed; it begins to illumine objects other

than itself. It makes the knowledge of individuals or particulars possible. It plays upon and round the material objects and makes it possible for conscious beings to know them or know about them. Pure consciousness degenerates into self-consciousness which in its turn gives place to ordinary consciousness in which the subject stands related to the object as the seer to the seen, different and apart from it.

Life, in its onward march, is thus at once a gainer and a loser. If it loses its integrity, identity or simplicity, it gains in richness, wealth and variety. In simplicity the approach is direct and immediate; in diversity it is indirect and mediate. Identity is apprehended face to face, but variety reveals to view an inexhaustible store-house of wealth which may bewilder some, yet it unravels mysteries which would otherwise remain hidden and concealed as they lie too deep for an unanalytical mind. Evolution is an interplay of the forces of identity and diversity. Both, as warp and woof, weave between themselves a universe rich in its abundant wealth and at the same time preserving its pristine glory of oneness and sameness. Sometimes the one aspect and sometimes the other catches our fancy, and it is only rarely that a man, gifted with an unusual capacity of observation and insight, can see the presence of both elements simultaneously or even go beyond and apprehend a unity in diversity or unity through diversity or unity alone despite diversity. The same life-force, *vita spiritus* reveals itself in its (a) identity, (b) identity through variety and (c) variety.

Pure consciousness is perfect identity in which differentiation of any sort does not obtain. It is unrelated and has no external or internal references. It does not however mean, as some may be thoughtlessly inclined to infer from these premises, that it is contentless or that it is barren and empty. It is a state of balance or equanimity or poise of a peculiar type in which everything is at rest and in such perfect accord with all the rest that no motion is visible, no difference is perceptible and no discord is imaginable. There is prefect harmony, a harmony not between component parts, but a complete concord where difference or opposition does not exist. The whole is one, indivisible and perfect. In the face of such a complete identity the idea of a synthetic unity does not haunt the mind. It is a richness made all the richer by the absence or inhibition of the sharp edges of individualizing factors. Everything runs into, merges into, everything else, overlays everything else, so that no individual element retains its separate identity having discovered its identity with the one reality. It is consciousness playing with itself. Consciousness, in this form, I would prefer to call *Reason*. Reason is universal consciousness, unhampered by individualising tendencies or the limiting qualities of the senses.

Becoming is self-consciousness, a state in which consciousness differentiates within itself between that which illumines and that which is illuminated; it gives birth to an opposition within itself. Life begins to *feel* itself by the resistance offered to it by its opposite, i.e. non-life. Consciousness is opposed by matter, motion by inertia. Life at once becomes dynamic and mobile. It no longer moves within itself, which apparently means no movement at all; it stirs and like waves strikes against the opposition which is nothing other than its own walls. The first opposition it meets with simply gives tone to and heightens the effect of its own elasticity and rhythm. All energy, vitality or vigour that was held up in a tense form is released and begins to flow with a certain grace creating an impression of concord and harmony. The stream carves out its own course and form, and except for this limitation, it dances along with a free and rhythmic flow. Life or consciousness in this form is called Emotion. It is life in its dynamic aspect, where its energy becomes manifest with its full force and intensity, yet not destitute of that sweet harmony of parts which composed life in its primitive form. Emotion is Reason in its dynamic form. 'The stream of consciousness is directed by emotional forces which are

assuredly not logical in character. Logic plays a part in directing the minor currents in the stream but the power which drives the stream and determines its main course originates in emotional systems.'

Matter makes cross-sections against the background of life-force by cutting in across the message of perfection, rending and wrecking it into pieces whose only relation among themselves comes to be that of juxtaposition. All reference becomes external, being accidental rather than essential. Opposition becomes still more pronounced and acute. The integrity of *vita spiritus* which is one indivisible whole is reduced to an obvious diversity that knows no end. Spirit knows no divisions: matter creates divisions where there are none. Life-force thus seems to be split up into a variety of ways, and this accounts for all the wealth and richness which abounds in this universe. Nature breeds, encourages and revels in variety. Consciousness has here quite a different function to perform. It has to deal with matter which is hard, stubborn and offers resistance. It tries to penetrate into a realm which is opposed to it in nature and substance. In this effort it almost loses touch with its origin and is completely lost in its new-found love to which it shows steady devotion and sincerity. To understand and illuminate matter becomes the be-all and end-all of its motive, and to deal with it with a view to realizing itself its sole delight. Consciousness no more finds delight in its own self, but seeks it in and through matter. It is deprived of its independence and freedom and universality and is limited to the humbler task of being useful to matter in its evolutionary progress. It has thus to deal with something characterized by rigidity, solidity and fixity; accordingly it loses its own flow and rhythm and becomes more or less stationary and stagnate in character. It is related to fixed things having fixed relations which admit of little or no elasticity. Whatever it finds also gets a fixed form and shape and it becomes hard to mould it into a mobile form. Traditions, conventions and formalities are the shapes taken by consciousness. In this form consciousness may be called *thought*.

Life works at different levels or in various forms. When it has no external reference and delights in its own self, its delight springs from the harmony of deep joy born of perfect concord, symmetry and order. It is delight that wells up from an awareness of perfection and fullness. A vision that can see into this perfection and entirety and visualizes the harmony of all larger relations is Reason. But life works at a lower level when it seeks expression. It becomes dynamic and its perfection yields place to rhythm and flow. Even at this level life rolls in itself, meeting opposition from its own self. It is this opposition which brings to surface its erstwhile balanced but now released energy. Without this dynamism expressed in life's manifestation, balance would amount to non-existence. That is why to some thinkers life is meaningless and without significance except in expression. Life in this stage is *Emotion*. Emotion is to complete identification with and direct realization of the flow and rhythm of life. In its lowest stage, the normal level, Life works in opposition to Matter. It becomes stagnate and stationary: it is vivisected and disjointed: it no longer flows, it is forced out in spurts. Variety with which it has to deal deprives it of its unity and elasticity. It works in fixed channels with fixed motives. Life in this form is Thought. It is consciousness of minor relations and petty details.

Life around us presents a bewildering variety. It overwhelms us with its richness and wealth. Life, in the cause of evolution, continues the process of disintegration and alienation, resulting in the endless multiplication of forms and shapes it assumes to discover itself, to reveal itself and to perpetuate itself in order to perfect itself. Variety or the principle of 'manyness' can flourish or thrive only on the never-ceasing vivisection of the products and by-products of evolution, engendered and created under the law of contradiction. Every object, even at its first appearance, created by the inven-

tive urge of life-force, finds itself confronted with its opposite, without which it can have neither individuality nor being. Contradiction itself is the 'form' of creation; it is the agency through which it works and propagates itself. Through it, life advances on its ever enriching and ever developing path. Creation starts with negation and from thence works on to a higher creation.

No single form, however high, can exhaust or reveal completely and perfectly that life-force from which it derives its sustenance and being. The infinite nature of the primitive life-force, pushes forward, as it recognizes the incompetence or incapacity of a particular form to reveal its true nature in its entirety, to a still better and more highly evolved 'form' that can unravel its mysteries and potentialities still more adequately and comprehensively. This accounts for the infinite modes and forms ranging from the infinitesimally small object, revealed to view only by a microscope, to the most highly evolved organism, namely, the self-conscious soul of a philosopher.

In the complex process of differentiation, a few steps or stages tend to create a gulf of forgetfulness, making the higher evolved organism oblivious of its connection and relation with the less evolved which in the scale of creation is its distant predecessor. The various branches and their offshoots which have a common origin in the beginning, separate themselves to the extent of denying even the bare possibility of a distant or remote relation that exists intact and undisturbed in the background. This process of isolation cuts them off apparently so completely that it requires concentrated effort to go back to the source of unity. Thus gradually there are set up forms and objects which own relation with their nearest and not-distant predecessors or acknowledge kinship with the co-existing objects on and through which their own existence is preserved and secured. Among themselves they find ties and bonds which unite them into a system that seems to function, exist and flourish independently of and separately from other systems that have grown and developed synchronously.

These ramifications of life are a result of the diffusion of life-force which at points is congealed and solidified. Nature, as it meets the eye, is petrified energy, surrounded and played upon by diffused energy. Polarized energy breaks itself into fragments with clear-cut, well-defined and sharp boundaries and thus arrests the continuity of life and cuts off, apparently, all relations that naturally exist between the individualized units. The fine vibrations which characterise the continuity and elasticity of life are replaced by wooden and inelastic urges that are hopelessly limited to and confined within the static fragments. The original concentrated or harmonized force (reason) flows out into fine rhythmical vibrations (emotions) which eventually undergo the process of petrification (thought). Thought is not however all too wooden as not to look back to its true nature, or fly back to its own source. When employed by its nearest surroundings or in the service of the environment which is both fragmentary and static, it has a practical purpose to fulfil; when it yearns after a union with the universal and dynamic urges from which it has been cut off, it tries to transcend its limits and have a peep into the truer values and higher planes of life. This is real thought.

Thought is always forward-looking in spite of the fact that solidity is its home and care. This tendency makes it merge itself into something higher till it loses its identity when swallowed up by Reason which gave it birth. Thought is thus identical with existence (empirical reality) and not with Being (transcendental reality). It can understand, guide, and control this realm of diversity with a certainty and confidence all its own. Yet it cannot keep its unity intact when confronted with the antagonizing units, individuals, or systems, their needs and their requirements. The strain on thought, however, proves too much and it almost seems to break under its weight and so seeks relief and that not without success. It looks before

and after and pines for what is not. Thought finds itself restless in the midst of all confusion and chaos caused by the perplexing intricacies into which the world of diversity is gradually evolved. Its capacity for solving the problems thus created is infinite; at times it rejoices and luxuriates in seeking their solutions. Contradictions however multiply and thought stands staggered before this avalanche of ever rising new situations. It is perplexed even by its own stupendous powers that stupefy more than help. This despair finds an utterance in the words of Keats who feels that 'to think is to be full of sorrow.' Its incompleteness and incompetence to reconcile contradictions is too obvious: it lives and feeds on them. It begins to feel the 'burthen of mystery' but knows no way of escape. The only redeeming feature is that thought is forward-pointing and the lure of curiosity drags it on.

Thought is a limiting process. It cries halt to its functioning capacity and says to itself 'thus far and no farther.' But what is this 'farther'? It is that region of finer life of finer vibrations, subtler urges and aesthetic impulses, which constitute the dynamo, the vigour and vitality of life and which electrify existence and make it vibrate with rhythmic and elastic energy. It is life in its flow and flux. It is life-force not yet solidified. It is the essence, content, and material of life. It is life diffused throughout existence. Vigour, passion, and vitality are its characteristics. It is free from restrictions, as it is unhampered by divisions and contradictions. It sees all things in itself and itself in all. Harmony is its law and beauty its form. In it the 'burthen of mystery is lightened,' as all considerations of opposition is obliterated. Unity and continuity replace separation and isolation. But they are felt and divined rather than perceived. The sweetness of 'unheard melodies' and 'ditties of no tone' that enter 'directly into the soul' being 'unobtrusive' is greater than heard melodies. Life is here caught on a loftier plane. It has the freshness of novelty, refreshing charm of strangeness but also grace of spontaneous familiarity. In this world one is not the slave of transitoriness but the master of eternity.

Consciousness of contradictions, however, is not completely effaced, though quite reconciled. The effect of the emotional system is to throw into the stream of consciousness ideas belonging to the system, to reinforce currents in harmony with it and to inhibit currents which are incompatible or in conflict with the main current. Life is seen in its broader relations but relations are not altogether abolished. Life is granted freedom and fulness as a result of spiritual emancipation from things dead and deadening but the quietness and bliss which come from complete identity or total absorption in life itself are yet unrealized. The final plunge has to be taken into the stream of life-force in a perfectly concentrated or focussed form. Existence is not reduced to a mere illusion but attains a poise and an equilibrium in which everything is, yet nothing is. This is Reason *par excellence*. This is that 'serene and blessed mood' in which our 'corporeal frame' is 'almost suspended' and we 'become a living soul' and 'see into the life of things.'

Reason is the discovery of the fundamentals of Life; Emotion is the direct awareness or realization of Life in motion; Thought is the everyday functioning of life-force. Reason reveals the harmony of Life, Emotion its rhythm and Thought its utility. Thought is Reason in the service of Practical Life; both are static yet one derives its inactivity from its incapacity, the other from its perfection. Emotion stands midway between; it gives us a heightened awareness of life and has an important part to play in the realization and enjoyment of values. Thought by its rigidity and fixity keeps us tied, hand and foot, to the world; Emotion, with its energy and force, imparts to man boundless energy and strength; Reason leads us to a direct knowledge of Life itself. Thought is human, Emotion is half human and half divine, Reason is divine. Prose is the language of thought, Poetry that of Emotion, and mystic philosophy that of Reason.

THE PRACTICE OF THE PRESENCE OF GOD

BY D. P. LINGWOOD

Two outstanding events occurred in the course of the last century, which are of permanent importance to the whole race of men. One was the consolidation of the science of Comparative Religion under the auspices of Oriental Learning; and the other was the birth—or, we would prefer to say, the *life*, of Sri Ramakrishna Paramahamsa. The first of these events took place in the West, the second in the East in India. Neither of them was a sudden flowering from nothing. The seed had been planted long ago, and at last it blossomed. Like the aloes-bud, which comes into bloom with a burst of wondrous and glorious beauty at the end of every century, it arose and filled the earth with its sweetness. Shoots had been produced prematurely before; but had either come immediately to nothing, or had served their age, if it was ready for them, as best they could, and eventually died. In the West the Science or Philosophy of Religion, call it what you will, had progressed but slowly. In every other department of human investigation and enquiry systems of classification had long ago been universally adopted. Ages before, in classical times, Herodotus had classified races by their hair. Aristotle had classified almost everything with which his fertile and inventive mind had come in contact. In the eighteenth century Linnaeus classified plants. Lavater classified human character by observing its external lineaments. On all sides men were strenuously endeavouring to introduce the rudiments of order into the vast and chaotic mass of knowledge which they had inherited from their forefathers, and to which they were constantly adding from their own resources. This introduction they endeavoured to effect by means of principles. Hypotheses were thrown by the handful into the whirlpool of phenomena, and the chaos arranged itself in a pattern, became a cosmos. By collecting numerous individual things, by patiently observing them and subsumming them under small laws, large laws, universal laws, were established, until it must have seemed that the inductive method was the mystic key with which to unlock the secrets of God. But religion, owing to the peculiar sacredness which even scientific men attached to it, remained untouched in the midst of all their investigation. Men were afraid that if they laid their sacrilegious fingers on it, it would blast them, like the Ark. There was also the influence of the church, which declared that although the sublime truths of the Christian religion,—the less unsearchable ones, at least—might be demonstrated by the force of reason and logic, they never could come under its jurisdiction or be criticized by it. Reason was merely the handmaid of faith, as philosophy of theology. This did not, of course, preclude rationalist assaults upon faiths inimical to Christianity such as the sallies made by St. Thomas Aquinas and similar angelic doctors against the Mohammedans. Indeed, the church enjoined the use of such weapons upon its militant sons. The heathen, being by that very definition insusceptible to the blandishments and persuasions of faith, could be converted by two means only—logic and the sword. The church therefore gave her hearty blessings to both.

But a more potent reason why the Science or Philosophy of Religion did not prevail and flourish at an earlier date was lack of materials on which to base itself. A theory of religion must be founded on the facts of religion. These facts must carefully be collected, studied and summarized; for it is then only that they can become of use to the larger purposes of the philosopher of religion. On the whole knowledge of foreign religions other than Islam was very scanty during the Middle Ages. A little Arabic learning had

penetrated at an early date into the Monasteries of Catholic Europe—more deeply even than the knowledge of Greek, which had to be revived by the Humanists early in the Renaissance period; but it was acquired principally in order to study Arabic translations of Aristotle, who was then in vogue. The only medieval writer, as far as I recollect, to make a scientific study of religions in a broadly critical and yet sympathetic spirit, was Roger Bacon, the anathematized, secluded genius of the cloister who heralded the dawn of a New Age in thought. In the concluding section of his *Opus Majus* a classification of religions is given, headed by Christianity. The rest follow in order of merit. It would appear that Bacon obtained his information concerning the details of the religions he mentions from two Franciscan fathers, missionaries to the East, who were then resident in the south of France, having recently returned from their travels.

With the Reformation those seeds of scepticism, which are always in men's minds, began to shoot up and show themselves. But now they came out openly and in the light of day, not in secrecy and under the shadows of night. Now doubts were flung broadcast in books which could be printed in the thousand, not veiled under allegories and mysterious symbols on a few sheets of vellum which church-kindled fires could destroy for ever in a few minutes. Not only did men begin to say that there were other ways to Heaven than that shown by the church, but that there was no way there at all—that there was no Heaven, no immortal soul, no God. This was perhaps a purely natural and to-be-expected reaction against the religious despotism of the Middle Ages.

At the same time as this expansion of the field of European thought and aspiration a corresponding and equally profound and far-reaching expansion was going on in the field of politics. I refer to the expansion of the tiny island of England, Scotland and Wales into the British Empire. It will invariably be found that the expansion of a supreme power over a considerable portion of the earth's surface, and over many of her different peoples, always precedes the expansion of eclecticism, and the growth of new forms of thought and feeling, of philosophy, religion, and art. The military conqueror digs the channels which join the rivers of nations, along which they all pour with their vast riches of culture—to mingle, in the end, in the waters of the great ocean. The roads, which Rome built, were built, all unknowingly, for the triumphant feet of Christianity. When the Caesars fell, the Popes assumed their purple and imperial power, and the whole Western world became Christian. And similarly in the East. Under Akbar, under Ashoka, under Kublai Khan, under all the other great conquerors and consolidators of empire, religions spread, religions mingled, religions were unified in the light of that principle for the sake of which they all exist, and which is immanent in the heart of every one of them. All this was of immense benefit to religion. For the essence of religion is to recognise the Divine everywhere in the universe. If you recognise it in every stock and stone, shall you not recognise it in the highest aspirations of your fellow men, even though they are different in expression from your own?

Political contact stimulates cultural fellowship. Indeed, they are only different faces of the same fundamental fact. For all men are brothers, as the Chinese say. Gradually, as translations of Sanskrit books were made, the light of a new knowledge broke upon the West—the knowledge of the spiritual basis of man's existence, which had been obscured for so long. Perhaps the greatest of the early disseminators and popularizers of this new knowledge was Max Muller. He it was who first travelled into the vast and thorny forest of Sanskritic studies and brought back from Vedic trees the veritable plums of immortality. He is also the first juncture of the two main subjects of our present enquiry—the life of Sri Ramakrishna and the consolidation of the science of Comparative Religion. For when all his labours of translation and ex-

position were accomplished he set a crown upon them by undertaking to write the life of the Indian saint from materials supplied by Swami Vivekananda, who visited him at his home in Oxford. It cannot be expected that he should escape entirely unaffected by the subject of his life-long studies. The lofty spirit of the Vedanta spoke to his soul in tones of thunder, and he ended his life upon earth believing that it had not been the first, and that it would not be the last.

But even Max Muller, with all his broad sympathy for the diverse forms of faith and no faith, did not actually *live* each religion with which he came into contact. This is a thing which could not have been done in the West. It is even doubtful if it could have been done in the East prior to the advent of Sri Ramakrishna. If in the West there had been intolerant misunderstanding, in the East there had been tolerant misunderstanding, of all religions other than one's own. In the West it was believed that there was one religion only for everybody; that there was no back-door into the Holy of Holies, but only one magnificent Main Entrance dominated by the church, which scrutinized all who came seeking admission, and separated the goats from the sheep, allowing only the latter to enter. In the East it was believed that there was one religion for every man; and therefore no one tried to follow and understand his brother's way. The Easterner stuck to his own path and allowed others to do the same. But this is now impossible to thinking men. In the East and West a new and mighty spirit is abroad. It blows from those Himalayan heights on which Sri Ramakrishna entered into the bliss of the Absolute and became one with it. It is destined to fructify the whole world. It will bend the hearts of men like a field of green corn. Never before had the idea occurred to anyone that all these religions, all these different avenues of approach to the mansion of the Heavenly Father, might be used by one man in the course of one human life. Certainly none had ever before followed them all and found out by personal experience that they all led up to the same central fact of existence, namely God. But now this truth was made fully manifest in the life of one who was not only the embodiment of God, but also the exemplar of all the different ways in which men might reach Him. The star of the Paramahamsa, the Great Indian Swan, is now engraved in the Heavens to guide all those who wander on the seas of time in search of Truth Eternal. The wanderers may be far asunder, and voyaging on different oceans, and they may never see each other; but *he* sees them all, and knows that they will all ultimately arrive at that Bosom of Light in which he shines enthroned.

In the West is a vast body of the facts of religion. Collected in the English tongue are all the great thoughts that ever have passed through the mind of man. In the East we have a living spirit eager to inhabit these dead forms and give life to them. Let us hope that the day of union is at hand—the day when the general will join with the particular, the inward essence with its outward expression, the knowledge with the experience of religion, man with God.

The Renaissance, said Papini, which would be brought about in Europe as the result of the discovery of Oriental culture would reduce to nothing, by comparison, the Renaissance brought about in the fifteenth and sixteenth centuries by the rediscovery of the cultures of classical Greece and Rome. Perhaps the most important part of this second Renaissance will be the infusion of new religious spirit into the minds of the men and women of the West. We often tell each other that all religions are equally true (we sometimes mean equally false); but who has been able to realize it? Swami Vivekananda has said that most men are really atheists, even the so-called religious. Similarly, we may declare that those who maintain that all religions are gates to Heaven are hypocrites. For none of these people have experienced the truth in which they profess to believe. How many men have ever seen God? Only a very few. Who has been able to go to Him through *all* Gates? Fewer still. But Sri Ramakrishna

went through them all not once only but many times. He said : 'I have practised all religions, Hinduism, Islam, Christianity, and I have also followed the paths of the different Hindu sects. I have found that it is the same God towards Whom all are directing their steps, though along different paths.' A mere intellectual recognition of the unity of religions is not enough ; for it is only founded upon the identification of particulars, not on the experience of the universal which lies behind them all. Few men have even any experience of the unity which lies behind their 'own' religion. Much less still have they any experience of that which lies behind their neighbours. But from his height of supreme realization Sri Ramakrishna could see that all these avenues of approach led up to the place where he sat. And so, when he came down to the relative plane he did not try to push men off one path of religious endeavour into another, but helped them on to the Absolute along that path on which he found them already engaged. This was the secret of his success with his disciples. He had no preconceived plan of training to which they were to conform. He took their soul-stuff as he found it and shaped it according to its own nature ; or rather, he did not shape it at all, but only helped it to grow up to the fulness of the perfection within it.

Sri Ramakrishna was a great apostle of the gospel of the brotherhood of Man. And like his experience of the unity of religions, it was no mere intellectual hypothesis which he formulated. He felt the pain of others as his own. His nephew saw his back red and inflamed at the sight of a man whose back was scored with the whip. And Girish Chandra Ghosh, whose witness is unimpeachable, has certified to the fact of his stigmata. This spiritual contact with all forms of life made him at one even with animals and plants. It has been said of him that he felt a brutal step upon the earth as it were upon his own heart. This marvellous man possessed the faculty of completely identifying himself with everything in the universe. For he had 'become God,' and what is the universe in reality but God ? Consequently, when he decided that all religions were one he did not stop there. He once saw a poor Mohammedan. It was obvious to him that the man was enlightened ; and so he followed him. He did not worship his Hindu gods. For a while he forgot even his beloved Kali.

He wore the dress of a Mussalman, and performed all the customary prayers and prostrations. He went to live outside the temple of which he was priest. While engaged in spiritual practice he had a vision of the Prophet of Islam. He lost himself in the Prophet and drew near to the God whom the Prophet worshipped. Then he lost himself in that God and entered into the Absolute. He realized that it was the same Absolute to which he had gone by meditating on his Divine Mother, Kali, and all his Hindu gods. This was the true realization of his unity with his Mohammedan brothers ; not a learned and laborious enquiry into the sources of Islam, weighing the pros and cons of whether it owed more to Judaism or to Christianity, as is the habit of our savants in the West. He had found out the truth for himself. None could contradict him ; for he had seen and known.

Similarly he practised Christianity. For a long time he lived and moved and had his being in the God of popular Christianity, Christ. Night and morning he burned incense before his picture. And finally he enjoyed the vision of Christ, too. They embraced each other and became one. Thence they floated together to the Absolute.

This is a new idea in the history of religion. It could have flowered only from a very intense realization of his own Absolute. To begin with he must have some criterion by which to judge his experiences in the course of his second search for God. In the end he would realize that the test and the thing tested were one and the same. An Absolute identity between religions would be established on the firm basis of a personal experience of them all. 'Wherever I look I see men quarrelling in the name of religion—Hindus, Mohammedans, Brahmos, Vaishnavas, and the rest ;

but they never reflect that he, who is called Krishna is also called Shiva, and bears the name of Primal Energy, Jesus and Allah as well—the same Rama with a thousand names. The tank has several ghats. At one Hindus draw water in pitchers, and call it *Jal* ; at another Mussalmans draw water in leathern bottles and call it *Pani* ; at a third Christians, and they call it *Water*. Can we imagine that the water is not *Jal,* but only *Pani* or *Water* ? How ridiculous ! The substance is One under different names and everyone is seeking the same substance ; nothing but climate, temperament, and name varies. Let each man follow his own path. If he sincerely and ardently wishes to know God, peace be unto him ! He will surely realize Him.'

What Sri Ramakrishna was it would be impossible to say. We cannot calculate beforehand what will be his influence upon the future of East and West, and upon the whole world. But certainly he is the herald of the dawn of a New Age. Not of one entirely free from evil, for that is impossible in relative existence ; but one in which man can at least conquer the evil which is in their own hearts, and light there the torch of the imperishable brightness of Sri Ramakrishna. Then indeed will East and West become united. Then indeed will men be able to look into their brothers' hearts and see the face of their own God shining there. Then indeed will the veils of ignorance be rent one by one and men be on the way to realizing the supreme end of their existence.

THE FLOWER OF THE EARTH

By Tandra Devi

The flower of the earth is trampled in dust
And the seedlings of spring
Are coming up amid heaps of carnage.

Love lies in far fields
Buried with the hearts of women.
Quickly he has perished—
But their anguish shall go on unceasingly.

The sun shines
And showers water gardens,
But for women
Darkness has descended,
And their tears rain down
On neglected garments.

The heel of the tyrant
Has trampled out beauty;
Greed and guile
Have devastated the earth.

Why have we lost our path
In trackless wastes,
Whilst Thou waitest
With veiled face,
Turning away from our crimes ?

The saints have not prevailed;
The good and the true
We sacrificed
By acquiescence.
We were dead—
So the tyrant came
To torture our sons—
To take them away.

Why did the Spirit of God
Permit the crawling vipers of power-lust
To sting our children ?

Alas ! We slept—
We slept !

In vain He waited—
But we slept.

*

Lambs lie along the tank-way—
Children
And poets.

*

Now
Grind them down, down,
As ever—
Thou monster wrought of darkness!

*

Where is divine Nature?
She is far from the paths of man.
Her sanctuary has been violated;
All mankind has sinned.

Steel—
Flames—
The bent body—
The twisted mind!

Whose the blame?
Whose
The folly?

We led our children upon the paths of steel,
And glory is perished
In the furnaces of industry.

We poured
Molten iron
In the mould of the heart!
We worshipped that Image
Set amid the helpless ones.

In counting-houses—
Divine Man is outraged.
Now
In charnel-heaps—
We burn Him with our dead.

Shall we remember
The bitter lesson—
Teach it to babes—
Cry it in the day of Peace—
Force it upon our Councils—
Deny new transgressions
In the new days?
O man! Hast thou learned?
And woman—
Art thou at last humbled?

There is no End
But God.

Lords of Industry!
Captains of Finance!
Forge His Way—
Compete
For His Peace.

Little men—
Wolves of the market-place,
Cease from prowling
From snarling, devouring!
Cease!—
Beasts of the wild market-places,
And of the fearful jungles—
Ravening vultures
Biting upon the breasts of the powerless—

Cease forever,
Or be silenced
By the blood of our children
Which waters the seeds of spring,
Coming up amid the ruins
Of our martyred cities—
The spring of Youth,
Watched by the wondering eyes of age.

*

Shall Youth trample the Beast—
Taking blessings from our withered hands—
Taking the courage of our suffering hearts?

NOTES AND COMMENTS

To Our Readers

The *Conversations with Swami Shivananda* this month deal with some of the higher levels reached in meditation. . . . In this second part of *Is Vedanta the Future Religion?* Swami Vivekananda advocates the realization of Vedantic ideals in private and social life, instead of keeping them confined to books or to the lecture hall. . . . . Sir S. Radhakrishnan needs no introduction to our readers. *An Address on the Bhagavad Gita,* which he delivered at the Ramakrishna Mission Ashrama, Karachi, is a model of compressed wisdom expressed in lucid and inspiring words . . . . In *Some Aspects of Shankara's Philosophy* Prof. Banerjee gives an excellent analysis of the central ideas of Shankara's philosophy, and corrects the view propagated by Western Orientalists and repeated by some ignorant Indians that Shankara's Mayavada is mere illusionism. . . . Prof. Sarma has given us another of his brilliantly worded essays in *Limitations of Thought.* Only, readers must keep in mind that he uses the terms under discussion in specially defined senses. ' Reason,' for example, is used in the sense of *G Vernunft* in Kant or of the Ritambhara Prajna of Patanjali. This is because the English language lacks the proper word to express the idea. . . . *The Practice of the Presence of God* is an article from one of our youngest contributors, an English youth serving in the military somewhere in the Far East. When in India he became interested in Eastern philosophy and came into contact with some of the centres of the Ramakrishna Mission. The author's wide reading, careful thinking, and a deep and sincere longing for the truth are all reflected in this article . . . *The Flower of the Earth* is a powerful poem expressing the anguished thoughts of parents and wives upon the chaotic nature of the present-day world scene and their hopes that brighter days will dawn for man on earth. Tandra Devi is a well-known Irish poetess who has been writing under this pseudonym for a long time. This poem is a witness to the sensitiveness of her soul which records like the seismograph every impulse threatening the safety of Man on earth.

Study of Sanskrit

There is no gainsaying the fact that in modern India Sanskrit is becoming less and less popular. Our educational institutions give it an unimportant place in their curricula as 'second' or 'classical' language. The ordinary man does not feel any necessity for its use in his day-to-day life except for purposes of religious ceremonies. Yet, to every Hindu, Sanskrit is indispensable. Most of the Hindu scriptures and philosophical works are in that language, and a majority of Indian vernaculars are of Sanskrit origin. But on account of its not being a spoken language of the masses, and due to political and economic factors, Sanskrit has fallen into disuse. We are happy to find that a Sanskrit Association has been established, some months ago, in Karachi, under the presidency of Swami Ranganathananda, head of the local Ramakrishna Ashrama. The laudable efforts of the Association in 'co-ordinating, encouraging, and promoting all activities in connection with the study of Sanskrit and ancient Indian culture,' will, we hope, meet with great success.

In his inaugural address to the Karachi Sanskrit Association, Sir S. Radhakrishnan gave a lucid exposition of the true meaning and purpose of religion. He wanted that the Association should not rest with mere academic study of Sanskrit but 'bring out the true culture embodied in Sanskrit literature—the development of free thought which does not ask for the suppression of any faculty.' He said :

When an Upanishadic seer was asked as to how to proceed with the search for God, the seeker was given the fullest liberty of thought—a step which cannot be thought of even in the so-called civilized world of the

present time. . . . Every individual has absolute liberty to walk in any way he chooses. . . . There are no statutory methods of realization. . . . This is the spirit which moved the oldest interpreters of this great country and this is the spirit that moves men like Raja Ram Mohan Roy, Sri Ramakrishna, and Mahatma Gandhi. They have emphasized this catholicity of outlook.

Hindu ideas of pantheism and polytheism have been the butt of ridicule by followers of other religions. Elucidating the inner significance of these ideas, Sir Radhakrishnan observed :

We may not understand God. But God understands our minds all right. Therefore it does not matter how we approach Him. . . . What is meant is that the same Reality is behind all the forms, whether you worship it as Surya, Ganesha, or Vishnu. Call it by any name, it matters little.

It is not essential to conform to the various characterizations of the Supreme Reality. Sri Ramakrishna realized the one divinity underlying all forms of manifestation and proclaimed the truth that there is no fundamental difference between the goal of one religion and that of another. We have it on the authority of his intuitive perception that different religions are only different ways by which different types of aspirants proceed towards the One Ultimate Truth. Mere scholarship in Sanskrit and observance of rituals or external austerities could not make a man religious in the true sense. Sir Radhakrishnan asked the Sanskrit Association to strive to bring about a proper understanding of the spirit of religion. Religion was realization ;

it was not the acceptance of a particular belief, it was not the observance of a particular ceremonial, it was not the subscription to a formula but the transformation of your own inner life. . . . Religion is a conquest over self. It is not conquest over material world so much. . . . It is a mandate to transform your own nature. You must become different if you are a spiritual soul. You must grow into a larger consciousness, into a higher understanding.

In short he is truly religious who *lives* in God, and not he who merely believes in God.

Another point stressed by the distinguished speaker was that religion should not be a matter of blind belief. An intelligent study of Sanskrit literature should help to develop capacity for independent thinking and keen discernment.

We have not to take blindly anything because this or that person has told but on our own convictions. . . . There are many who come forward, at the present time, and tell us to obey and ask no questions. Such an attitude has no kind of support so far as the great spiritual tradition in this country is concerned. It has always asked the individual to examine and see for himself or herself.

Even the words of the scriptures are to be scrutinized and accepted on personal conviction. In the words of Sir Radhakrishnan, scholarship in Sanskrit does not consist in mutilating texts or misinterpreting their import.

We have to-day to interpret the scriptures according to our own independent judgment. But we must see that we have the necessary maturity of mind, power of reflection, and capacity to bring them to bear on the problems of life.

In conclusion, Sir Radhakrishnan exhorted the organizers of the Karachi Sanskrit Association to 'bring out the true culture embodied in Sanskrit literature.' Swami Vivekananda wanted that Sanskrit should be made as simple and popular as possible in order that the 'gems of spirituality and culture' stored up in our Shrutis and Smritis may become available to the masses. In addition to the vernaculars, spread of Sanskrit education is also needed. Knowledge of Sanskrit will make culture more wide-spread and give 'a prestige and a power and a strength to the race.' It is culture that raises the lower castes and removes their superstition and fanaticism. The establishment of similar associations, in other parts of the country, will serve to afford greater opportunities for Sanskrit study and research.

Dhan Gopal Mukerji to Romain Rolland

We give below extracts from a remarkable letter addressed to Mon. Romain Rolland, the celebrated French savant, by the late Mr. Dhan Gopal Mukerji. It reveals the latter's high appreciation of Romain Rolland's biographies of Sri Ramakrishna and Swami Vivekananda, and his deep regard for Rolland's spiritual ideals.

New York,
10 Nov. 1931

Dear Master,

At last I have read your *Ramakrishna* and *Vivekananda*, both in French and English. In the English translation I have studied the notes with care. Now I can say without any modification that this book equals your *Beethoven* and *Jean Christophe*. This is not a

book but the epic poem of the holiness of our time. You have traced the holiness of all mankind under every sentence. The Ramakrishna that emerges from your pages is not a Hindu saint only, also the agony of our modern soul for godhead. The pain of man-God for God-man nowhere do I find so poignantly stated in the literature of the world since Tolstoi penned his confessions! Now I feel I have earned my passport to Paradise because I introduced you to Ramakrishna. I had no idea that I was bringing Prometheus to the hidden source of the Flame Eternal. Of course, the book goes beyond the limits of India and embraces . . . all humanity. That is what an epic of holiness should do. Your Ramakrishna is as simple and fierce as the one they, his apostles, knew. I wish Vivekananda was alive to gaze upon the portrait that you have drawn of the Master. He alone could give you the praise that you deserve . . . If your Ramakrishna is the eternal India, your Vivekananda is the precipitation of that Eternal in our history. Ramakrishna *is*, Vivekananda *moves*. What a magical composition of holiness you have wrought in two keys! I have no criticisms to offer you . . . When I read your *Michael Angelo* or your *Ramakrishna*, the thing that carries me away is your fury of movement completely controlled by your design . . . Here, in America, people are so unhappy about finance that they care not a jot for India's political future nor for Gandhi's moral grandeur . . . In this mental anguish I read your *Ramakrishna* whose trumpet tones have filled me with moral optimism and spiritual joy. This earth is indeed holy now that you, Shivananda, and Gandhi are still on it. I feel like saying 'L'humanitè, en avant!'

With my love and most sincere appreciation,

I remain,
Dear Master,
Your obedient servant,
Dhan Gopal Mukerji

The contents of the letter are proof of the noble qualities of head and heart that characterized the two kindred souls who are no more with us. Romain Rolland needs no introduction to lovers of world literature. Mr. Dhan Gopal Mukerji, who had spent a greater part of his eventful life in the United States, was known for his art of book-writing. Though little is known of his writings in this country, his book *The Face of Silence* has aroused much popular interest in Europe. Mrs. Krishna Hutheesing makes mention of her meeting with Mr. Mukerji in her autobiographical narrative *With No Regrets*. She tells us of Mr. Mukerji's simplicity and amiability in an appreciating manner, and discloses the fact that he had asked her to 'sit and meditate' daily. Paying a generous tribute to his memory, she writes: '. . . he was the most lovable and delightful person I ever met. . . . We lost a most faithful friend and India one of her brilliant but unknown sons.'

Science Notes

It does not explain anything when we say that such and such event happened by chance; it simply means that it happened as it did and we do not know how and why it happened. It shows our utter ignorance of the sequence of events which culminated in the one under reference, and sometimes it exposes our fears and prejudices which stand in our way of acknowledging some links in the chain, simply because it goes against our grain and our accepted notions and premises so to acknowledge them. Science does not recognize any power or authority beyond the material, which she cannot produce in her laboratory, and visible effects of which she cannot tabulate and classify. This universe is a conundrum to her, she has traced its origin to the remotest past and has come to the conclusion that all the planets and satellites, and perhaps all the stars also, have emanated from the sun, which is a blazing mass of rock in gaseous or liquid state, revolving on its axis with a tremendous speed. Planets which revolve round the sun broke from it in the remotest past, because of the centrifugal force acquired by them, and this initial force gave them the motion which they maintain to this day. But who will tell us why this force was just enough to keep this earth, for example, in its position and at a distance from the sun where alone life is possible? And why again the earth itself began to spin round its axis giving it these nights and days which are so essential to life? And the most wonderful part of it is the tilt of the axis to its orbit which gives us this scheme of changing seasons, and of shortening and lengthening of days and nights: What a perfect design and inexplicable execution of planning all this is, and yet can it be

brushed aside as a product of chance? No. The only conclusion which is forced on us is that we did not just stumble into life; some indefinable Power has placed us where we are and has provided for us all the conditions which are essential for our existence. Some of these conditions are beyond human comprehension and only point to the divine nature of that Power.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

The unweari'd sun, from day to day,
Does his creator's power display;
And publishes to every land,
The work of an almighty hand.

* * *

In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
The hand that made us is Divine.

I make no apology for this long quotation, for here the poet puts in a nutshell all the laboured argument of a theist, who is at a discount in the present age. But how else can we explain this paraphernalia of shining orbs, moving with a precision which stuns our intellect and petrifies our pride. We feel so small, so utterly insignificant, that we actually shrink from prying into the mystery of creation, for do we not fumble from one line of search into another avenue of approach, and adumbrate one theory with a fanfare of solemn proclamation, only to discard it within a puny period of a few years? Where is today our conservation of matter, mass, and energy, when matter is now convertible into energy, and energy is supposed to have a mass? Similarly, material propagation of light, or the corpuscular theory, was once discarded, and then re-instated, only to be abandoned finally in favour of the wave theory, within the last thirty years. We change our ground every ten years, but scientists deserve all the credit for this apostasy, for they have never made a fetish of a theory, and have always followed their reason where it has led them. The most cherished ideas and conclusions they have renounced with the resignation of a Yogi, when they discovered facts which belied those ideas and conclusions, which had taken them many years to build after elaborate experiments.

Because science has so far failed to grasp the reality, of which defect they are painfully conscious, if only for the transitoriness of their findings, scientists like Sir James Jeans admit that 'the outstanding achievement of the twentieth century physics is not the theory of relativity with its welding together of space and time, or the theory of quanta, with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem; it is the general recognition that we are not yet in contact with the ultimate reality.' Present-day scientists are not, therefore, dogmatic—they cannot afford to be so—and it augurs well for the search to be conducted on right lines.

Know that tranquillity is not to be found by the effortlessness of dull asslike men; it is the lawful energy of man which is said to secure his welfare in both worlds. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage. One must ponder in himself everyday that his body is subject to corruption, his beastly acts must be kept backward and manlike acts put forward. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.

—*Yogavasishtha*

REVIEWS AND NOTICES

INDIAN HORIZONS. By H. D. Sethna. *Published by Padma Publications, Ltd., Lakshmi Building, Sir P. Mehta Road, Bombay. Pp. 64.*

To understand a country it is necessary to know something about its permanent background and its spirit. This booklet gives a picture of renascent movements unfolding the 'horizons' in every walk of Indian national life. Though the essays contained in this booklet are a collection of journalistic contributions, they represent a connected whole, since the aim of the author is to discover the soul of India, i.e., the spirit of religious idealism which moulds our ideas and ideals. It was reserved for India to proclaim to the world renunciation and spirituality which have inspired the hearts of her children from time immemorial. The observation of the author that every patriot who endeavours to develop the country's consciousness out of its deepest roots has to reckon with this distinguishing characteristic is only too true.

The author has written one essay on Sri Ramakrishna and another on Swami Vivekananda, the twin personalities of Indian renaissance. Reality, according to Sri Ramakrishna, is a principle known by various names as Vishnu, Shiva, Buddha, Christ, etc. It is both personal and impersonal, with attributes and without attributes. Though Reality, from the absolute standpoint, transcends every vestige of relation, It is not severed from the world of mortals; It is, in this aspect, not only the substratum of the universe but also the Father-Mother Divinity. The author has done well in pointing out that the apparent conflict between Ramanuja and Shankara, which was due to two extreme interpretations of the Upanishadic doctrine, has found reconciliation in Sri Ramakrishna. In this connection it would have been quite appropriate if the author, who is himself a professor of philosophy, had taken the trouble of showing the common points between Shankara and Ramanuja, and how the philosophy of the one embraces the truth of the other.

The author's presentation of Swami Vivekananda as pre-eminently a man of action is one-sided. Similarly the view that the *important* aspect of the Swami's interpretation of Vedanta is the philosophy of action seems to be vague. Swami Vivekananda was as much a Yogi, Jnani, and Bhakta as he was a man of action. It was his infinite love for the downtrodden masses of the country that made prominent his dynamic aspect. If the Swami, in his lectures from Colombo to Almora, had urged the masses to wake up from stupor and indolence and work for the country's progress, it is because he knew that 'hungry stomachs' could not be satiated either by the transcendental beauty of contemplation or by the ethereal bliss of divine communion.

The author's interpretation of 'Satyagraha' and 'patriotism' merits special attention. Ordinarily patriots conceive Satyagraha in terms of suffering and sacrifice. True Satyagraha must not end in frustration or futile effort. It implies both political and spiritual independence. It should, therefore, transform the individual and lift him out of his narrow individuality. In the language of the author, 'the individual must open his soul to the "universal man," the larger consciousness of humanity, like a flower its petals to the sun.' We wish the author had emphasized the concept of love in the evolution of 'new humanity.' For perfect love knows no privileges. It creates a limitless uncalculating self-denial which transfigures character. The language is lucid and the get-up is good. There are some errors in the transliteration of Sanskrit words which may be corrected at the earliest possible opportunity.

S. A.

NEWS AND REPORTS

SWAMI AMRITESWARANANDA

The passing away of Swami Amriteswarananda at the comparatively early age of 53 years was as sudden as it was painful to all who knew him. It was an irreparable loss to the Ramakrishna Math and Mission. To quote the General Secretary, 'His untimely demise deprives us of a very able administrator with unflinching devotion to the cause, whose place can scarcely be filled.'

He left home at the end of 1914 and took orders in 1921. He was a disciple of Sreemat Swami Brahmanandaji. Owing to his great ability he was made a Trustee of the Ramakrishna Math and a Member of the Governing Body of the Ramakrishna Mission in 1922, at an unusually early age. In 1936, he was appointed one of the Assistant Secretaries of these organizations, which post he held till the end. From his younger days he was variously engaged in the activities of the Math and Mission. He energetically participated in such works as the Ganges Flood Relief in Dehra-Dun and Saharan Districts in 1924 and the Behar Earthquake Relief in 1934. He was at different periods Head of the branches at Kishenpur and Madras. Besides, he was often engaged in important works in connection with such branches as the Sister Nivedita Girls' School, the Udbodhan Office, the Bangalore Ashrama, the Rajkot Ashrama, which owe him much for their present welfare and stability. These and various other strenuous duties kept him constantly

busy. In fact, he died in harness; for, though he had been suffering from gout for a long time and had heart troubles in consequence, he never avoided the call of duty. Thus when the need arose for him to proceed to Bombay at the end of last year, he responded with alacrity and cancelled his proposed trip to Lahore for which he had purchased a ticket. In spite of his bad health he kept himself busy at Bombay for three months and then proceeded to Lahore via Karachi for some well-earned rest. On the way he visited the Sukkur Barrage and the ancient sites at Mohenjo-Daro and Harappa and thus fulfilled some long-cherished desires. But in this the Swami, perhaps, overstrained his damaged heart. And although the doctors at Lahore assured him that there was no immediate danger, the Brahmachari on attendance was suddenly taken aback when at 8-45 p.m. on the 26th March the Swami's heart failed, and he rolled back on his bed while taking his scanty sick diet. He expired in a few minutes before medical help arrived. 'The whole thing took only two or three minutes. He entered into a well-earned sleep with a smiling face and without any pain or struggle.'

The Swami believed more in silent devotion to duty than in public encomium, and sat steadfastly at the helm rather than run after cheap name and fame. As a consequence he was intimately known only to a very limited circle of devotees of Sri Ramakrishna. The public knew only the Mission, but not one of its outstanding moving personalities. And yet whenever he contacted any one his cultured mind left a deep impression on him. Thus the Dewan of the Palitana State, who once met him there, said to a senior monk of the Order that the Ramakrishna movement should be represented in Western India through men of his calibre.

To the monks of the Order the Swami was a friend, guide and philosopher, and his brotherly love knew no limitation of age or intellect. He could accommodate himself to all psychological temperaments. Thus he would be found talking with some one or other for hours together while strolling by the Ganges side, or he would be sympathetically listening to the worries and troubles of younger monks, the foolish plans and stories of enthusiasts, and the irresponsible criticism and condemnation of self-important people. He seldom lost his composure, and, if need be, the most trifling thing could claim his first attention. He was noted for his knowledge and comprehensive view of all the needs and problems of the Ramakrishna Math and Mission, and he had well-defined plans for future development. But he was always open to conviction, though oftener it was the case that he marshalled facts and figures in such a way that his critics were soon silenced. Besides the problems of the Math and the Mission, he could talk almost on any subject; for during leisure, which he had not much, he read widely. With him he had a set of books on Vedanta on which subject he sometimes threw wonderful light. He had a love for cattle; and wherever he happened to be he took an intelligent and well-informed interest in the efficient running of the local dairy. With him was a box of homeopathic medicines which he used liberally and intelligently whenever his help was sought. Despite his gout he had a strong body which could bear strain. Mentally and physically he was a strict ascetic who despised show, flippancy and self-enjoyment. His outstanding personality has left its mark on the organizations he served so single-mindedly. His recent infirmities were pressing on his mind. He has been relieved from these; the loss is ours. May his soul rest in peace!

DELHI RAMAKRISHNA MISSION

An appeal has been issued to the public on behalf of the Delhi Branch of the Ramakrishna Mission by Lala Shankar Lal, President, Sir Dhiren Mitra, Secretary, and members of the R.K.M. Development Committee for funds. The work carried on by the Ramakrishna Mission at Delhi is divided into two parts, one at the Mission Ashrama and the other at the Free Tuberculosis Clinic located at a rented house in Daryagunj. To keep pace with the fast increasing demands of the public, it is felt that both these branches should have speedy expansion, and for that purpose, a Development Scheme estimated to cost Rs. 5,00,000 has been drawn up.

For the Tuberculosis Clinic, Government has allotted a plot of land in the Western Extension Area and the work of constructing a building on it has already been started. This is expected to cost Rs. 1,48,000 distributed between a Clinic Building, Observation Wards and Laboratory, Staff Quarters, and Electric and Sanitary Fittings. A permanent Fund of Rs. 1,00,000 for the running costs of the Clinic will also be needed bringing the total under this head to about Rs. 2,50,000.

The R. K. Mission Ashrama is, on the other hand, the Spiritual Home of the Delhi Centre, but the amenities at present available at the Ashrama are far too inadequate to meet the increasing interest of the public in it. It is, therefore, proposed that additional buildings should be erected in the Ashrama compound, the cost of these additions being estimated to be Rs. 1,50,000 distributed between a Shrine, a Lecture Hall, a Library, and a Dispensary. A permanent Fund of Rs. 1,00,000 is also to be created for maintenance purpose.

The service which the Ramakrishna Mission has been rendering to humanity, irrespective of caste, colour, or creed, for the last fifty years, is far too well known to require reiteration, and the Development Committee hope that public response to this appeal will be liberal. Contributions will be gratefully received by the President of the Development Committee, "Shankar Niwas," 20, Curzon Road, New Delhi, the Secretary, 5, Queensway, New Delhi, and Swami Gangeshananda, Ramakrishna Mission, New Delhi.

PRABUDDHA BHARATA

JUNE, 1946



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise! Awake! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

Mahapurushji's ill health—The body is subject to sixfold change, but the Self is eternal.
(*Place*: Belur Monastery. *Time*: Sunday, 17 March 1929).

It was the grand public celebration of Sri Ramakrishna's birthday at the Belur Monastery. Swami Shivananda had not been very well, as he had a bad cold. The previous night he slept fairly well. Many devotees, wishing to see the Swami, started coming in quite early in the morning, because it would not be very convenient for them to see him later in the day. An elderly devotee saluted the Swami and made inquiries about his health. The Swami, in a cheerful mood, said, 'The body is not at all well.'

Devotee: 'What is the matter, Maharaj? Did not you sleep well last night?'

Swami: 'Yes, I slept fairly well, but you know this body is old. That is why I always have some complaint or other. The body is subject to sixfold change (birth, existence, growth, transformation, decay, and death). That is the nature of the body. Now it is proceeding towards the last change, death. Of course, these changes pertain to the body only; the Self which dwells within remains eternally the same. These changes do not affect it at all. The Self which dwells within the body is all right. The body cannot be the Self. The Master out of compassion has given me that knowledge. Now it does not matter whether the body lives or goes.' After keeping his eyes closed for a while, the Swami burst out laughing and said: 'Yes, the Master has given me full knowledge within. Now if he wishes, the body will stay; otherwise it will go. Let his will be done! This body has lived many years, has not it?'

* * *

'Blessed are those who have not seen Me but have faith in Me.'
(*Place*: Belur Monastery. *Time*: Wednesday, 20 March 1929).

In the morning a monk from Madras came and saluted Swami Shivananda. The Swami said: '"Blessed are those who have not seen Me but have faith in Me." You are really

blessed ; though you have not seen the Master, still you have faith in him.' In the afternoon a devotee saluted Mahapurushji and with folded hands said : 'Please bless me!' The Swami replied : 'Of course I bless you. We have blessings only—no curse. We have nothing but blessings, my child.'

* * *

Why God incarnated Himself as man.

(*Place*: Belur Monastery. *Time*: Tuesday, 26 March 1929)

It was past five in the afternoon. Feeling uncomfortably hot in the room, Mahapurushji came out and occupied an easy chair on the eastern verandah of the monastery. He was resting in a half-reclining position. Swami Abhedananda, who happened to be at the monastery that day, was accompanied by an attendant monk. When the attendant had saluted Mahapurushji, he stood aside and Mahapurushji started talking with him about Swami Abhedananda. After a while the attendant asked, 'Do not you feel a little better the days, Maharaj ?' Mahapurushji smiled and said : 'No, this old body will hardly get well. It does not matter. Let the body run its course as the Master wills it.'.

Attendant: 'Gradually, one by one, almost all of the direct disciples have passed away. Now you and a few others are all that remain. Your body is so feeble. When you go, who knows when you will be back again ? Of course, you would not return unless the Master does.'

Swami : 'Who can be sure of it, my boy ? The Master has so many other devotees ; who knows that he will bring us with him ?'

Attendant: 'You belong to the inner circle of the Master's direct disciples. Of course, you would come with him when he incarnates again.'

Swami : 'Who can tell ? These individualities are impermanent. This world is also impermanent, though as an endless series it may appear as eternal. God alone is permanent. He exists eternally and from age to age embodies Himself as man for the good of the world. That is because of His pure compassion. He is self-sufficient, pure, intelligent, and free by nature. He does not have any purpose to serve in this world. Being complete in Himself, He has nothing to attain or not to attain. Wher at the world becomes burdened and there [illegible] rented [illegible] lence of irreligion, the all-merciful L [illegible] fast increa [illegible] both th [illegible] His own free will, incarnates Himse[illegible] as man to save the fallen and ameliorate the lot of the world. The Lord says in the Gita :

> I have, O son of Pritha, no duty, nothing that
> I have not gained, and nothing that I have to gain
> In the three worlds ; yet, I continue in action.

'Why does He engage Himself in activity ? If He is inactive, men also will be the same. The result will be confusion and indiscriminate mingling of castes, which in turn will lead to evils of all kinds and final destruction. Though the Lord knows that the world is unreal, He undergoes all this suffering simply for the good of the world. For illustration, look at the Master's life. He used to behave in every way like an ordinary man, yet within his small frame sported the infinite Lord. Externally he had the form of a man, but within was the all-pervasive God.'

* * *

Blessed privilege of serving a direct disciple of the Master—'He who was Rama and Krishna is Ramakrishna in this age.'

(*Place*: Belur Monastery. *Time*: Wednesday, 27 March 1929).

Swami Shivananda had not been very well. Addressing an attendant, he said : 'I have all kinds of complications now. Which shall I attend to ? If I attend to one, another develops. If I try to remedy my cold, it affects my nerves. The body should not stay like this very long—and I am putting all of you to so much trouble.'

Attendant: 'No, Maharaj, you are surely no trouble to us. You are our father, mother—everything. Now that your body is old, should we not serve you? It is a great blessing that we have the privilege of serving you a little.'

Swami: 'I know very well you serve me out of love. But I feel I should not drag on like this, always ailing. Everything depends on the will of the Master. His will be done under all conditions!'

Attendant: 'Maharaj, we did not see the Master. You are here and it brings us great joy. You are a direct disciple of the master. Is it a small privilege that we can be with you? Because of your presence, all of us—the Sadhus, Sanyasis, and devotees—are very happy. When I think how many people from distant places spend so much money and travel all the way here to see you only once, I realize how fortunate we are to be able to stay with you all the time.'

Swami: 'The Master is specially merciful to you. That is why he is making you serve his devotee (meaning himself). You are blessed; I too am blessed because I am with you. Who knows where I would have been, otherwise. Of course, the Master is protecting us all the time. Shortly before his death Swami Brahmananda said to his attendants: "You have served me—what shall I say? May you all have the knowledge of Brahman!" I too say: "My children, may you all have the knowledge of Brahman! May you grow in devotion and faith, and may you live in bliss!"'

Swami Shivananda, because of his ill health, could not always go to the chapel when he initiated people. Usually he initiated them right in his room, seated on his cot. In the afternoon, at about half past four, a devotee from Madras saluted the Swami and expressed the desire for initiation. The Swami replied: 'Yes, you will surely have your initiation tomorrow. Is that all right?'

Devotee: 'As you wish, Maharaj.'

Swami: 'I could initiate you even now. I could give the name of the Lord whenever I wish. I do not have to consider whether the time is auspicious or inauspicious. Our Master is the protector and redeemer of the lowly. He was born as man to redeem the lowly. We are his servants—his children. So long as the body lasts we shall surely give people his blessed name with its power to save. Our initiation is not like that of so-called priests. We do not know anything other than the name of the Master. We know that He who was Rama and Krishna is Ramakrishna in this age. Our Master is the veritable embodiment of all ideals and of all divine manifestations!'

A PRAYER

By Saint Kabir

Save me from my waywardness, O Master!
On Thee alone do I, of poor understanding, depend.
Please remove me not from the proximity of Thy feet.
Ah! my cruel mind listens not to me at all;
Sick am I of chastising it!
But to Thee all things are possible, O Lord! then take Thou its reins in Thine own hands.
Grant me the holy company of a Sadguru and then will I reach my life's fulfilment.
May all my companions leave me and Thou alone my sole Beloved remain!

—Translated by Prof. S. N. L. Shrivastava, M.A.

VIOLENCE AND NON-VIOLENCE

By the Editor

I

The forces of love and hatred, of attraction and repulsion, of peace and war, have played no small part in the growth and decay of peoples and civilizations. Men in general have always extolled the virtue of non-violence, non-injuring others, or the non-taking of life, while in practice violence in all its myriad forms has continued its sway unhampered to any appreciable degree. Buddhism and Jainism with their doctrine of absolute non-killing had obtained a fairly wide success in ancient times in the inculcation of the practice of Ahimsa. Buddhism, especially under Asoka, was able to influence the conduct of large masses of men in India and wean them away from violence. But even this apparent success was possible only because of the strong central government of Asoka, and the magnetism of his personal example. Even Christ who preached love and brotherhood so nobly could not prevent one of his immediate followers from cutting off the ear of one of the servants of the high priest who came to arrest Christ. (*Matt.* 26. 51). It was on this occasion that Christ said, 'All that take the sword shall perish with the sword.' Islam is said to be a religion of peace, yet it is doubtful if the adherents of any other religion were so addicted to such unrestricted violence; the history of Islam is the history of war and bloodshed. Hinduism has also recognized that Ahimsa is the highest virtue that leads to heaven and salvation, but in actual life it has been forced to allow many valid exceptions involving the use of violence. While the practice of Ahimsa is considered an invariable part of the duty of a Brahmin or a Sanyasi, to the Kshatriya Hinduism concedes that killing in a righteous cause is no sin but a virtue. As the Gita says, 'There is nothing nobler for a Kshatriya than a righteous war.' Also killing another in self-defence has always been considered as lawful and involving no sin.

The fact of the matter seems to be that, while non-violence is an ideal which man considers as the best in his moments of clarity of vision, violence is the method he generally adopts to gain his ends, especially when they involve matters of life and death. The English proverb, 'all is fair in love and war' illustrates this in an illuminating manner. Hinduism, Buddhism, and Jainism recognize the sanctity of all life, and the wanton destruction of animals, birds, and even trees is considered sinful. In Christianity and Mohammedanism only the sanctity of human life is admitted; all other life is for the purpose of ministering to the needs of man and there is no sin in killing or eating animals and birds. Among cannibals the sanctity of even human life is restricted to members of one's own blood group or to friendly tribes, and the flesh of all other life, human and animal, is considered legitimate. In all wars the enemy can be killed with impunity, but not anybody in one's own camp; the individual is free to use violence only in self-defence. The State, however, can use violence to keep law and order and for the preservation of the safety of the realm.

Indeed, it is difficult to see how a person can practise absolute non-violence except in an ideal world; even Yogis and Sanyasis fall far short of the ideal, for a being with the sense of having a body to feed and maintain in health will not be able to be always fully non-violent. The Jains tried to be absolutely non-violent, and everybody knows to what lengths they have to go to maintain an impossible ideal. They take only vegetarian food, and that only during the day lest by mistake at night some insects should be taken in along with the food. Some of them even go to the extent of using a cloth filter over the nose

and mouth to prevent the unwanted entry of flying insects. But the very processes of growth imply violence or destruction or death of some living thing or other. If we are to believe modern science, a healthy body implies the power of resistance or the ability to kill inimical germs. So long as man is man and has desires and needs based upon his internal constitution absolute non-violence is impossible of attainment. But we may be told that we are stretching the matter too far. It may be argued that it will be enough if human beings can restrict their non-violence to human beings and, perhaps, also the higher animals. Even in this case violence still holds sway in our relations with others, and non-violence is a virtue which has to be assiduously cultivated against great odds.

II

Now, before we enter into the question of the practice of non-violence in daily affairs, let us try to understand the religious and moral bases on which it rests. If as reasonable beings we are to accept things after proper consideration, the same should apply to the question of non-violence also. To the person who accepts it as a matter of faith or inner intuition, like the existence of God, arguments for or against it are unnecessary. But to all those to whom the certitude of faith is not given, and who have to live by the light of their intellects discussions of the pros and cons of any matter are vitally necessary before they can decide on their course of action.

The ethical basis of non-violence would seem to lie in the well-known proverb, 'Do unto others as you would be done by.' Or as the Gita says, 'He who judges of pleasure or pain everywhere, by the same standard which he applies to himself, that Yogi, O Arjuna, is regarded as the highest.' Just as I do not like that another should injure me in any way, so I also should not injure another in any way; for if I take the sword, the other would also do likewise, and as a result either the one or the other, or both will be losers or die. So if we can settle our quarrels without recourse to force, by mutual agreement or arbitration it will be best for both the parties. In civilized human societies courts of law in dispensing justice really act as arbitrators, and have replaced individual violence by the organized violence of the State as manifest in its police force and in its armies. But the basis of the settlement of individual disputes lies in the sanction of the superior violence of the State replacing individual violence as a better method. Both the parties have to accept the verdict of the courts, and often do so because to all intents and purposes both are being treated on the same level. The law is supposed to be no respecter of persons. But human society is still so full of exclusive groups based on the power and privileges of wealth, race, creed, and culture that the machinery of the courts of law are insufficient to ensure equal opportunities for all. Hence we find the use of force by groups and nations to enforce their rights or their privileges. And in this process we find that the stronger always get the best of the affair, and the weakest have often to go to the wall irrespective of the justice of their cause. We cannot blind ourselves to the fact that physical force is still the final factor in the settlement of disputes and wars as between groups and groups and nations and nations. In the political field might still makes right, as it has done since the beginning of the world; moral principles are pressed into service only in so far as they serve the ends of the conquerors. No conqueror ever wants to be treated as he would treat the conquered. The moral basis of non-violence has always broken down in this imperfect world. The paradox of it is that peace or non-violence has to be preserved at the point of the bayonet both in individual, national, and international matters.

But, here, the zealous reformer and moralist will ask, 'Shall we allow the world to descend into savagery and stand silently by without trying to stop the rot? Is it not our duty to stand up for the maintenance of moral principles as civilized human beings? Because an ideal is difficult, that is no reason why we

should abandon our efforts to attain it.' Quite true. From the moral point of view all sane men should insist for the preservation of higher standards, and certainly work for the greatest minimization of the use of force or violence in human relations. Civilizations are raised only by such noble efforts. Buddha and Mahavira were great champions of non-violence and certainly enabled the societies of their time to attain higher levels of moral achievement. Christ also maintained that he came to teach his generation the path of non-violence and love when he said to one of his followers who cut off the ear of a servant of the high priest of Jerusalem : 'Put up again thy sword into his place, for all that take the sword shall perish with the sword. Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels ? '

Precept and practice have, however, seldom kept pace with each other. Christ's insistence on non-violence, love, and peace have not found many followers in Christian lands. Indeed the so-called Christians have been the greatest fighters or users of violence on not only non-Christians but also on other Christian sects. But the conquest of other peoples with the Bible or the Koran on your lips and with fire and sword in your hands is not the way, in all conscience, to raise the moral sense of mankind. So reformers and missionaries should take their message of non-violence not to the oppressed and the weak, but to the exploiters and the strong. To preach submission, peace, and love towards the powers that oppress is to tilt the scales of justice heavily against the oppressed ; it is tantamount to teaching cowardice and hypocrisy and tends to degrade men rather than raise them up morally or spiritually. For the sake of avoiding greater disabilities or from an unmanly fear of bloodshed, to acquiesce in slavery, social or political, is the characteristic of slaves. Forgiveness is a virtue in a man who has the power to punish insults ; but it is a ludicrous vice when a victim pretends to forgive his tormentor under the plea of brotherhood and love, while his heart is seething with ineffectual feelings of hatred and vengeance. Non-violence based upon hatred is the non-violence of the coward, the hypocrite, and the opportunist.

It is true that the non-violence of the brave, the non-violence of the person who bears absolutely no ill will to his enemy stands on a different footing. A Buddha, a Christ, or a Chaitanya is alone capable of such all-embracing love ; but it is a historical fact that even they have been able to influence their enemies but slightly. Their message of love has found an echo only in the higher strata of human beings, those imbued with the true Brahminical spirit of an innate love towards all living beings, and willing to sacrifice even their lives so that others may be happy. Only to such can the practice of Ahimsa as a universal creed without limitation of race, species, country, or time ever become a reality.

But even at a generous estimate seventy-five per cent of mankind are at heart predominantly Tamasic and Rajasic. Greed, anger, lust, and violence are the warp and woof of their being. Politics, morality, and religion have only tried to canalize and restrict these bad tendencies in human beings. The incessant wars that history has witnessed are the natural outlets to the pent-up forces of evil in the hearts of men. The Tamasic and Rajasic forces in any body politic have to be effectively neutralized by counter Tamasic and Rajasic forces, if all that is valuable in civilization is to be saved. This can be done only if the moral force of Sattva is united to the righteous physical force of Rajas, only if Brahma Tejas is united to Kshatra Virya. Military strength allying itself to the forces of selfishness and greed will bring more misery and spiritual darkness in the world; it must be united with the forces of justice, mercy, and goodness if mankind is to progress intellectually and spiritually.

III

In the affairs of the world we require, therefore, the use of both the forces of attrac-

tion and repulsion, of love and hatred. We must have love and affection for our friends ; we must make our mind receptive to all good things. We must repel all those who would harm us ; we must avoid, like the plague, all evil things, all things that tend to weaken us. This rule applies to social, political, economic, and spiritual matters.

To say that repulsion and hatred have their place and use in the world is not to deny that love is a higher force, a positive force, while hatred is negative. We only want to emphasize that non-violence and universal love can be an ideal only with the Sanyasi. To love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them that despitefully use you and persecute you are ideals possible only with men who are highly Sattvic, who have given up all possessions, and have a living faith in God and the brotherhood of all living creatures. Only such men can look with an even eye on both friends and enemies. Rather to them there are no enemies. They do not kill their enemies ; they convert them into friends by changing their nature by their immense love and self-sacrifice. A few such men raise the moral and spiritual level of the world. The more the number of such truly spiritual men in the world, the greater the possibility of true peace and goodwill among men. Their spiritual influence changes the nature of thousands in their own time as also after them. They are the leaven of the race and but for them the world would have been a savager place.

Nevertheless, the ideal for the ordinary man with all his imperfections cannot be the ideal of the Sanyasi. He must have an ideal more suited to his temperament and nature. To all such violence in maintaining a righteous cause is as much a virtue as the non-violence of the Sanyasi. To the Kshatriya, the ruler, or the political administrator the enforcement of law and order with the minimum of force is no sin. If the police force is not there in some form or other, no ordered work will be possible, there will be anarchy and the wicked will maltreat and rob the good and the innocent. Without it men cannot feel assured that they will reap the harvest of what they have sown. In an integral view of things force used for such purposes only helps the establishment of Dharma and as such is not only not condemnable, but it is a duty.

From the point of view of Vedanta also, both violence and non-violence are but methods for reaching one's goal and are, in themselves, neither praiseworthy nor censurable. The cardinal doctrine of the Vedanta is the soul is 'never born, nor does it die. It is eternal, changeless, and is not killed when the body is killed. Even as a man casts off worn clothes, and puts on others which are new, so the embodied casts out worn-out bodies, and enters into others which are new. Weapons do not destroy it ; fire burns it not, water wets it not, the wind dries it not.' To the man who believes that he is such a soul and not the body, death has no terrors. To fight and die is as much a pleasing thing as to live and enjoy. Such a man will get over the natural clinging to the body that is a characteristic of all living creatures ignorant of their true nature. Just as he understands that he is the immortal soul, so does he realize that it is the same immortal soul in other bodies also. 'Seeing the immortal soul equally existent everywhere he injures not the Self by whatever he does, and so reaches the highest goal.' (Gita, XIII. 28). Of such a man can it be truly said, 'As he is free from the notion of egoism, and his Buddhi is not tainted by the sense of being a doer, though he seems to kill people he kills not, and is not bound.' That is, such a man is no longer a personality ; he is one with the universe. His sense of body goes away, and he feels infinite love embracing all. In his presence all enmities will cease, and men will be transformed into gods. From the spiritual point of view work in the world based on non-violence can be as much a bondage as work based on violence. It is the sense of doer, the sense of *personal* responsibility that binds the individual to the fruits of his actions. Any work or occupation suited to one's nature, whether it involves violence or not, will be a

means to freedom and God realization, if it is done in a non-attached spirit. As the Gita says, ' Devoted to his own duty, every man can attain the highest perfection. How, engaged in his own duty, he attains perfection, that hear: From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains perfection ' (XVIII. 45. 46). He who does the duty ordained by his own nature incurs no evil provided he develops non-attachment and gives up the longing for the fruits of his work, and depends upon God absolutely for the dispensation of the fruits of work; for all undertakings in this world are interpenetrated with evil as fire by smoke.

BUDDHA'S GOSPEL

By Prof. S. N. L. Shrivastava, M.A.

Buddha lived between the years 563 B.C. and 483 B.C. From his very boyhood he was haunted by the mystic longing to peer into the Great Beyond—a haven on the other shore of life's sorrowful stream. Buddha was the founder of a unique religious system, a religion altogether new in its outlook and absolutely *sui generis*. We shall miss the whole drift of Buddha's teachings, if we fail to grasp correctly the originating impulse, the *leit-motif*, behind his whole quest. We are all familiar with the episode of Buddha being struck with sorrow on seeing in turn a sick man, an old and decrepit man, a dead body, and a wandering ascetic. Life appeared to him stamped with sorrow and he left his home to discover the path to sorrowlessness.

Buddhism is usually described as a pessimistic religion which emphasises sorrow and seeks an escape from it. Pessimism, yes; but not the pessimism of the merely worldly-minded. What is ordinarily known as pessimism and what it, properly understood, ought to mean is the view which sees no way out of sorrow,—sorrow in the beginning and sorrow to the very end, no higher plenitude of being into which man can finally and assuredly pass. The insight of religious seers, however, penetrates across the sorrows of mundane life to a transcendental Haven of Sorrowlessness which becomes the Goal to be reached; 'यो वै भूमा तत्सुखम्, नाल्पे सुखमस्तीति, not in the limited shell of earthly existence but in the Infinite and the Immeasurable is there real bliss,' says the Upanishadic sage. Religion has its birth not only in the recognition of the obvious miseries of life, but in a deeper discontent, in a secret and subliminal longing for infinity, which puts all the more into clearer relief the disharmonies and discords of mundane existence. It is because his heart is set on embracing the Infinite that the religious man feels no attraction for the gilded puffs of earthly joys. It is from this standpoint that Patanjali says: दुःखमेव सर्वं विवेकिनः। The word विवेकिनः is significant in his statement. If Buddha had no inner assurance of the possibility of escape from sorrow, no subjective foreknowledge of Nirvana which he eventually realized, he would never have renounced his home and ventured in his itineracy.

Buddha gave out as the Prologue to his Gospel the four noble truths:

(1) That there is sorrow in life (too obvious a fact to be denied).

(2) That sorrow has a cause, an explanation. (Sorrow is not an enigma but is intelligible and explicable).

(3) That a final deliverance from sorrow is possible; and

(4) that there is a Dharma which can assuredly take man out of sorrow.

The definite affirmation of the possibility of deliverance from sorrow should be enough to remove the misunderstanding of Buddhism as a gospel of bleak pessimism.

Buddha had discovered the Path which the commonest man could tread over, under-

stand, and appreciate, and which if trod over individually by all the members of the community would be conducive eventually to the corporate well-being of the community as a whole. What is this Path? Buddha did not simply declare it with the air of pontifical infallibility, he did not take shelter behind the authority of any revealed Scripture or the authority of any special revelation granted unto him or to any other being. He *explained it* in conformity with what the moderns can call the ideals of scientific and rational explanation. He eschewed dogmas, he eschewed theology—the hot-bed of interminable and inconclusive debates; he refrained from tantalizing discourses on 'transcendental' experience which he would have us realize rather than talk about. He confined his discourses to the intelligible limits of human experience. Buddha stands singularly alone amongst all the religious teachers of mankind in giving no quarter to authoritarianism in any form whatsoever. He it was who said: 'Accept not what you hear by report, accept not tradition, do not hastily conclude that "it must be so." Do not accept a statement on the ground that it is found in our books, nor on the supposition that "this is acceptable," nor because it is the saying of your teacher.' Could the modern rationalists and free-thinkers have a more splendid Magna Carta of intellectual honesty and freedom of thought? Buddha would even ask his disciples not to be embarrassed in the slightest degree by considerations of his own personality or prestige but to think out their problems for themselves. He would not have his admirers think that he was the wisest man ever born on earth.

The Philosophical Framework of Buddhism

Buddha explains sorrow, its cause and deliverance from it, from the perspective of a metaphysical theory about the fundamental nature of reality. His conception of reality is strikingly modernist and in its central assertion is on all fours with the conclusions of Whitehead, Russell, and Bergson. Buddha conceives reality as a dynamic order through and through, a *process*, a becoming, a duration. Any existent, as we find it in our experience, has no persistence in one and the same identical condition, but is an unremitting process of change, a ceaseless and continuous flowing from one mode to another. All things are impermanent and transitory. There are no entities but events. It is the rapidity of continuous succession which gives us the appearance of an enduring entity, even as a glowing stick whirled round gives us the appearance of a circle of fire. Look at a candle-flame steadily burning. We are inclined to think that it is the same flame burning all the time. But what we see is really a succession of flames. So with all things, physical and mental. All that appear to us to be abiding entities are temporary groupings, vanishing patterns. 'Like clouds they shape themselves and go.' Modern scientific thought which resolves the universe into patterns and structures sounds like an echo of Buddha's analysis. The modern scientists tell us that the only constant things of which they could now talk of are ratios. Prof. Henri Bergson, the most notable and influential philosopher of our times, has also flown the pennon of a dynamic view of reality: 'Movement is reality itself, and what we call rest is a certain state of things identical with or analogous to that which is produced when two trains are moving with the same velocity in the same direction on parallel rails; each train appears to be stationary to the travellers seated in the other. . . . There are changes but there are not things that change; change does not need a support. There are movements but not necessarily certain objects which are moved: movement does not imply something that is movable. . . . every stable state is the result of co-existence between change and the change of the person who perceives it.'

The Nature and Destiny of the Individual

Buddha considers the whole question of the nature and the destiny of the individual

in the light of this fundamental principle of change and transitoriness. There is no permanent individual or an abiding self. The individual is a body-mind complex, a changing psycho-physical collocation. The individual personality is made up of the five Skandhas: (1) Rupa, the material stuff of which the body is composed, a compound of the four elemental material principles, earth, water, fire and air; (2) Vedana, the feeling or affective states of the mind; (3) Samjna or the perceptual processes; (4) Samskara or the dispositions; and (5) Vijnana or intelligence comprising the diverse ideational or conceptual processes. The last four constitute the psychical series and are covered by the term Nama. Apart from the successive and consecutive states of Nama and Rupa, there is no unchanging self or Atman. It is easy enough to see that the ever changing body cannot be the abiding self; but it is exceedingly difficult, said Buddha, to escape from the subtle delusion of construing the self as a spiritual principle indwelling the body. This theory of 'a soul in the body,' 'Sakkaya-ditthi' or 'Sat-kaya-dristi,' is, according to Buddha, the primordial and the greatest of all the 'Samyojanas' or Fetters. Shredding the notion of a permanent and abiding soul in the body is the very vestibule to the shrine of Buddha's wisdom. Individuality is the root cause of all our suffering. So long as there is a clinging to 'This is I' and 'This is mine,' there is no possibility of emancipation from sorrow.

It is interesting to note how the no-soul theory of the Buddhists is echoed in our own times by David Hume and William James with a striking similarity of argument. 'For my part,' says Hume, 'when I enter most intimately into what I call *myself*, I always stumble upon some particular perception or other—of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch *myself* without a perception, and never can observe anything but the perceptions.' Similarly William James declares: 'If the passing thought be the directly verifiable existent, which no school has hitherto doubted it to be, then that thought is itself the thinker and psychology need not look beyond.' This is a challenging position, indeed, and we may pause awhile to consider whether we can find ultimate satisfaction in this position—I mean metaphysical satisfaction, of course. The no-soul theory has been the crux of the Buddhist philosophy and *prima facie* the cardinal point of disagreement with the Vedanta philosophy.

Now, there are two weighty considerations which bring into clear relief the philosophical unsatisfactoriness of a no-soul theory: (1) the logical inexpugnability of an unobjectified and unobjectifiable subject in experience; and (2) the unity of experience. Let me elucidate these points. Taking the first point, experience, in the broadest generalization we can make about it, *eo ipso* implies (a) an experiencer or an experiencing subject and (b) an experienced continuum. That the very possibility of experience depends upon an experiencing consciousness or a subject cannot but be conceded; how else can experience be possible? It must further be conceded that this ultimate subject in experience can never become an object or be objectively presented, for, if it became an object it would require another subject to experience it, and so on to a *regressus ad infinitum*. The ultimate subject in experience is therefore eternally trans-objective, unobjectified and unobjectifiable. It is distinct and distinguishable from all that is objectively presented to it. It is this ultimate subject which is spoken of as the self in Vedanta. It is distinguishable from the whole range of mental processes which are all objectively presented to it. The Buddhist philosophers from Buddha onwards confine themselves in their search for the self to the realm of the passing mental processes where it is impossible to find anything of the nature of an abiding self. Vedanta holds that not only is the trans-psychical, trans-objective subject or self a logically inexpugnable *postulate* of experience, but also an indubitable (Asamdigdham) Verity of our experience, imme-

diately or intuitively comprehended by us (Aparokshanubhava-siddham). The self is Pratibodha-viditam or intuited as the trans-psychical subject with every psychical presentation.

Another consideration which compels the postulation of the self as the transcendental subject is the unity of our experience, the unity in which the entire past is connected with the whole stretch of the present and with the whole expected future. A mere succession of discrete psychical states, without an identical subject comprehending them all, howsoever rapidly or closely following one another, could never give us the unity of our experience. Experience would remain a series, and not a unity. The consciousness which comprehends the whole series of our successive 'states of consciousness' cannot itself be a link in the series.

But Buddha's approach to the problem was strictly empirical and positivist. With the practical needs of ethical life in view, he, perhaps, did not deem it necessary to formulate the transcendental and *a priori* implications of experience. We may, however, note that though the Anatma-vada of Buddha marks a fundamental cleavage between Buddhism and Vedanta, yet Vedanta itself could have no quarrel with the point of view from which, and the purpose for which Buddha was denying the self. The self in the general acceptation of the term—according to the meaning which the generality of mankind assigns to it, means the individual soul, a limited but enduring entity. Buddha denied the possibility of the self according to this conception. He showed that the limited individual is not an enduring entity but a passing aggregate of physical and psychical elements. Vedanta also affirms that our real self is not the body-mind complex which forms our empirical individuality but the transcendental Atman. Like Buddhism Vedanta also holds that clinging to the empirical egoity is the root cause of our bondage and suffering. Yada naham tada moksho yada'ham bandhanastada —'As long as there is the sense of *I* so long there is bondage, when the *I*-sense is gone, there is liberation,' says the *Ashtavakra Samhita*.

The universe according to Buddhism is thus a succession or a procession of passing phenomena where each phenomenon is conditioned by the one preceding it and in its turn conditions the one succeeding it. This is the law of its change—the doctrine of Pratitya-samutpada. Every phenomenon is explicable by what has gone before it to condition it. Applying this general principle of Pratitya-samutpada, Buddha explains the conditions which successively bring about human birth with sufferings consequent on it. Our life is inextricably caught up in an ever revolving circle of conditions and consequences which Buddha calls the Bhava-chakra, the Wheel of Life. Buddha marks out, so to say, twelve related points on this Wheel which stated in the order of their precedence are (1) Avidya, (2) Samskara, (3) Vijnana, (4) Nama-rupa, (5) Sadayatana, (6) Sparsha, (7) Vedana, (8) Trishna, (9) Upadana, (10) Bhava, (11) Jati and (12) Jara-Marana. In the English works on Buddhism this is referred to as the 'Chain of Causation.' But it seems more appropriate to call it the 'Chain of Conditions and Consequences' in the sense that each preceding link in the Chain is the logical condition precedent of the one following it. The condition being there, the consequence follows—'Asmin sati, idam bhavati.' The last in the chain is Jara-Marana or the misery of old age and death. Misery is the problem to be explained. Old age and death are not the only miseries of life but Buddha takes them as representatives of all miseries obviously because of a twofold reason: one, because they are the most outstanding; and secondly, because they form the irreducible minimum of human suffering. Even if a man could succeed in making his life exempt from all other suffering, he could not possibly escape old age or death. Now, why should there be this misery in life? Well, it is a necessary consequence of our being born (Jati). If we were never born we would

never suffer. But we are born again and again ; and what brings about this recurring birth ? The Karma of a previous existence (Bhava),[1] answers Buddha. What makes Karma possible ? Upadana, 'holding fast.' clinging attachment to sense-objects. Karma rolls on the highroad of sense-enjoyment. Sense-enjoyment is there because there is the thirst (Trishna) for it. This insatiable thirst for sense-enjoyment arises from the pleasurable feelings (Vedana) which sense-enjoyment yields. The pleasurable feelings result from the contact (Sparsha) of the sense-organs and the mind (Sadayatanas) with sense-objects. The sense-organs and the mind presuppose the mind-body (Nama-rupa), the psycho-physical organism of which they are the parts. What originates this body-mind ? The germ of life in the mother's womb with the consciousness of all previous existences involved in it (Vijnana). This germ of life is the locus of the accumulated dispositions (Samskaras) of the innumerable lives that have gone before and that have necessitated the present birth with a new body. Avidya or Ignorance is the root cause of this innumerable round of births. This Avidya has to be got over. What is the way out of it ? Here philosophy ends and religion begins. The way out is a thorough ethical transformation of life, the Noble Eightfold Path, which is the practical religion of Buddha.

The Noble Eightfold Path

The Noble Eightfold Path is the path of Arhatship, which followed in its completeness and with care must eventually lead to Nirvana. The eight items of discipline can be comprehended under three major heads : (1) Prajna, (2) Shila, and (3) Samadhi. Prajna is the discipline of the intellectual and emotional nature of man. It comprises (1) Right Understanding and (2) Right Aspirations. Right Understanding means forming views free from superstition or delusion. It is the very alpha of Buddha's religion, the first step in the Path. It calls for a strenuous effort at rejecting uncritical convictions and superstitious and deluded beliefs. It is an attempt at the radical adjustment of the intellectual nature of man in order to enable him to see things in their proper perspectives. Right Aspirations consist, negatively, of avoiding resolutions motived by ideas of attachment, injury, revenge etc.; and positively, of entertaining high and noble aspirations towards renunciation, benevolence, and kindness. Shila comprises four disciplines. (1) Right Speech which demands of us the avoidance of falsehood, backbiting, the use of harsh words and indulgence in unpleasant bickerings. One should always speak the truth and speak sweetly and kindly. (2) Right Action which means abstention from such actions as killing, stealing, and unlawful sexual relations. Buddha in keeping with the age-long tradition of India and unlike modern free-thinkers and exponents of 'New Morality' strongly emphasized sexual purity. (3) Right Means of Livelihood : Under this head Buddha particularly prohibited 'trading in arms, in living beings, in flesh, in intoxicating drinks, and in liquor.' (4) Right Effort which consists in eradication of evil thoughts and cultivation of good thoughts. It is a constant endeavour at self-examination and self-control. Samadhi consists of (1) Right Attentiveness or Right Mindfulness which means always remaining self-possessed and not being subject to hankering or dejection ; and (2) Right Contemplation which means giving the mind a proper direction in the Four Meditations known as Maitri, Karuna, Mudita and Upeksha. Maitri is filling the mind constantly with thoughts of friendliness towards all living beings. Karuna is sympathy with everybody, sharing the sorrow of others. Mudita is rejoicing in the prosperity and happiness of all. Upeksha is the cultivation of indifference to any kind of preferment to oneself, to one's friends or to a third party. It is the practice of same-sightedness. The following prayer well illus-

[1] I have accepted here Chandrakirti's interpretation of Bhava as meaning Punarbhavajanakam karma, Karma which generates another existence.

trates the spirit of these meditations :—

> 'May all beings become happy and free from the feeling of enmity towards one another! May they all remain indestructible and spend their time happily! May all beings be relieved from their miseries! Let no one be deprived of his legitimately acquired wealth.'[2]

Such is Buddha's religion, an ethical religion through and through, a religion of being good and doing good. We may be asked, Is this religion at all, or mere morality? Well, it is the ***highest morality,*** the ***terminus ad quem*** of moral perfectibility, and as Swami Vivekananda said : 'Highest morality and highest religion are one.' Buddha's Noble Eightfold Path is the universal quintessential inner core, the pith, of all religious systems whatsoever, the grain within the husks of beliefs and theological dogmas, the outward modes of worship and conventional practices. It is assuredly a pathway for those who want to reach the Goal by sheer transfiguration of their lives, keeping in the shade all dogmas and superstitions, the controversies of theology and the strife of philosophies. Has not Sri Ramakrishna assured us, 'As many views, so many avenues?'

2 सब्बे सत्ता सुखिता होन्तु अवेरा होन्तु
अब्यापज्झो होन्तु सुखी अत्तानं परिहरन्तु ।
सब्बे सत्ता दुःखा पमुञ्चन्तु । सब्बे सत्ता
मा यथालब्धसम्पत्तितो विगच्छन्तु ॥

FREUDIAN TOPOGRAPHY*

BY DR. P. T. RAJU, PH.D., SASTRI

The topography of mind as given by Freud is, as he himself says, rather theoretical and speculative. The division of mind into functions like intellect, will, and feeling, and into instincts and intelligence, is quite old in Western psychology. But the demarcation of mind into the conscious and the unconscious and the introduction of the idea of a sort of unconscious cognition are new and mostly due to Freud. With Freud again, the importance of dreams in understanding the nature of mind comes to the forefront. All these ideas are helpful in understanding Indian thought. For in Indian thought, there is, and there can be, no absolute distinction between philosophy and psychology. The religious truth that ultimate truth is the same as our innermost reality is fundamental to Indian thought. But the nature of our innermost reality cannot be discussed without raising psychological questions. Our ancients had to make elaborate use of dream consciousness in their discussions. If we are to approach those discussions from the angle of Western thought, the ideas of depth psychology will be of great help to us, provided we are careful in noting the difference in general outlook and aim. In this paper, the mental topography of Freud alone is taken into consideration.

I

At first, Freud differentiated only between the conscious and the unconscious. From a purely descriptive point of view, the division was satisfactory. But Freud says that the division could be approached from a dynamic point of view, that is, from the point of view

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of repression. Then we get three divisions, the Unconscious, the Preconscious, and the Conscious. The Preconscious is the Unconscious only from the descriptive point of view.[1] It may be made conscious at any time; it is not repressed and is not dynamic like the Unconscious. Both the Preconscious and the Unconscious are latent, but only the latter is repressed.[2] Whatever unconscious thought becomes conscious can become so only through the Preconscious by coming into connection with corresponding verbal images.[3] Freud writes: 'We learn that what becomes conscious is as a rule only the concrete subject matter of the thought and that the relations between the various elements of this subject matter, which is what specially comprises thought, cannot be given visual expression. Thinking in pictures is, therefore, only an incomplete form of becoming conscious. In some way, too, it approximates more closely to unconscious processes than does thinking in words, and it is unquestionably older than the latter both ontogenetically and phylogenetically.'[4] In this connexion, Freud treats thought and feeling differently. He says that though unconscious thought cannot become conscious without passing through the Preconscious, unconscious feeling can directly pass to the Conscious. He writes: 'Actually the difference is that, whereas with unconscious *ideas* connecting links must be forged before they can be brought into the Conscious, with *feelings*, which are themselves transmitted directly, there is no necessity for this. In other words, the distinction between Conscious and Preconscious has no meaning where feelings are concerned; the Preconscious here falls out of account, and feelings are either conscious or unconscious. Even when they are connected with verbal images, this becoming conscious is not due to that circumstance, but they become so directly.'[5]

Now comes another division, namely, into the ego and the Id. The ego, says Freud, is the coherent organization of the mental processes.[6] 'The ego includes consciousness and it controls the approaches to motility, that is, to the discharge of excitations into the external world; it is this institution of the mind which regulates all its own mental processes, and which goes to sleep at night, though even then it continues to exercise a censorship upon dreams. From this ego proceed the repressions, too, by means of which an attempt is made to cut off certain trends in the mind not only from consciousness but also from their other forms of manifestation and activity.'[7] Though the ego, as an organization, is at first regarded as a passive entity, it becomes an active agent and censor after it comes into being.

The ego is not all conscious: part of it may be unconscious.[8] This unconscious part is not again the Preconscious, nor is it repressed.[9] This unconscious part of the ego is practically a third Unconscious.[10] Thus we have the Unconscious which is both latent and repressed, the Unconscious (i.e. Preconscious) which is latent but not repressed, and the Unconscious which is neither latent nor repressed. The Unconscious is therefore of various kinds, and the ego has its roots right in it.

Freud appreciatively refers to the view of George Groddack that the ego is passive and that we are 'lived' by unknown and uncontrollable forces.[11] Freud wishes to take the view into account 'by calling the entity which starts out from the system Percipient and begins by being Preconscious the ego, and by following Groddack in giving to the other part of the mind, into which the entity extends and which behaves as though it were Unconscious, the name of *Id* (*Es*).' The

[1] *The Ego and the Id*, p. 12.
[2] *Ibid.* p. 17.
[3] *Ibid.* p. 21.
[4] *Ibid.* p. 23.
[5] *Ibid.* p. 26.
[6] *Ibid.* p. 15.
[7] *Ibid.* p. 16.
[8] *Ibid.* p. 15.
[9] *Op. cit.*
[10] *Ibid.* p.18.
[11] *Ibid.* p. 27.

repressed is just a part of the Id,[12] and communicates with the ego through the Id. Thus we have here a cross division into the ego and the Id of the same field as was divided into the Conscious and Unconscious. The ego is constituted by the Percipient, Preconscious, Conscious and that part of the Unconscious which is neither latent nor repressed. The rest of our mind is the Id.

Normally the ego represents reason and sanity, and acts according to the reality principle; while the Id represents instincts etc., and acts according to the pleasure principle.[13] But, as already pointed out, only part of the ego is unconscious, which Freud identifies with the body-ego. 'The ego is first and foremost a body-ego; it is not merely a surface entity, but it is itself the projection of a surface.'[14] A foot-note on this sentence adds: 'The ego is ultimately derived from bodily sensations, chiefly from those springing from the surface of the body. It may thus be regarded as a mental projection of the surface of the body, besides, as we have seen above, representing the superficies of the mental apparatus.' Obviously, the foot-note attempts to keep mind close to its physiological basis. The ego is at first a mental projection of the body, though later on it spreads into the Unconscious. That is, the ego is practically a mental function of the body, though it later on grows wider and deeper. Of course we are unable to understand whether the Unconscious is a further development of the ego or is already there waiting for the ego to extend its roots into it.

Besides the ego and the Id, there is another concept, the super-ego or the ego-ideal. It is what each mind unconsciously or consciously thinks its ego ought to be. Psycho-analysis discloses resistances remaining unconscious during analysis, which are effects of self-criticism and conscience which remain hidden.[15] This critical agent must certainly be higher than the ego; and we have therefore to conclude that not only what is lowest but also what is highest in the ego can be unconscious.[16] The super-ego is part of the ego, but it is less closely connected with consciousness than with the rest.[17] Replacing object-cathexes by identification, the ego builds up the super-ego. The super-ego is thus the heir of the Oedipus complex.[18] The accumulated identification forms a precipitate in the ego. 'This modification of the ego retains its special position; it stands in contrast to the other constituents of the ego in the form of an ego-ideal or super-ego.'[19] It works as conscience and is the source of the categorical imperative.[20] That is, it is not merely a deposit of the object choices of the Id, an ideal placed, as it were, before the ego as an objective, but also the origin of prohibitions.[21] Thus the super-ego is in close contact with the Id and is its representative. 'By setting up this ego-ideal the ego masters its Oedipus complex and at the same time places itself in subjection to the Id. Whereas the ego is essentially the representative of the external world, of reality, the super-ego stands in contrast to it as the representative of the internal world, of the Id. Conflicts between the ego and the ideal will, as we are now prepared to find, ultimately reflect the contrast between what is real and what is mental, between the external world and the internal world.[22]

Freud tells us that it is vain to try to localize the ego-ideal.[23] It is really the ideal into which the lowest depths of our mind are transformed. It is the ideal organization of everything in our mind, the meanest and the best. The ego is to a certain extent conscious of it, and is always either consciously or unconsciously guided by it. Topographically

[12] *Op. cit.*
[13] *Ibid.* p. 28.
[14] *Ibid.* p. 30.
[15] *Ibid.* p. 31.

[16] *Ibid.* p. 33.
[17] *Ibid.* p. 35.
[18] *Ibid.* p. 48.
[19] *Ibid.* p. 44, original in italics.
[20] *Ibid.* p. 45.
[21] *Ibid.* p. 44.
[22] *Ibid.* p. 48
[23] *Op. cit.*

we cannot therefore demarcate it either from the ego or the Id. It is a sort of ideal organization of the organized ego and the unorganized Id. It therefore knows more about the unconscious Id than the ego does. 'Analysis shows that the super-ego is being influenced by processes that remain hidden from the ego. It is possible to discover the repressed impulses which really occasion the sense of guilt. The super-ego is thus proved to have known more than the ego about the unconscious Id.'[24] When threatened by the super-ego, the ego represses things, as in hysteria. 'It is the ego, therefore, that is responsible for the sense of guilt remaining unconscious. We know that as a rule the ego carries out repressions in the service and at the behest of the super-ego, but this is a case in which it has turned the same weapon against its harsh task-master.'[25] What is thus repressed ceases to be an object of even the super-ego.

The super-ego, no less than the ego, is derived from the auditory impressions. 'It is part of the ego and remains to a great extent accessible to consciousness by way of these verbal images (concepts, abstractions), but the cathetic energy of these elements of the super-ego does not originate from the auditory perceptions, instruction, reading, etc., but from sources in the Id.[26]

The ego has to serve three masters: the external world, the libido of the Id, and the super-ego. The ego is enriched by the experiences of the external world. The Id, however, tries to subjugate the ego and its experiences to itself. But the ego withdraws the libido from the Id and transforms the object-cathexes into ego-constructions. 'The ego develops from perceiving instincts to controlling them, from obeying instincts to curbing them. In this achievement a large share is taken by the ego-ideal, which indeed is partly a reaction formation against the instinctual formations in the Id. Psychoanalysis is an instrument to enable the ego to push its conquest of the Id further still.'[27]

The Id is inherited: it is a reincarnation of former ego-structures.[28] 'The experiences undergone by the ego seem at first to be lost to posterity; but, when they have been repeated often enough and with sufficient intensity in the successive individuals of many generations, they transform themselves, so to say, into experiences of the Id, the impress of which is preserved by inheritance. Thus in the Id, which is capable of being inherited, are stored up vestiges of the existences led by countless former egos; when the ego forms its super-ego out of the Id, it may perhaps only be reviving images of the egos that have passed away and be securing them a resurrection.[29]

II

Even a groping for similarities between Freud and Indian thought is justified here, because the Yogic discipline, with the help of which Indian philosophy wishes to solve the riddle of the universe, is essentially psychological. It is psychology which is above normal. Freud's psychology also is extra-normal and is based upon the study of abnormal minds. Abnormal psychology has really thrown some light on normal psychology. It is hoped that it will be helpful in understanding super-normal psychology also, though we should beware of hasty comparisons.

In Indian thought, we do have concepts similar to the Id and the unconscious. The Alayavijnana of the Buddhists, which is the storehouse of Vasanas, is, though called Vijnana, Unconscious. Even the Hindu systems have the concept of Avidya, which, though understood differently by each, is unconscious energy for all. They say that, in its undisturbed state, it is deep sleep. Deep sleep, according to the Indian systems, is not absolute vacuum, but a great force lying dormant in its potential state. It is also the

[24] *Ibid.* p. 74.
[25] *Ibid.* p. 75.
[26] *Ibid.* p. 77
[27] *Ibid.* p. 82.
[28] *Ibid.* p. 69.
[29] *Ibid.* p. 52.

individual's casual body or Kāranasharira.

But the Id of Freud is not to be compared to the Tat of the Advaita or the Tathata of Buddhism. The latter are pure entities, ideals to be realized, which do not contain impurities like the Vasanas and impulses. Here we are to guard ourselves against terminological similarities. In Western philosophy, it was the practice, before Freud, to identify mind with the ego and with personality. But because Freud had come upon something which was mental and yet not the same as the ego or personality, he preferred to call it by the name Id (It). Similarly, Indian philosophy was able to come upon something, which was a continuation or even extension of our mind or personality, for which it could give no other name than That or Such. But this That or Such is far deeper than the Id, and is absolutely free from impurities.

It is said that Avidya and Alaya are storehouses like the Id. But there is a difference here also. The former are storehouses of the Vasanas of previous births also. But Freud does not discuss metempsychosis. He says that the Id is a storehouse of the earlier ego-constructions of the race transmitted from parents to offspring.

However, leaving metempsychosis out of consideration and taking only the empirical personality into account, we find that, in both Freud and Indian thought, our personality derives its motive force from the Unconscious. Or, as it is said, we are 'lived' by forces acting through us. The ego is 'lived' by the Vasanas acting through it. There is a special name for these forces or the force or energy which these Vasanas possess. Freud calls it libido; our ancients called it Tejas.[30] The state in which the Tejas is uncontrolled by the reality principle is the dream. The reality principle is the principle of the external world (Vishva). In Indian thought it is not emphasized that the dream is created according to the pleasure principle. Even Freud later denied this.[31] Yet the dream is created according to some latent propensities. Even Freud would admit that there can be an unconscious impulse to receive punishment for some guilt; and the enactment of this in dream would certainly be painful and not pleasant. But experience here is not according to the reality principle. It is the creation of Tejas uncontrolled by the reality principle.

Probably we are straining the meaning of the term, reality principle. But our meaning may be made clearer. The Tejas is a creative force. It is creative Vijnana (Prajna), potent with Vasanas. But its activity, during wakefulness, is normally controlled by the nature of the Vishva or reality principle. Then it is not free to create as it likes. But in dream, this Vishva principle is inoperative and leaves Tejas to itself.

Now comes the parting of ways. Freud tells us that the ego acts according to the reality principle. It is the censor and the source of repressions.[32] Though it is the super-ego or the ego-ideal that frames the laws of censorship, the laws are executed by the ego. This ego, though asleep[33] in sleep, exercises its censorship in dreams. But is the ego really asleep in dreams? If it is, who is perceiving the visions of the dream? Is it the Id? The Id is not spoken of as an organized mental entity with a focus of consciousness. It is an unorganized mental mass and, therefore, cannot feel itself to be an 'I' that did this or saw that in dream. One says: 'I saw that and did this in dream.' This identification cannot be accounted for, if the ego were really asleep and did nothing but exercise its censorship. We may say that the higher self is inoperative and asleep, but not the ego. Because we sometimes feel compunction even in dream for what we do there, we have to admit that even this moral self is not totally inoperative. Even the dream 'I' must be identifying itself now and then with a few laws of this self.

[30] Cp. *Mandukya Upanishad.*

[31] *Beyond the Pleasure Principle*, p. 38.
[32] *The Ego and the Id*, p. 16.
[33] *Op. cit.*

A Freudian may say that the ego is unconsciously watching the events of the dream and is therefore able to say : 'I did that in dream.' But if the ego is only watching, like a mere witness, the events of the dream and is not taking any other part, why does it identify itself with the agent of the dream acts ? Who is the agent of the dream acts ? True, a body with hands, feet, etc., different from the physical body, is created in the dream, and that body with the accompanying ego is the real agent of dream acts. But the fact to be explained is that this accompanying ego and the ego that accompanies the physical body are felt to be the same. Experience discloses that it is the bodies that are different, the ego is the same.

It may probably be asked : Are we not to treat the ego as the mental projection of the physical body ? Freud says that the ego is first and foremost the bodily ego. If so, it may be thought that along with the body the ego also goes to sleep. True, if we are to lay so strong an emphasis on the physical basis of the ego, the ego must go to sleep. Our theory requires that it should go to sleep. But it does not : and according to facts we have to build up our theory. It may be that the ego may be a sort of soul, that it is different from the body, and makes it its abode for a time. But this view is considered in modern times as too primitive and unscientific. Then we shall have to say that the ego is really a function of the physical body, but that this function can be active even when the physical basis is asleep.

Now, what is the nature of this function ? If we are to describe it as it works in dream, we find that it creates an imaginary body for itself and also imaginary objects. It identifies itself with that imaginary body and acts, and enjoys, and suffers. The ego thus can create objects and identify itself with the subject of those objects. Can we say, on this analogy, that even the world of the waking life is created by the ego ? If we say so, the charge of solipsism will be brought against us. Nor do we have the experience of something which would force upon us the conclusion that the waking world is merely what is created by the ego. On the contrary, the waking world seems to be forced upon the ego. Hence the admission of the reality principle in Freud and the Vishva principle in Indian thought. Even while awake, the ego is active ; but its activity can run smooth, only when it is in accordance with the reality principle. It is as if the reality principle is working through the same ego. If the activities of both coincide, the ego's life will be normal and smooth ; otherwise, it will be abnormal. And there are innumerable ways of this abnormality, depending on how the two activities differ.

Freud tells us that the object-cathexes, the charges of the libido, flow into the object and distort it. There is already a physical object on which the charge of the libido is imposed, but which refuses to take it in. The rejected charge (force) thereafter becomes the disturbing factor in the abnormal's life. Like a haunting devil, it haunts the individual's life and wrecks it ; but if it is understood and laughed at, it ceases to be harmful. If the physical object coincides with the libido charge, the individual's life becomes smooth : which means that the ego's workings do not conflict with the reality principle.

The idea of a higher principle working through each one of us and with which we are in some sense identical is quite common in European thought as well. In Berkeley and particularly in Kant, it is worked out in its logical details. We are told that the objectivity of the phenomenal world is due to the transcendental activity of our transcendental self. This transcendental self and its activity constitute the reality principle, which the waking ego feels to be its own and yet feels itself bound by it. What Kant discussed from the standpoint of logic and epistemology Freud discusses from the standpoint of psychology. And Freud does not seem to be totally unaware of this similarity.[34] Kant postulates intellectual intuition, which creates

[34] *Beyond the Pleasure Principle*, p. 32.

as it cognizes and cognizes as it creates, and in which sensation and understanding are one. Freud supplies here a third factor, will or energy. It is the creative or dynamic aspect of mind. Freud has brought to the fore a part of our experience, which is like Kant's intellectual intuition, for which understanding is the same as sensing and sensing the same as understanding, namely, dream. Our dream is an imperfect example of that intellectual intuition. To cognize an object in dream is the same as creating it. The libido discharge is uncontrolled here.

This discussion shows that to think of the ego as asleep in dream is unreasonable. But it may be asked : Is not the censor asleep ? The only answer possible is, Yes. And the answer obliges us to draw a distinction between the ego and censor. Freud assigns the executive and legislative functions to two entities, the ego and the super-ego. The present difficulty may probably be overcome by assigning both the functions to the super-ego. The ego has the peculiar power of identifying itself with the super-ego either totally or in part. When it identifies itself with the super-ego, it acts as a censor on the surging impulses from the Id. But now and then the ego may carry into dream an ideal of the super-ego, and may refuse to act according to the urges of the Id or, after acting, may feel compunction.

There is another point to be elaborated. The reality principle has to be brought into closer relation to the super-ego. Freud does not seem to have worked out the details of the reality principle beyond what was of immediate psycho-analytic use. And he seems to have felt that psycho-analysis had not developed so far as to warrant a theoretical or speculative systematization of its concepts.[35] But he was feeling the need for such work and made some attempts to meet the need. Looking at his attempts from the point of view of system, we find that the ideas of the reality principle and the super-ego have to be brought into closer relationship. We may suggest that completion of the system requires the building up of the super-ego upon the reality principle. Freud tells us that it is difficult to localize or demarcate[36] the super-ego, and creates the general impression that it has to do only with the Id or the internal world,[37] whereas the ego alone has to do with the external world. But if both injunctions and prohibitions originate from the super-ego, as their content can be obtained only from nature and society, the super-ego must be representative not only of the inner world but also of nature and society, which constitute the external world. The reality principle may be regarded as of two kinds, that which pertains to nature and that which pertains to society. Both are checks on the free activity of the ego. And in dream, the principle in both its aspects is violated by the ego. Ultimately, the reality principle must belong to the super-ego. The super-ego might be only an ideal built by the ego ; but such also must be the reality principle. In childhood, there is indeed a sense of reality, the feeling of an objectivity that is forced upon us. But what exactly that objectivity is, that is, what its nature is and its laws of behaviour are, is a slow and gradual discovery. A detailed idea of even nature is only gradually built up ; much more so is a detailed idea of society. So both the natural and social laws belong to the reality principle. The super-ego must therefore be built up with these laws as the basis.

So far, only the main points of Freud's theory have been commented upon. There are others like the view that thought consists of verbal images and that the Id consists only of our irrational side and of nothing of the rational, from which many might differ. If the ego-structures can be inherited through the Id, rationality also can be inherited through it, and it would not be so irrational as it is thought to be. But these points are

[35] *An Autobiographical Study*, p. 108.

[36] *The Ego and the Id*, p. 48.

[37] *Op. cit.*

not discussed as such discussion will take us beyond the limits prescribed for the length of this paper.

In conclusion, the reader may be warned against thinking that this paper aims merely at picking up similarities between Freud's concepts and Indian thought. On the contrary, it is a sort of comment on Freud from the ancient Indian point of view. The psychology of the ancient Indians is super-normal and that of Freud infra-normal. So each can throw light on the other. Freud himself is not averse to a speculative systematization of his concepts. He appreciatively refers to Kant, Schopenhauer, and Fechner. Except for the fact that Freud's concept of the libido is generally regarded as sexual—a view which he himself later on modified—his philosophy would be a philosophy of the will like Schopenhauer's. The creative energy of mind is best understood in dream and abnormal psychology. The Indian concepts of Avidya, Tejas, etc. get a profounder meaning when they are understood in the light of Freud's ideas of the Unconscious and the libido. In spite of repeated protests that Avidya is not mere nescience or ignorance and in spite of the explicit commentaries that it is a creative principle, Shakti or energy, the idea is often lightly, but wrongly dismissed as a mere epistemological abstraction or meaningless vacuity. This paper not only presents, it is hoped, a possible speculative synthesis of Freud's concepts but also disproves the mistaken notions about the Indian concepts.

ON LITERARY VALUES*

By Nanalal C. Mehta

I do not propose to talk of the amazing variety of literary expression, or even the urgency of it felt by man, even when he was unaware of the art of writing. In a country such as India one only has to remember that the life of the orthodox Brahmin begins with the recitation of the Gayatri—one of the oldest of the Vedic hymns. What is important for my theme is the nature of the urge and the validity of its expression, which not only inspired the composition of these prayers at an early epoch of our civilization, but so far as one can foresee, will continue to do so indefinitely. In these early compositions there is a note of austerity, imperious urgency, and unmistakable intensity, which more perhaps in the Upanishads than in the earlier writings expresses the soul of the people. Beautiful diction is doubtless one of the principal ingredients of all literature; but elegant writing as such often palls and even fails in its purpose, unless the core of it is inspired and lit up by something true and vital, emerging out of the throbbing and creative consciousness. This is particularly true of languages such as Sanskrit and its vernaculars, which for centuries have perfected a technique of musical expression and elegant writing that they have ceased even to be noticed or treated as anything but of ephemeral value. Few languages in the world including French, Spanish, and Italian could compare with the Vraja dialect of Hindi at its best in the sheer magic of words. Even a comparatively modern Bengali writer such as Michael Madhusudan Dutt—the author of *Meghanada Vadha*—wields a mastery of language, which has rarely been equalled in any literature whatsoever. The writing is characterized not only by a supreme capacity for the appropriate choice of words adequate to every occasion, but a spontaneous exuber-

* Substance of an Address delivered at the P.E.N. Conference at Jaipur in September, 1945.

ance of verbal imagery. This is, however, not to say that writing such as this is of equal significance either as literature or as an adequate reflection of the inner mind of the people. As a matter of fact, it is remarkable what marked dichotomy there is even between what is conventionally called literature and what is classified as devotional poetry. The distinction is not merely formal. It goes to the very root of the many-sidedness of Life itself. For instance the utterances of the Upanishads are not in the same class with the polished verses of Kalidasa or Bhababhuti ; nor are the rhapsodies of Mira Bai or of the medieval singers whether from the North or from the South, or the imperious and clamant verse of Kabir in the same category as the sophisticated compositions of writers, who write for a specialized audience, conscious of their dominion over every artifice of composition. Life is lived at a varying pitch of intensity, though the amplitude of its oscillations generally follows a regular pattern. Despite all this there are moments of crisis when Life swings like the sea itself, between extremes of exaltation and despondency. The mind, despite almost its unlimited sweep of imagination, feels itself hopelessly circumscribed by the elemental facts of nature. While conventional literature is absorbed in and deals with the inexhaustible variations and complexities of life and its environment, the mystic mind dives somewhat deeper, and strives to salvage some fundamental values which transcend the sphere of normal literary or aesthetic activity. Sensuous and colourful expression ceases to be of primal significance ; it is only relevant so far as it furnishes the medium for expressing some fundamental truth felt and grasped by human consciousness.

The result is sometimes unexpected and amazing. Just like some ancient piece of sculpture or medieval icon or painting, ideas and words, colour and beauty, are so inextricably fused as to present but a perfect Unity ; and this is achieved not as a result of intellectual perception or accomplishment, but is born of an experience felt in all its elemental purity. Literary expression is spontaneously matched to something which is living and profound, because literature at its highest must ultimately be the mirror of the soul itself. Truth is vital to it, irrespective of the form in which it is cast, or the medium that is adopted for recalling or interpreting the innumerable nuances of life. Given this integrity, the result is bound to be significant exactly in the proportion in which insight, imagination, and experience are integrated into a symphony at once true and beautiful. Mere talent or verbal facility is hardly noticed, for adequate expression follows almost as a natural result of the inner conviction. It is almost as inevitable and as vital as the music of Bach, Mozart, or Beethoven, or in our own country the devotional music of the medieval singers. It is curious that this latter tradition took the West by storm when the genius of Rabindranath was first discovered. It was neither the originality of his poetry nor the many-sidedness of his genius but the authentic character of his songs, which captured the mind and the imagination of the people. The evolution of Rabindranath's genius is worth studying. The first stages followed a normal pattern. Life was seen and interpreted through a powerful imagination and an extraordinary capacity for sensuous expression and a fine perception for the tone and colour of words. The mood, however, changed at a later stage as also the medium of expression. For the first time India discovered in the genius of Tagore a unique synthesis of power, imagination, and perception as has rarely been equalled anywhere in the world. The poet's feeling for life had deepened ; layers of the sub-conscious self were touched, which were no longer susceptible of verbal interpretation. The writing of poetry was frequently interrupted ; and the interruption took the shape of apparently meaningless scrolls. These latter took the shape of some of the most curious patterns of graphic art known to history. The poet was a magnificent calligraphist, and it was his calligraphy left to roam by itself which projected a series

of graphic forms and images. It looked as if the consciousness was tapped at a level which had not been probed before. A galaxy of forms was produced, remarkable for their dynamic quality and haunting power, but anonymous and indescribable. The frontiers between literature and painting had, as it were, merged into a common territory, almost similar to the feeling one has in listening to some great music. Silence is indeed sometimes more profound than speech, and it is for this that the Chinese writers on art had remarked long ago as to the significance of empty space. It is astonishing how completely and absolutely great art discards mere embellishment. Perhaps for this very reason the monochrome pottery and porcelains of the Tang and the Sung period, and the great masterpieces of Chinese paintings are so impressive and significant. Beauty is inherent in Truth, but Truth is elusive and difficult to seize simply because the human mind is but a 'dealer in possibilities' and has not got the omniscience of an infinite Consciousness. The mind has to seize the possibilities of the infinite, not as results or variations of forms of a latent Truth but as constructions or creations, figments of its own boundless imagination. Is it because of this that the Indian texts enjoined the craftsman to purify himself in body and in mind before taking to the task of making an image of the Divinity? For the aim was nothing less than breathing the divine spark into inert and formless matter. The modern mind has no use for this ancient recipe, for it prefers to rely upon its own matchless powers of thought and imagination. And yet in the last analysis the whole world of our aesthetic experience must be based upon certain values which cannot be dissociated from the moving stream of life. Indian writers on rhetoric grappled for centuries with the problem of what constituted beauty or poetry—whether beautiful writing as such was more important than adequate expression of human emotions. The result was, as was to be expected, largely negative, for literary experiences like Life itself cannot be cast in rigid or mutually exclusive moulds, for literature is but an amalgam of varying ingredients which go to flavour Life itself. There is room for every hue and shade, for every kind of tone and emphasis in the wonderful fabric of literary art, woven on the loom of imagination to the accompaniment of inner music. The fundamental values must, however, relate to the well-being and spiritual enrichment of human existence. It is true that poetic energy must concern itself with every phase of life, but that energy can only be changed into radiant light if it is properly directed. This direction must be found by every artist himself according to the measure of his own spiritual enlightenment. It can, however, be found in a spirit of humility, for though it is there, the approach to it pre-supposes enormous preparation and, above all, complete surrender. In India scholars have for centuries thought over the question of what constituted beauty and the proper relationship that should exist between the writer and the critic, for the vision of beauty was only vouchsafed to those who were born with the faculty of perceiving it. It was a gift from the heavens, though it could be developed and refined with experience. It is, of course, true that this aesthetic quality or the urge to aesthetic understanding must be there before the mind begins to occupy itself with the infinite moods of literary expression. It is not necessary to correlate ethical values with great literature, for there is no doubt that there is such a thing as absolute beauty and joy in the sheer manifestation of the capacity for receiving and reflecting the stimuli of light and colour—whether from the world of nature or from Life itself. And yet it is vital that literary creation, in order to reach its legitimate peaks, must emerge out of the luminous consciousness of infinite power and potentiality. Modern mind will not accept the dictum of Ashvaghoṣha, the celebrated Buddhist poet, who, in concluding the life of the Enlightened One, said that the poem was composed more in the spirit of compounding a bitter medicine with honey so that the patient may imbibe it more easily; that his

ambition in writing the poem was to bring men, otherwise lost in worldly pursuits, to the path of righteousness. In other words, literature was but mere embellishment of words which was necessary for the delectation of the crowd. Two thousand years after Ashvaghosha, Tolstoy repeated a similar doctrine, and identified aesthetic beauty with ethical values. But both Ashvaghosha and Tolstoy were infinitely greater as artists than doctrinaires of moral values. Art is like a river leaping over diverse and uneven terrain and moving with varying *tempo* during its long and ceaseless march to the Reality. Its justification as well as fulfilment is in its freedom and unhampered movement, regardless of time and conditions, to its ultimate destiny. Freedom is of the essence, as is the purity of the vision. Like Love, literature is a dedication, and then only is it harmonized with life.

VOCATIONAL PSYCHOLOGY IN ANCIENT INDIA

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The modern ideal and practice of applying sound psychological principles to vocational education were in vogue in ancient India. The ancient theorists—Hindu, Jaina, and Buddhist—realized the paramount importance of adjusting the workman to his work. Then as now, the arts had a solid basis in science. In the present article we propose to show how our ancestors harnessed a completely consistent and sound system of vocational psychology in the service of arts ever since the dawn of the Vedic civilization.

The association of vocational psychology with arts makes its appearance at the earliest phase of the Vedic civilization ; and there are repeated references to specific talents required for specific vocations in the Vedic text. There was specialization within specialization. The special profession of the priest needed peculiar types of skill for satisfactory performance of the duties attached to it in its different branches. The skills in priestcraft proper,—the skill in the performance of the sacrificial rites, and the skill in chanting—were developed and fostered by the prevalence of specialization even in those days of encyclopædic ideals of learning. This proves unmistakably that specialization was much in vogue in the Vedic period ; and the specialists made their choice of vocation according to their natural bent of mind. Thus we find in the *Rig Veda* such terms as 'skilful priests,'[1] 'skilled in rites,'[2] and 'skilful chanter.'[3] These vocations were connected with leadership in the church.

Defence is a supreme necessity of the State in all ages. It was all the more so in the Vedic and the immediately succeeding ages, when India had to be constantly defended against foreign invaders. The necessity of defence called into being the art or science of fighting, with its multitude of branches needing the application of specialized skill.

The management of the cavalry, and the management of chariots were two very important branches of the science of warfare ; and these were greatly fostered and developed in the very early period of Indian history. We have textual evidence of this in the Vedas in support of our contention. That the vocation of fighting was hereditary is indicated by the expression 'skilled in paternal weapons.'[4] Horses and mares were freely used in ancient

[1] *Rig Veda*, tr. by H. H. Wilson. Vol. V, p. 382, verse 57.
[2] *Ibid.* Vol. VI, p. 4, verse 5.
[3] *Ibid.* Vol V, p. 369, verse 22.
[4] *Ibid.* Vol. III, p. 17, verse 8.

warfare. Consequently, training of horses developed into a distinct branch of science in ancient India; and Indian literatures abound in references to horse-trainers. The *Rig Veda* also mentions horse-trainers in the expression 'well skilled in horses.'[5] Horses or mares also were well disciplined[6] for war purposes. Chariots were not only used for transportation but they were also freely employed in war. Consequently charioteering was developed into a distinct branch of occupation demanding special technical knowledge and skill from the charioteer even in the time of the *Rig Veda*. The repeated use of the expression 'skilful charioteering'[7] supports our view. Not only charioteering but also chariot-making developed into a technical subject, requiring special efficiency and skill for the vocation.[8] Smithery also grew into a distinct occupation demanding special skills[9] from the smiths. Specialization was in vogue even among cowherds. Thus the occupation of the milkman demanded manual skill on the part of the milkman. Thus the phrase 'skilful-handed milker'[10] suggests a technical knowledge and efficiency, developed in the profession. Thus each profession or occupation required special skill and technical knowledge, and we get clear evidence of it in the *Rig Veda*.

Later ancient Indian writers subscribed to the above view of the Vedas, in their advocacy of the specific abilities in different branches of study—academic, scientific, and vocational. It is our purpose here to describe, in brief, some of the specific abilities for different subjects, and vocations, before we turn our attention to the description of vocational guidance that was in vogue in ancient India. First of all, let us devote our attention to the description of specific skill and abilities needed in vocations concerning the elementary needs of life—food, clothing, and shelter.

The Elementary Needs of Life

The elementary needs of man are of great importance, for although man lives not by 'bread alone,' he cannot, nevertheless, live without bread. He must live before he can think and philosophize. The body must be sustained before the soul in it can reveal itself in the higher realm of spirit. The most obvious need of man is food. So there grew up a distinctly separate science and art of preparing food. Cooking developed into the culinary art;[11] and it demanded especial skill from the cook. We learn of it from Bhima's speech, delivered before the assemblage of his brothers, where he assured them that he could surely secure employment in the kitchen of the king of Virata because of his unrivalled skill in the culinary art. The speech runs thus:

Supanasya karishyami kushalo'smi *mahanase*
Kritapurvani yairasya vyanjanani sushikshiteih.[12]

Kathasaritsagara also mentions special skill in the culinary art,[13] which gradually grew into a distinct science. According to Sushruta a successful cook must be beautiful, diligent, capable of hard work, possessed of intelligence —general and specific, good demeanour, purity of character, and courage, and religious-minded. He must be healthy, adept in the art of healing. Moreover he must be smart, skilful, with acute olfactory sense, and with control over his self.[14] Briefly speaking, a competent cook must be physically, mentally,

[5] *Ibid.* Vol. V, p. 113.
[6] *Ibid.* Vol. III, p. 2.
[7] *Ibid.* Vol. IV, p. 25, verse 6.
[8] *Atharva Samhita,* tr. by W. W. Dwight, p. 92, verse 6.
[9] *Ibid. Loc. Cit.*
[10] *Rig Veda,* tr. by H. H. Wilson, Vol VIII, p. 438, verse 7.
Atharva Veda, tr. by W. W. Dwight, p. 556, verse 4.

[11] *Shukraniti,* tr. by B. K. Sarkar, p. 80, verses 315-316.
[12] *Mahabharata,* Virata Parva, Canto II, Vol. ix, edited by Siddhantavagish Haridas, p. 11, verse 2.
[13] *Kathasaritsagara,* tr. by C. H. Tawney, Vol. I, p. 461.
[14] (a) *Sushruta,* Vol. II, pp. 674-75. (b) Girindranath Mukhopadhyay, *The Surgical Instruments of the Hindus,* Vol. I, p. 44. (c) *Garuda Purana,* tr. by Manmathanath Datta, pp. 331-32.

and morally sound. This grand ideal of the culinary art or the science of cooking deserves the thorough study and reflective consideration of the modern man. Nowhere outside India was this vitally important art associated with so much delicacy, subtle skill, and thought.

After food, the paramount need of man is clothing. Man is, indeed, 'a clothed animal.' And this elementary necessity led to the development of the art or the science of weaving. Success in weaving depends much upon specific talent. In ancient India the weaving industry was also followed by men other than professional weavers. Such men were possessed of peculiar talent for the profession. This is clear from a passage in the *Kathasaritsagara* where, in reply to a king's speech one of the audience thus replied, 'I am Panchaphuttika by name, a Shudra. I possess a peculiar talent; I weave every day five pairs of garments.'[15] A similar fact is expressed in *Karikavali*.[16] Garment-making or tailoring required superior intelligence and skill.[17]

The third necessity of man is the necessity of a house where to shelter himself against the inclemency of the weather. As men multiplied, this need came to be more and more keenly felt; and it was at the root of the wonderful art of architecture which has contributed so much to the glory of India. Building industry in ancient India was a distinct branch of science, receiving an honourable place in the curriculum of the art school. It was one of the sixty-four arts. According to the ancient ideal an architect must be possessed of superior intelligence.[18] Hemachandra, a great Jaina scholar of the twelfth century A.D. tells us how a king enquired of a stranger, among many other things, if he possessed skill or adeptness in building shrines, palaces, and mansions.[19] Taking together the views of Acharya Merutunga in his *Prabandha Chintamani* and of Hemachandra in his *Trishashtishalakapurushacharitra*, we arrive at the conclusion that an architect had to be intelligent and possessed of manual skill. That is, native ability and manual skill are the two factors that counted for success in the vocation of architecture. We learn also from a Buddhist source how architectural work demanded earnestness in effort,[20] skill, and power of execution from a builder. Building construction reached the status of a distinct branch of science and it was taught in Buddhist monasteries, especially in Gorsinga.[21] Buddhist monks were great architects. Thus Moggalana the great, possessed of supernatural power, skill, and efficiency in architectural engineering, built a grand monastery for Vishaka to be dedicated to Lord Buddha.[22] The Buddhist priests also used to hold the important post of Navakammika[23]—the superintendent of buildings.

Higher Needs of Life

We shall now devote our attention to the description of activities—general and specific, needed in vocations concerned with the higher needs of life. At the head of these higher needs stands the art of writing. This it is which differentiates the civilized man from the barbarian. This is the first index of the commencement of the life of a higher culture. Writing requires special skill as is evident from the *Kalpasutra*[24] and the *Brihad*

[15] *Kathasaritsagara*, tr. by C. H. Tawney, Vol. I. p. 498.

[16] Viswanatha Panchanana, *Karikavali*, *Muktavali*, *Dinakariya*, and *Ramarudriya*, edited by Ananta Kumar Sastri, p. 42.

[17] (a) Bhattathiripad Sri Meppathur Narayana, *Narayaneeyam*, p. 682. (b) *Dhammapada Commentary*, Vol. III, p. 120. (c) Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, p. 297.

[18] *Prabandhachintamani*, tr. by C. H. Tawney, p. 162.

[19] Hemachandra, *Trishashtishalakapurushacharitra*, Vol. II, p. 191.

[20] *Milindapanho*, tr. by T. W. Rhys Davids, Vol. II, p. 283.

[21] *Svayambhu Purana*, edited by Haraprasad Sastri, p. 323.

[22] *Dhammapada Commentary*, Vol. II, p. 80.

[23] *Kullavagga*, tr. by T. W. Rhys Davids and Oldenberg Hermann, Part III, p. 214.

[24] Sthavira Arya Bhadra Bahu Swami, *Brihat Kalpasutra*, edited by Guru Sri Chaturvijaya and his Shishya Punyavijaya, Vol. IV, p. 1361.

Jataka.[25] We learn from the Buddhist source that accountancy also demands skill and efficiency,[26] from a successful accountant. The necessity of the cultivation of poetic imagination in creative art makes its appearance late in the cultural history of India. This was followed by the necessity of the cultivation of skill in moral philosophy. According to Mammaṭa, a successful poet must possess poetic genius[27]—a peculiar faculty without which writing poetry is impossible. Vidyapati Thakkura advocates special skill and adeptness in moral philosophy and in truth in all accomplishments.[28] Not only in secular literature but also in scriptures it requires special skill[29] on the part of the teacher to expound the meaning.

Medicine, nursing, minerals, jewellery, metallurgy, stone-work, gardening, agriculture, and other sciences make similar demand upon native abilities and specific skill of the scholars and the workers. In the *Ramayana* mention is made of specific skill for the medical profession as is evident from the quotation, 'physicians in their business skill.'[30] Specialization was in vogue in the medical science in ancient India, as is evident from the Buddhist source how specialization came into being in connection with the cure of arrow-wounds demanding special skill from the surgeon. 'His friends and kinsfolk were to get a surgeon skilled in arrow-wounds.'[31] Sushruta, the famous Hindu physician of antiquity mentions good physical, emotional, and mental traits as essential qualifications for success in the medical profession. According to him the medical practitioner must be physically clean, swift-handed, mentally and morally sound, ready-witted, and possessed of courage.[32] To succeed in the medical profession, a surgeon must be light-handed and possessed of courage, for surgery required manipulative skill and courage.

Nursing also grew to be a distinct branch of science, as is evident from Lord Buddha's advocacy of five qualifications, demanded of a trained nurse. Thus, according to the Lord, a qualified nurse must possess superior intelligence not only to prescribe proper medicine and diet for the patients but also to amuse them with religious discourse. Moreover, a competent nurse must be humane, possessed of social intelligence, and readily willing to nurse the sick.[33] According to Sushruta, however, a competent nurse must be physically and morally sound. A typical nurse must be of middle stature , of middle age, possessed of sound health and good character, and of a steady mind.[34] A Jaina source also tells us that the nurses should be 'skilful and accomplished, well trained.'[35]

The cultivation of science requires special skill as is evident from Vimalasuri's *Pauma Chariyam*.[36] We learn from the *Ramayana* that the jewellers should possess skill to succeed in the jewellery business. 'And artist skilled in gems to deal.'[37] Specialization, however, developed in jewellery, leading to the development of special skill in appraising gems. This is evident from the following extract. 'Charu, staid and cool, a skilled appraiser, accumulated a complete assortment of jewels in different colours.'[38] This proves unmistakably that an appraiser of gems must possess a special skill of sense-perception. Shukracharya, a much earlier authority, holds a similar view.

[25] Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, pp. 301, 336.
[26] *Further Dialogues of the Buddha*, tr. by Lord Chalmers, Vol. II, p. 155.
[27] *Mammata Kavyaprakasa*, tr. by Ganganath Jha, p. 3.
[28] Thakkura Vidyapati, *Test of a Man*, p. 130.
[29] Acharya Kunda, *Pravachanasara*, tr. by Faddigon Barend, p. 33, para 63.
[30] *Ramayana*, tr. by T. H. Griffith, p. 228.
[31] *Further Dialogues of the Buddha*, Vol. II, p. 124.
[32] *Sushruta*, Vol. I, p. 306.
[33] *Vinaya Text*, Vol II, Mahavagga, VIII-26-5, pp.242-43.
[34] *Sushruta Samhita*, Vol. I. p. 307; Vol. II, pp. 225-26. *Charaka Samhita*, Vol. I, p. 863.
[35] *Antagadadasao and Anuttarovavaiyadasao*, p. 29.
[36] Vimalasuri, *Pauma Chariyam*, tr. by B. A. Changale and N. V. Vaidya, p. 10, verse 4.
[37] *Ramayana*, tr. by Griffith, p. 228. *Trishashtishalakapurushacharitra*, Vol. II, p. 191.
[38] Maurice Bloomfield, *The Life and Stories of the Jaina Saviour Parshvanatha*, p. 164.

Not only gems but also metal-works in silver, gold, iron, copper, and others demand special skill and efficiency from the experts.[39] The Buddhist source also supports the same view.[40] The job of a turner who manufactures the turn of the wheel requires specific skill.[41] Sculpture or the manufacture of statues, and the linging of stone, demand adeptness,[42] skilfulness,[43] and artistic skill[44] or efficiency from the workers.

Gardening

Gardening (Udyanakarma) and the treatment of plant disease (Vrikshachikitsa) are mentioned in the Hindu and the Jaina literatures as the items of study in the Silpa curriculum. Vidyapati Thakkura mentions in his *Test of Man* how floriculture requires skill on the part of a florist. He illustrates his point by citing the case of Kritakushala, a renowned florist, possessed of skill in his craft. As a result of skill in his craft, his output was immense, bringing in his good fortune.[45] Sri Harsha also mentions in his *Ratnavali*, the wonderful skill of a monk, versed in the science of floriculture who could make flowers blossom even out of season.[46]

Painting

Painting with a solid foundation in science, and with its hold on human nature on account of its aesthetic appeal reached a high degree of perfection in India; and it was enthusiastically cultivated by the students of culture, and particularly by the members of the nobility. Painting was considered in ancient India as a visual medium of moral education, as a sure and concrete path to the realization of higher values. Painting is one of the grandest of fine arts requiring a high degree of skill and perfection. Varaha Mihira, a fifth century scholar, knew full well that painting required skill,[47] for its success. Haribhadra Suri also mentions in his *Samaraichchakaha* that special aptitude and excellence[48] are essential necessities to ensure success in painting.

Music

Music too, like painting is a means of education, a source of delight, and an aid to the permanent inculcation of the higher truths in the mind. This love of music is innate in humanity; and the development of it is, and should be the aim of all high culture. This is why the importance of it was felt in religion and religious devotion in the very early Vedic period; and almost all the important verses of the *Rig Veda* were or rather had to be set in tune.

Success in music, vocal or instrumental, requires specific skill, as is evident from the *Sama Veda*.[49] Varaha Mihira regards cleverness or skill as a means of success not only in music but also in all the arts.[50] Bhasa in his *Svapnavasavadatta* speaks of regular succession of notes in instrumental music which Vasavadatta forgot while playing on the Veena.[51] Here the author was thinking of auditory images, so essential in playing upon musical instruments. Mention is also made of musical skill or efficiency in the *Vivagasuyam*, the eleventh Jaina canon.[52] Acharya Merutunga, a Jaina monk refers to 'skill in singing,'[53] in his *Prabandhachintamani*. Hemachandra, another famous Jaina scholar of the twelfth century A.D. mentions in his *Trishashtishalakapurushacharitra* about skill in play-

[39] *Trishashtishalakapurushacharitra*, Vol. II, p. 191.
[40] *The Romantic Legend of Sakya Buddha*, p. 194.
[41] W. H. Clarke, *Buddhism in Translation*, p. 356.
[42] *Dhammapada Commentary*, Part II, p. 141.
[43] *Ibid.* p. 142.
[44] *Kathakosa*, tr. by C. H. Tawney, p. 150.
[45] Thakkura Vidyapati, *The Test of a Man*, p. 144.
[46] Sri Harsha, *Ratnavali*, tr. by H. H. Wilson, Act II, p. 16.

[47] Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, p. 301.
[48] Suri Haribhadra, *Samaraichchakaha*, tr. by M. C. Modi, p. 81.
[49] *Sama Veda*, tr. by T. H. Ralph Griffith, pp. 283, 390.
[50] Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, pp. 402, 446.
[51] Bhasa, *Svapna Vasavadatta*, Act V, tr. by S. Subba Rau, p. 37.
[52] *Vivagasuyam*, tr. by V. J. Chokshi and M. C. Modi, p. 23.
[53] Acharya Merutunga, *Prabandhachintamani*, tr. by C. H. Tawney, p. 121.

ing musical instruments. We quote from his above-mentioned work to support our statement: 'Are you skilled in the lute or expert on the flute, or clever in playing the kettle-drum, or proud (of skill) on the drum ?'[54]

Dancing

Dancing was a recognized art requiring specialized skill. Actors and dancers must possess specific talent to ensure their success in the dramatic profession. Kalidasa mentions 'theatrical talents'[55] in his famous *Shakuntala*. Success in dancing requires specific skill. The dancer must possess personal beauty and mobility of limbs. To ensure success in dancing, it must be accompanied by gestures. The *Markandeya Purana* describes the qualification of a dancer as follows: Let her, amongst you, who considers herself a superior in beauty and mobility dance before me (34). One devoid of beauty and accomplishments cannot attain to consummation in dancing. A dancing which is accompanied by gestures is (real) dancing—anything else is but an infliction (35).[56] The same view is again stressed by Kalidasa in his famous *Malavikagnimitram* while describing the dancing skill[57] of Malavika, the heroine of the play. Proficiency in musical and simple dance, is spoken of in the *Vivagasuyam*,[58] the eleventh Jaina canon. From these textual references, it is evident, the art of dancing was recognized as a highly developed art in ancient India, requiring special skill in the profession. It was a popular as well as an aristocratic art, meeting the warm and enthusiastic patronage of the court and the nobility. It was also a necessary part of education, specially female education.

Physical and Military Training

Like dancing, physical training is also greatly connected with the senses and the motor activities. Physical education in ancient India reached a high degree of perfection, requiring specialization in the field. It is mentioned in the *Kalpasutra* how men, skilled in the art of Lepakarma[59] or massage, rubbed ointment and shampooed king Siddhartha of Vaishali, father of Lord Mahavira in the royal gymnasium (Attanoshala). Boxing and wrestling reached a perfect stage of development in ancient and medieval India, which required much skill, and technique on the part of the wrestler. *Kathasaritsagara* tells us how Ashokadatta, a young man of Benares, having studied the sciences, learnt boxing and wrestling, and gradually acquired eminence[60] in these branches. In this connection one cannot help referring to the signal skill displayed by Bhima and his rival, Duryodhana in the art of boxing, which ultimately proved fatal to the latter.

We have already referred to the science of fighting giving birth to the cognate subordinate arts of managing horses and elephants. We propose to go somewhat more into the details of the subject here. In the Rig-Vedic period horses were trained for military as well as civil purposes, and the training of the horses was given the status of a distinct branch of science.[61] Both Shukracharya and Chanakya mention the training of horses for military purposes and hold that the trainer[62] of the horses must be very skilful in restraining the horses, possessed of keen senses, especially of the sense of sight and hearing. Consequently a distinct branch of Ashva Vidya developed in ancient India, which is mentioned in the *Mahabharata*.[63] At a later period the Jaina authorities also mentioned the training of the horses on a spacious ground

[54] Hemachandra, *Trishashtishalpkapurushacharitra*, Vol. II, p. 191.

[55] Kalidasa, *Shakuntala*, tr. by Sir William Jones, p. ii.

[56] *Markandeya Purana*, tr. by Manmathanath Datta, p. 4.

[57] Kalidasa, *Malavikagnimitra*, Act II. v. 3.

[58] *Vivagasuyam*, tr. by V. J. Chokshi and M. C. Modi, p. 23.

[59] *Kalpasutra* and *Navatattva*, tr. by J. Stevenson, p. 57.

[60] *Kathasaritsagara*, tr. by C. H. Tawney, Vol. I, pp. 210-11.

[61] (a) *Rig Veda Samhita*, tr. by H. H. Wilson, Vol. I, p. 151, v. 7. (b) *Ibid*. Vol. V, 4th Adhyaya, p. 113.

[62] (a) Chanakya, *Arthashastra*. pp. 166-67. (b) Shukracharya, *Shukraniti*, p. 78.

[63] *Mahabharata*, Virata Parva, Canto 3, Vol. IX, p. 21. Udyoga Parva, Canto 168, Vol. II, p. 1470, v. 11.

or hippodrome, especially reserved for the purpose.[64] Elephants were also trained for a similar purpose. *Kathakosha,* another Jáina text, tells us how a king was skilful[65] in the managing of elephants. We learn from the *Rig Veda* that military sciences, in hoary antiquity, demanded physical strength, vigour, and manual skill.[66] Hemachandra, a famous Jaina scholar of the twelfth century A.D. mentions skill in using the various implements of war such as shield, sword, lance, arrows, long spear, mace, discus, and dagger.[67] Krishna, in his conversation with Draupadi, speaks of skill and efficiency, achieved by her sons in archery in the following verse. 'Krishna, dhanurvedaratipradhanastavatmajaste shishavah sushilah.'[68] Our brief discussion of physical and military training reveals that specialization was much in vogue in these two important branches of human knowledge, and that the writers of ancient India knew full well that success in these professions demands physical vigour and manual skill from those seeking employment in these professions.

Vocational Guidance

The ancient Hindus not only knew that specific skill and abilities are essential for any occupation, high or low, but they also applied the scientific method in directing the vocational selection of their children, which will now be the topic of our discussion. In hoary antiquity, during the time of the *Mahabharata,* nepotism was not known, and ability, general or specific, was the standard of occupational selection. The employers took special care in placing the right candidate for the right type of job so as to eliminate vocational misfits. We get clear evidence of it in the *Mahabharata,* wherein is mentioned three distinct groups of men—the best (Uttama), the average (Madhyama), and the worst (Adhama), possessed of corresponding levels of intelligence, and appropriate vocations were recommended for them, as evident from the following verse :

Kachhinmukhya mahatsveva madhyameshu cha madhyamah
Jaghanyascha jaghanyeshu bhrityah karmasu yojitah[69]

An identical view is again stressed in the *Mahabharata* in the following verse :

Kachhidviditva purushan uttamadhamamadhyaman
Tvam karmasvanurupeshu niyojayasi Bharata.[70]

The *Agni Purana* also supports the above view for vocational adaptation, when it recommends the placement of the workers on vocations after a thorough ascertainment of the three distinct levels of intelligence—the best, the average, and the worst. The following verse bears us out :

Uttamadhamamadhyani buddhva karmani parthivah
Uttamadhamamadhyanhi purushani niyojayet.[71]

Thus according to the ancient Hindus, levels of intelligence were the criteria of occupational selection : right type of man, possessed of proper intelligence, was placed on the appropriate vocations—a practice thoroughly modern.

The Buddhist and Jaina scholars also mention vocational guidance on the basis of native ability. We learn from the *Vinaya Text* how the parents of Upali at Rajagriha made a careful survey of the merits and demerits of writing, arithmetic, and money-changing, before making the final selection for the profession of priesthood. Thus they took into account the retarding influences of writing, arithmetic, and money-changing : writing will sore the fingers, arithmetic will disease the

[64] Suri Haribhadra, *Samaraichchakaha,* tr. by M. C. Modi, p. 19.
[65] *Kathakosa,* tr. by C. H. Tawney, p. 141.
[66] *Rig Veda Samhita,* 3rd Ashtaka, 7th Adhyaya, tr. by H. H. Wilson, Vol. III, p. 7, verse 8 ; p. 192, verse 6.
[67] Hemachandra, *Trishashtishalakapurushacharitra,* Vol. II, p. 191.
[68] (a) *Mahabharata,* Vana Parva, Canto 154, edited by Siddhantavagish Haridas, Vol. VII, p. 1532, v. 24. (b) *Manual of Buddhism,* p. 381.
[69] *Mahabharata,* Sabha Parva, Canto 5, edited by Siddhantavagish Haridas, Vol. IV, p. 46, verse 43.
[70] *Ibid.* Canto 5, p. 56, verse 75.
[71] *Agni Purana,* edited by Panchanan Tarkaratna, p. 422.

chest, and money-changing will strain the eyes.[72] Though here we get a clear idea of the modern conception of the typical basis of occupational selection, the current practice of vocational choice was arbitrary as the opinion of young Upali was not taken into account by his parents in their final choice of monastic life for their son. It is a matter of legitimate pride for us that our ancestors were so very deep and scientific in their application of the principles of psychology to all the vocations of life—high or low. They were practical scientists long before the boasted modern era of science.

We, however, learn from a Ceylonese source of a different practice in occupational selection. There it is said of young Jivaka, that he made a careful survey of the characteristics of the eighteen sciences and the sixty-four arts, i.e. the whole range of the Brahminic education, before he made his final choice of medical science.[73] It argues great precocity in him to exercise sound judgement in the careful selection of a vocation. Besides, Jivaka was thinking not only of riches, and honour through a suitable vocation but also thinking of relations, possible only to secure through matrimony. Briefly speaking, Jivaka was thinking of a suitable employment and also of taking a life's companion, desires sacred to the heart of every adolescent. *The Vinaya Text,* however, tells us that Jivaka came to 'the years of discretion'[74] at the time of his vocational selection. Taking together the above two facts, the vocational choice of young Upali and that of Jivaka, we can safely conclude that though sometimes parents decided vocational choice for their immature son, it was universal for the young adolescents to make a careful selection of an occupation after a thorough survey of the entire range of suitable vocations.

Vidyapati Thakkura, a much later authority, suggests that intelligence or native ability should be the determinant in the selection of art.[75] The modern practice of placement on vocations further to explore native and specific abilities for rightful selection of a career was followed in ancient India. Thus we learn from the Tibetan Buddhist tales, translated from the Tibetan of the Kah-Gyur, that Jivaka learnt various crafts from practical workmen to have a first-hand experience of various trades and industries, before he made his final selection of his life's occupation.[76] Hemachandra, a famous Jaina savant of the twelfth century A.D. subscribes to the same view, when he tells us in his *Trishashtishalakapurushacharitra,* how Sagara, a prince of the house of Vinita (Oudh) in ancient times, out of his desire to be taught by Ajitaswami in military tactics and sciences, made a demonstration of his feats in the wonderful exercises of weapons. It proves beyond doubt that it was customary in ancient India for scholars to make a demonstration of their skill before being further encouraged to proceed in their courses of study. The following quotation bears us out : 'From devotion to his teachers and a desire to be taught by him he showed Ajitaswami his skill in other weapons also. So both, engaged in activities according to their natures, crossed the first period of life.'[77] This practice in ancient India may quite appropriately be compared with the modern practice of administering performance test to explore vocational talents.

The science of palmistry, once so popular in India, exerted a tremendous influence in our vocational selections. Volumes were written on the subject. Suffice it to say that some predictions on vocational success from the *Brihad Jataka* will support our views. Thus according to the *Brihad Jataka* a man is

[72] *Vinaya Text,* tr. by T. W. Rhys Davids, Vol. I, p. 201, paras 1 and 2.

[73] *Manual of Buddhism,* tr. by R. Spence Hardy, p. 238.

[74] *Vinaya Text,* tr. by Rhys Davids and Hermann Oldenberg, Vol. II, p. 174, para 5.

[75] Vidyapati Thakkura, *Test of a Man,* tr. by Sir George Grierson, p. 179.

[76] *Tibetan Tales derived from Indian Sources,* tr. from Tibetan of the Kah-Gyur, tr. into German by Von Schiefner F. Anton, tr. into English by W. R. S. Ralston, pp. 92-93.

[77] Hemachandra, *Trishashtishalakapurushacharitra,* Vol. II, p. 71.

sure to excel in the stage either as an actor, musician, or dancer, if he is born under the joint influences of Mercury and Jupiter.[78] Again one excels in this profession as well as in every other kind of work if born in Veena Yoga.[79]

We may conclude our discussion with the remark that the writers of ancient India knew full well that intelligence is of two types, general and specific. Each profession makes specific demand upon the intelligence of each worker. The key-note of success in vocations is the proper adjustment between the man and his vocation. To ensure such success, vocational and educational guidance for the young pupils was in vogue in our country in the past. The citizens, the parents as well as the city supervisors, took keen interest in vocational counselling.

[78] Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, p. 299.
[79] *Ibid.* p. 275.

WHITHER RELIGION IN THE WEST?

By A. Dorothy Barrs

In the choice of my title it would seem that I am well travelled and know intimately the peoples of the world. This is not so, because my journeys to other countries have been merely holiday trips. Nevertheless the literature of the world helps to fill in the gaps in experience and enables one to make closer contacts with the inhabitants of other nations.

Britain is, I think, a good representation of Western thought and action, and so in dealing with the attitude of the Western world to religion I shall speak of the average man and woman as I meet them in everyday life.

I mean by the average person one who accepts the orthodox system of thought in all departments of life. If this conception be true then one is forced to admit that the ordinary man is not religious in the West for it has been estimated that in Britain and America only between twelve and fifteen per cent of people go to any place of worship. It may be said that in Roman Catholic communities a higher percentage do attend church service, but is this attendance a good indication of a person's religious life? Assuredly the answer is NO. Roland Hill has written, 'Nobody is truly a Christian unless his dog and cat are the better off for it.' That sums up the ordinary man's attitude to religion. It is what one does that matters, not one's beliefs. It is true that many people go to a place of worship, particularly those who are members of the State Church, because it is the thing to do; it is the hall-mark of respectability; it helps to conserve the orthodox system in religious thought, but such observance does not necessarily make a person spiritual or even religious.

In the West man has developed his reasoning, logical mind to a high degree, but he has not yet crossed the bridge that spans the gulf of consciousness which will lead him a step farther on in his evolutionary path to the higher mentality or abstract thought. The man in the street, the Tom, Dick, or Harry of everyday life, who typifies the average man, has not yet gone beyond the surface-thinking of the mental life.

If one were invited out to dinner in any well-to-do family of pre-war days, one would sit down to a meal of several courses. At public functions one might partake of five, six, or even more courses, the last of which is called dessert. Here one nibbles at fruits or nuts, but it is only a finish to a great repast. The mind might be compared to such a dinner. There are many layers of mind and

depths of thought. The first layer, or surface-thinking, could, if taken in reverse, be thought of in the way we regard the last course of our dinner, as the dessert. Mental dessert consists of newspapers and novels which form the opinions and general outlook on life for many. Horse and dog-racing, hunting, fishing, football and cricket fill their leisure hours with sport. The cinema, cards, dancing, and dining are their entertainments. Excessive smoking, drinking, and gambling are some of their vices. If of a religious temperament, the surface-thinkers accept the orthodox creeds and dogmas of whatever sect or religion they may be born into ; these folk like their thinking done for them. Wordsworth must have had in his mind the surface-thinkers when he wrote :

> He who feels contempt
> For any living thing, hath faculties
> Which he has never used. . . .
> thought with him
> Is in its infancy.

Few humanitarians and reformers are found among the millions whose mental lives are still a perpetual dessert course. Philosophy, art, science, and psychology belong to the deeper layers of mind and are expressed only in the lives of the few : those who have begun to build the bridge in consciousness between the lower and higher mentality or the concrete and abstract thought.

The foregoing is a fairly accurate picture of the average man of the West until the storm of war burst upon the world and brought change and upheaval into the lives of all, for few escaped the distress and horror that was let loose upon the so-called civilized world. Men and women were called from all classes and strata of life to serve in the forces, the mines, the factories, and the hospitals. Death was faced, and loss of life and loved ones was the lot of millions. Change and decay were everywhere. Yet, out of the welter of tribulation and despair a new hope was born, ideals of a better world order have been glimpsed. Humanity is on the march towards the building of a lasting peace. The average man and woman are more awake to real values, they know what they want, and that is the best of all foundations upon which to build. Some one has said that this is the era of the common man. To me surely the common folk will not flock back into the churches, but they will ask for peace and happiness, for security in old age, and the right to work and, in return, to receive a living wage, this being the only way to abolish poverty, which brings in its train crime, disease, and misery, which attributes are a negation of the spiritual life.

To many, this description may not sound like religion—but rather a new benevolent materialism. A growing number of people in the West feel that religion, as it has been expressed through dogma, creed, and the priesthood, belongs to an age that is passing away. The religion of the future will be a way of life and will involve the philosophy of right living ; herein are the seeds of true spirituality. This is the religion that is taking root in the hearts and minds of the people of the West. It will not grow as the mushrooms overnight ; there will be set-backs and disappointments, but the spiritual *tempo* is raised and set towards a better life for the masses. Man is awakened from his long sleep. Apathy is giving place to interest and he is steadily moving onwards and upwards. The day of the common man is at hand. He is more interested in ideas, in a better way of life ; he is no longer afraid of change. These tendencies are of deep spiritual significance and are becoming more and more noticeable in the average man today.

The West is essentially materialistic in practice, but there is a deeper questing for the realities of life and its purpose among many who have suffered. The religion of the West in the years to come must show forth in action and deal with the problems of life which always surround humanity, in social service for man and animals. As Anna Sewell has written in *Black Beauty* : 'People may talk as much as they like about their religion, but if it does not teach them to be good and kind

to man and beast it is all a sham.'

I would like to bring these thoughts to a close by a final suggestion that in the West man is getting farther away from orthodox religion and Churchianity, but nearer to the true spiritual life in action. That time is not yet, for the West is climbing slowly and painfully to the consciousness of that great soul, Swami Vivekananda, who gave to the world the following lines: 'Knowing that the Lord is in every being, the wise have thus to manifest unswerving love towards all beings.'

INDIVIDUAL DIFFERENCES

By Brahmachari Sitansu Sekhar

In every branch of science there creeps in some sort of imp, and the imp of the educational method of teaching is perhaps the peculiarity in 'Individual Differences'—eminently popular and profound in its basis. It is also here that the salient saying—'Men are like but man is different'—often tickles our fancy. But a genial review of the above paradoxical saying sees deep down into the depth of a masterful meaning, if we, living upon the brink of a practical life, try to clear up the technical phraseology—the variability among individuals. Here also the sentence—'that even if the children had equal ability they would make very different records in the first grade of their school life owing to difference in development and previous training'—deserves mentioning.

One may ask, 'Why this individual difference which goes to shape such an obscure opinion?'—and there is but one answer to be given—and the answer will take several lines to ripen—because to hurry things is to spoil them.

Inheritance from both remote and immediate ancestry often pleases the senses and sentiments of children in different ways. Thus a child hailing from the lower stratum of the society must have a freedom from mannerism, while a boy belonging to the family of priests will have probably the fulness and earnestness of the mind of the Puritan age. Not only inheritance but also sex, maturity, and environmental factors go to mould the individual differences.

Previously there were no much data which might be collected to build up the subject regarding individual differences. But, nowadays, thanks to the tests of the objective type, varied and voluminous data have been collected, which eagerly establish the aforesaid maxim—'Men are like but man is different.' Moreover, one familiar with the 'distribution curves,' and 'distribution surfaces' which graphically represent the data on individual differences, may clearly see that 'the range of differences within a non-selected group extends from near zero to genius when measuring a single trait; that within a group, selected with reference to a particular trait, individual differences still appear; that as the number of individuals become greater, individual differences in the trait measured, when graphically represented, approach to "normal curve" of distribution.' Not only this; even the superior learning capacity, emotional responses, and sensory defects can very well show that, under similar trial and training, endowment and environment, some are grave and subdued while others are ablaze with colour and merriment. The sons of the same parents, under similar settings and situation, and under tactful training and taking-up, fail to show the same original nature, in the long run. 'Thorndike and others have shown that even twins correlate eighty per cent and that brothers who are not

twins have a correlation of fifty-two per cent only.' Thus the presentment here given, in 'camera obscura,' not merely fulfils a faithful picture of differing sides of human minds so far as individuals are concerned but also sharpens the sure sense regarding our scheme of educational process, so that the process might form a compromise between the different instinctive and environmental equipages inherited by different individuals.

This variety in mental process calls in the teachers' attention—so that they may be more inclined to strike out a practical path for themselves, with the scientific researches on the subject in view, than blindly to follow in the beaten track which seldom minds to fathom the utility of taking into consideration the precise pattern of the individual mind.

The true effect of utilizing the knowledge of individual differences will save much time and energy because, in trying to goad everybody in the same greased groove of the hackneyed class system of imparting education—now prevalent specially in Bengal—individuals are often taxed beyond measure, nay, their educational capacity is sapped for ever, perhaps. One wonders how, day by day, most of our educational authorities who never dream of departing from the present system of education in India, are cut off from the accumulated stores of knowledge and experience of the educational psychology which has now sprung into being and been growing.

Lastly, to run in any new system it requires money. In other countries, the educational system is always basking in the healthy sunshine of a truly psychological method; there its financial status has a pleasant phase of joy and exultation. But here, in India, specially in Bengal, pecuniary life of education is evaporating efficiently without any hope of regaining the balance, with the result that, so far as the number is concerned, the school-tree is running all the more vigorously into rich leaves but bearing little fruit. And if this thing is allowed to go on for a long time, there would be

> Dark, dark, unfathomable dark
> Dark amidst the blaze of noon
>
> (Milton's *Sampson Agonistes*)

So let us think out the true 'Adhikari' again, as it was done in the Ashramas of Rishis, in these days even—when authorities are to light up any new school procedure, with the advent of the post-war educational scheme—setting aside the vain repetitions and dull meanderings which do not shake hands with the modern adjustment in educational system having an open-air atmosphere about it. Because, as Susan Isaacs has said, 'The aim of modern education is to create people who are not only self-disciplined and free in spirit, gifted in work and in enjoyment, worthy and desirable as persons but responsible and generous in social life, able to give and to take freely from others, sensitive to social needs, willing to serve social ends, and to lose themselves in social purposes greater than themselves.'

NOTES AND COMMENTS

To Our Readers

In *Conversations with Swami Shivananda* Mahapurushji expresses deep faith in Sri Ramakrishna and the debt he owed to the Master. . . Prof. Shrivastava, in his *Buddha's Gospel*, brings out very lucidly the essential points of greatness in Buddhism and the lessons they have for us in the modern world. . . . In a learned article, *Freudian Topography*, Dr. P. T. Raju of the Andhra University discusses some of the main ideas of Freudian psychology in the light of similar ideas in Indian psychology. . . . Mr. N. C. Mehta discourses with a pleasing wealth of literary art on what makes literature really beautiful in his essay *On Literary Values*. . . . Dr. Debendra Chandra Das Gupta shows painstaking research in his learned article on

Vocational Psychology in Ancient India and has shown how many of the modern ideas in this subject have been anticipated and utilized in India when she was young, vigorous, and free. . . . In *Whither Religion in the West?* Miss Dorothy Barrs from London gives us an excellent idea of the attitude of people in the West towards religion and the Church. . . . In *Individual Differences* Brahmachari Sitansu Sekhar makes a strong plea for taking a proper account of individual differences in the education of children in our country.

Whither Civilization?

Recent post-war investigations and findings, we are told, have revealed 'beyond doubt' that the Japanese were generally 'brutal and barbarous.' It has often been the fashion for some Western politicians and evangelists to observe that Indians are a long way behind them on the road to 'civilization.' Indians are constantly reminded by some of these 'followers' of Jesus Christ, who come out to this country all the way from their own, that Christianity is the religion of the 'most civilized' peoples of the world. The 'atrocities' committed in war time by non-Christian nations are held up before the world as the only examples of barbarity. (Belsen and Nordhausen may be explained away as but 'exceptions' that prove the rule!). But yet there are honest Westerners who are liberal and outspoken in their views, and are able to rise above racial or national prejudices. The well-known American journalist, Louis Fischer, makes no bones about telling his countrymen what he sincerely feels is a negation of the canons of civilization :

> Something is happening to our civilization . . . Barbarism is lowering itself over us like a hood over a man to be hanged. But we are not hanged. We walk about directionless, with a black hood on our heads.
>
> Nobody knows what to do to solve the world's ills. There is much discussion of a third world war so soon after the second . . .
>
> Unless we rise above the normal, natural animal passion for revenge, our culture will be lost . . . Some one has to halt the disintegration of our civilization. We must break the vicious circle of an eye for an eye.
>
> This will be called unrealistic, idealistic, Christian, and soft. Well, we have been 'realistic, practical, pagan, and stern' for decades. Has it worked? Where are we today?—U.P.A.

Expressing her abhorrence of the atomic bomb, and sounding a note of warning to those who find excuses to exploit 'uncivilized' nations in the cause of the preservation of civilization, Pearl S. Buck says :

> But the atomic bomb, so secretly and easily produced that we knew nothing about it, has waked us up. Our scientists tell us that this bomb cannot possibly remain a secret and private possession of our own. We have seen what it can do. That it may, one day, be turned on us, makes war suddenly real to us. I can only hope that we will keep this solemn reality always before our eyes.
>
> . . . The ideals in which we believe were shattered in one hour over Japan when thousands of innocent and unknowing people were killed. . . . We are ashamed as we have never been ashamed before. . . . We want our ideals back again. We want to be the kind of people *we like to think we are.* (Italics ours).

In this welter of power politics and dominance of 'might over right,' it is but natural that civilization comes to be regarded as a prerogative of only those who are able to rule the roast. The glib talk of 'saving the heathen' or 'civilizing the barbarian' will no more carry conviction to any one, either in the East or in the West. The world cannot but turn to India, even today, for the highest ideals of civilization. As long as the heavily armed nations continue to keep other nations in subjugation, so long is world peace a fanciful conception. The war was fought 'for saving civilization from utter destruction.' At the end of the war, the victors find that this 'aim' has not been achieved at all, and that it may become necessary to fight another war for this purpose! The 'superiority complex' of civilization is as deleterious as the 'inferiority complex' of the lack of it.

Role of Religion

Pleading for a proper appreciation of the role of religion and stressing the need for tolerance, Hon'ble Sir Mohd. Zafrullah Khan made some very pertinent observations in his Address to the students of the Government College, Ludhiana. We are delighted to find that Sir Zafrullah chose to speak on religion, parti-

cularly to young students, and has given them stimulating and instructive words of advice. He said :

> Religion is the way of life that should enable each individual to attain to the highest possible development in the spiritual, moral, and physical spheres. Its function is to establish and maintain the most harmonious relationship between man and his Maker on the one hand and between man and man on the other hand. Is it not an irony, then, that religion should have come to be regarded as the principal cause of dishonesty and discord? Where does the fault lie? Does it lie with religion, or does it lie with us? It lies wholly and entirely with us.

Persons with so-called 'modern' or 'scientific' outlook will do well to mark these illuminating observations of a distinguished Judge of the Federal Court, before they hasten to find fault with religion. Let them take care first how they themselves should live and then take up the self-imposed burden of teaching the masses how best they should lead their lives.

Sir Zafrullah made it clear beyond doubt that religion meant realization of the Highest Truth. He said that the doctrines and teachings attributed to any particular religion were based on revelation which is gained through spiritual realization. He was of the opinion that the fanatical adherents of one religion, in their attempts to establish the truth of their own doctrines by disparaging those of other religions, did more harm to religious harmony than those who proclaimed themselves against religion. Superficial differences over non-essentials in different religions have led to unhappy results among their followers, thus turning away many people from religious discussion. Also those who expect religion to bring them better worldly prospects in life cannot but be disappointed.

Deploring these unhealthy tendencies, the learned Judge called upon Hindus and Mohammedans alike to eschew malice and strife in the name of religion, and concentrate their attention on the essential features of genuine religious teachings :

> The moment we import into the field of religious investigation and enquiry, a spirit of earnestness, sincerity, and deep reverence, we shall deprive the vulgar and the ignorant, the demagogue and the agitator, of their principal weapon for the fomenting of hatred and discord. A person who is truly religious can never permit himself to be guilty of intolerance. If a substantial section of the intellectual classes of our country were to devote to this quest a fraction of the time that many of them fritter away in the pursuit of idle amusement, it would not be long before India would occupy the foremost place in spiritual leadership of the world.

A resuscitation of the truly religious outlook is a *sine qua non* of communal harmony and world peace. National leaders have to leave political considerations out of religious teachings, and help in disseminating such illuminating views as expressed by liberal-minded persons like Sir Zafrullah. If the masses are educated on these lines, that will knock the bottom out of the false bogy of Islam or Hinduism being in 'danger.' As students are going to be the future citizens of an independent India, it was most appropriate that Sir Zafrullah addressed his enlightening remarks to them.

REVIEWS AND NOTICES

SPIRITUAL TEACHINGS OF SWAMI BRAHMANANDA. *Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 287. Price Rs. 2-4.*

Here is a divine book connected with the life and teachings of Swami Brahmananda, the spiritual son of Sri Ramakrishna. This volume is published as a substitute for the *Spiritual Teachings of Swami Brahmananda* published in 1930. As the title indicates, this book is of eternal importance. That it must be: in it we have a vivid and inspired account of one of the greatest sages of India, one who had definitely seen the great Vision of divine presence and bliss. True, the account is of Swami Brahmananda and his teachings. But as it must be, the book refers in detail to the life and teachings of Sri Ramakrishna. A student of the story of the universe knows that in the beginning of things there was God all alone, and in course of time He felt an urge to express Himself in the many. So

this world is the outcome of the urge felt by One to express Himself in the many. Exactly so, Swami Brahmananda, Swami Vivekananda, and others are just the expression of Sri Ramakrishna in the many. And so invariably we get nearer to Sri Ramakrishna when we read this book. Definitely it is a divine book, connected with the life and teachings of a divine soul, regarded as the spiritual son and heir of another divine soul, and compiled by Swami Prabhavananda who himself came into intimate contact with Swami Brahmananda.

Generally, life is regarded as a story of sufferings and unhappiness. This is a big lie and this must be exposed. This book is a positive attempt to remove this misconception. The thing is clear. I may refer to the words of Swami Brahmananda: 'Man can accomplish nothing by himself. There is only one thing to be done: pray to God and pray unceasingly. Thus we may forget the ego altogether and remember continually that He alone is real, that He alone is the Truth. Then only can we be freed from ignorance.' This one statement alone is full of invaluable wisdom. It will prove eternal in its application to life, and after its application to life there will be nothing but bliss and happiness. There is an emphasis on prayer. This does not signify that work is excluded. It only means renunciation—renunciation clearly explained in the Gita and by Swami Vivekananda. Renunciation means more and more of work, with no eye on the result. The end is to destroy the ego. In other words we have to be exempt from selfishness and jealousy. And all this is possible if we possess divine knowledge.

Divine knowledge will lead us to our goal of life, which is to attain salvation by crossing the ocean of births through good deeds. So work is not discredited. What is shunned is attachment to worldly things *as an end in themselves*. He wants us to work: he wants us to be lost, to be 'absorbed' in the 'lotus feet of the Guru.' Such a thing will be achieved if one is completely freed from the slavery to one's own sense-organs. That is the teaching of Swami Brahmananda.

The book under review is a great storehouse of wisdom, born of experience. If one practises the teachings sincerely and attentively, one is sure to make much spiritual progress. The book never comes down to the level of a sermon. It is an instructive and highly practical book, and, as such, it enters vitally into our mental make-up. More than that: it goes to the very root of our essence, and the result is that one feels all that goes for glory in this world is mere show. It is more interesting than the most interesting work of fiction. It is more valuable than any advice given by a philosopher who does not combine reason with emotion.

For a student of literature there dawns the truth that sincerity gives strength to the composition. The book is very intelligently and interestingly written. The printing is just the thing wanted to make it all the more charming. I would like all to read this divine composition.

B. S. Mathur

THE ART OF DISCIPLINE, MANAGEMENT, AND LEADERSHIP. By Abul Hasanat. *Published by Standard Library, P., Dacca, Bengal. Pp. 448. Price Rs. 5.*

It is really surprising that this book is written by an officer of the police department. In India unfortunately the police is recognized as identical with force and violence that have nothing to do with education which really emphasizes the need for a combination of reason and emotion to usher in a new world of peace and harmony. As Mr. Abul Hasanat is a Superintendent of Police, there may be some who will think that he is not competent to write a book on education. I certainly do not agree with them. Education is an art of discipline. The discipline is of the mind. Such discipline is needed in one working as a high official in the Police Department. I can go further and say with no fear of contradiction that he is fully competent to write a book of this type. This feeling is further strengthened as one progresses through the pages of the book which is definitely a treasure-house of derived knowledge and experience. I have referred to knowledge as 'derived' as it has been culled by him from various sources. And the experience is his own. That is a great point. To my mind that point is enough to recommend this book.

It is possible for one to say that this book is a collection of very useful information necessary for success in life. It will be limiting the scope of the work if it were regarded as a thing meant for students only. It is a thing for all, and for *whole life*. There is positively a need for this kind of knowledge in India. Sometime ago it was Dr. Sachchidananda Sinha, ex-Vice-Chancellor of the Patna University, who indicated, in the course of his learned Convocation Address to the Utkal University, that the Indian character needed to be improved to assure future progress. That is the right view. I may add we can certainly improve our character if we seriously read this book which is the fruit of hard work and personal experience of one engaged in the task of social betterment and maintenance of healthy public life.

There is one charm of this book. It is a bulky volume which can be read at leisure and in instalments. To some it may be a disadvantage, and they may find an absence of continuity in this book. To my mind the book can be regarded as something to which we may turn in times of need, without becoming aware of any break. This book will prove a delightful and healthy companion to all, and it may be considered one of the essential books for a library. I am surprised how it was possible for the author to find leisure to press so much matter into the pages of this book, written so gracefully and instructively.

B. S. Mathur

REASON AND RELIGION. By SOHRAB A. KALYAN. *Published by Popular Book Depot, Lamington Road, Bombay. Pp. 94. Price Rs. 2-4.*

The whole book is in the form of a dialogue between the Theologian and the Freethinker. The Theologian, we are told, endeavours to show that some sort of organized religion is an absolute necessity for the ordinary individual, while the Freethinker asserts that no supernatural religion is necessary in these days of scientific progress. During the time of early Greek thought, the sophists represented a revolutionary movement which was sceptical, radical, and opposed to metaphysical speculation, while Socrates, meeting the challenge of sophistry, defended knowledge and used logical methods to reach truth. But here the relation between the Freethinker and the Theologian is not at all like the one between Socrates and the sophists. Vague and sometimes irrelevant arguments are put in the mouth of the Theologian. The Freethinker seems to fight an imaginary enemy. By the way, who is this Theologian? Certainly he is not a Hindu, for most of his views on religion, cosmology, ethics, etc. are un-Vedantic. If the Theologian is not a Zoroastrian or a Christian, he must be a combination of both! In one place (page 6) the Theologian questions, 'Did not God create earth with everything in it some six thousand years ago?' In another place (page 24) the Theologian defines religion as 'belief in supernatural beings inhabiting the spiritual world, and the gaining of their favour and friendship through prayer and petition.' Examples like these can be multiplied.

Swami Vivekananda's definition of religion as 'the manifestation of divinity that is already in man' helps us much to grasp the true import of religion. In accordance with this interpretation of religion, one wonders how religion could be a hindrance to man's progress in the world. Just as nuclear physicists cannot be held responsible for the tragedies of scientific holocaust, the great saints and world teachers of religion also cannot be held responsible for all the superstition, ignorance, and social evils of mankind. 'Dynamic religion' and 'open morality' make man independent, moral, honest, just—in a word, spiritual. The author would have rendered great service to our country if he had defined and elucidated religious and philosophical concepts correctly instead of confounding them with wrong notions and thereby clouding the issues.

S. A.

HINDI

DHARAM AUR DARSHAN. By PROF. BALADEVA UPADHYAYA. *Published by Sarada Mandir, 29/17, Ganesh Dixit Lane, Benares. Pp. 222. Price Rs. 2-8.*

Prof. Baladeva Upadhyaya of the Department of Sanskrit and Pali at the Benares Hindu University has established a definite reputation for his learning and scholarship. He has a number of books to his credit. A mere reference to the books he has written will indicate that he is a voracious reader and writer. Here are the names of some of his books: *Bharatiya Darshan* (Indian Philosophy), *Shankara Digvijaya, Buddha Darshan,* and *Shankaracharya.*

This book, dealing with religion and philosophy, is a necessary companion volume to his former book entitled *Bharatiya Darshan.* In his preface he explains why he has written this book. His contact with books dealing with religion and philosophy, together with his actual life lived according to the principles of religion, has rightly forced an opinion on him. Influenced by Western thinkers (I have in mind some thinkers of West only like Descartes) people think that there is no connexion between religion and philosophy. This is a mistaken idea. I now refer to an estimate of Descartes by Professor Jacques Maritain in his book *Dream of Descartes*: 'The work of Descartes, whatever may have been the intentions of the author, comes to this finally, that it not only separates philosophy from theology, but that it denies the possibility of theology as a science.' This shows that Descartes remained extremely materialistic in his outlook, and no wonder that it was not given to him to report a near approach to God, in spite of his intense thinking and meditation. To my mind there can be no separation between religion and philosophy. Prof. Upadhyaya has done a distinct service by writing this book which clearly indicates that there can be enough room for reason and philosophy in religion. Religion is not mere blind faith. If it is connected with *unreason* it is because of its wrong and insincere followers. Religion is based on truth, and, as such, it cannot be divorced from Reality and philosophy. According to Plato, a philosopher is a spectator of all time and of all existence. It implies that a philosopher has to be in constant touch with Reality. Exactly same is the function of a religious thinker. His one duty is to report an advance towards truth. I think it is as a result of this conviction that Mahatma Gandhi has made all-out efforts to spiritualize politics. When politics can be spiritualized, what about philosophy? The conclusion is one and clear beyond the shadow of a doubt. It is this conclusion that Prof. Upadhyaya's book presents before us.

In the course of this small book, Prof. Upadhyaya has tried to give all the necessary details connected with various religions and creeds of the East. In the beginning there is a very illuminating chapter devoted to the study of the Vedas and the Vedic religion. Rightly the author thinks the Vedas to be an unending treasure-house of divine knowledge. I will certainly emphasize that the Vedas alone can give us a definite and positive account of all our life and existence. It is true no study of religions of the world can be complete without the study of the Vedas. Not that alone. If there is a need for the complete study of philosophy it can be consummated after the study of the Vedas. This chapter alone will clearly prove the connection between religion and philosophy.

Then there follow chapters devoted to the study of Vaishnavism, Jainism, Buddhism, Shiva Dharma, and the Chinese religion. A study of these chapters will bring out the need for the study of all religions as a definite way to peace and concord that issue out of understanding and fellowship. Then will come this realization for which Swami Vivekananda worked so

ceaselessly: 'Religion is realization; not talk, nor doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes. That is religion.'

If such a conviction is forced on us, this book has, indeed, done a great service. At least I am definite in my mind that the author wants it. And he is right. There can be no escape from this world of fury and fumes if the light of religion is not allowed to be our constant guide and companion. The escape visualized here does not amount to renunciation as commonly understood. It merely signifies that we should not be touched by the *opposites*, pain and pleasure, success and failure, heat and cold. The meaning is clear that renunciation implies more and more of work, indeed, with no eye on the result. That is how we can get to the root of the problem, the kernel of the philosophy that we have to seize, if we want a real conquest, working towards genuine happiness and success in life.

Altogether the book is a definite achievement. It is written in a scholarly fashion, charged with quotations and references. One thing is not as one should have in a book calculated to advance people towards happiness and success. It is written for the learned, and not for the ordinary reader. Appreciation of this book is possible by the learned alone. The language, too, is rather difficult, and may be a stumbling block to an average understanding.

B. S. MATHUR

VIVEKANANDJI KE SANG ME. BY SARATCHANDRA CHAKRAVARTI. *Published by the President, Sri Ramakrishna Ashrama, Nagpur, C. P. Pp. 448. Price Rs. 5-4.*

Vivekanandji ke sang me is the Hindi translation of the original two volumes of *Swami-Shishya Samvad* in Bengali by Saratchandra Chakravarti. These two volumes in Bengali have been now published in one volume, in Hindi, for the convenience of the readers. This book contains the most fascinating conversations of Swami Vivekananda with his disciple Saratchandra Chakravarti. They deal with various types of vital subjects such as, religion and spirituality, culture and social reforms, art and education. Swami Vivekananda, in his own unique style, has analysed the burning problems of the day and pointed out the solutions thereof. He has placed before us, through these conversations, the primary requisites for rebuilding our nation. He has exhorted his countrymen to give up all kinds of weakness and to imbibe the spirit of self-confidence, strength, and virility. To attain this object, he advocated the worship of Mahavira throughout the length and breadth of the country. He has also expounded, in these conversations, the ideas and ideals with which the Ramakrishna Mission is being conducted, and they afford a glimpse into the Swamiji's inner personality and far-sightedness. The book has a nice get-up and is a very valuable addition to Hindi literature. These talks with Swami Vivekananda will be of immense benefit specially to young men and women fired with the ideals of service and sacrifice in the cause of the country.

BOOKS RECEIVED

THE WAY TO PEACE, POWER, AND LONG LIFE. BY SWAMI NARAYANANANDA. *Can be had of the Author, Pt. Bastiram Pathsala, P.O. Kankhal, Dt. Saharanpur, U.P. Pp. 136. Price Rs. 1-8.*

CONTROLLED PARENTHOOD. BY ABUL HASANAT. *Published by Standard Library, P., Dacca. Pp. 276. Price Rs. 3.*

NEWS AND REPORTS

RAMAKRISHNA MISSION SARADA PITHA

REPORT FOR 1945

The report of the activities of the different sections of the Ramakrishna Mission Sarada Pitha, Belur, for the year 1945, shows how, under various difficulties, this useful institution has been able to achieve great success. It was started in the year 1941 and has developed into a very popular and important seat of learning within this brief space of time. It has now got two main sections, viz. the Vidyamandira and the Shilpamandira.

The Ramakrishna Mission Vidyamandira or the College Section of the Sarada Pitha was started in 1941 as an Intermediate Arts College, wholly residential in character. In the last university examination, two boys of the Vidyamandira stood first and second in the Division and one of them secured the Divisional Government scholarship. A Commerce Section has recently been added and arrangements are being made to start the I.Sc. classes from the next session. During the period under review 10 students enjoyed free-studentships, 14 others received concessions, and a number of them were recipients of stipends. Personal attention was paid to each student. Apart from regular lectures, coaching classes were held in all the subjects. The boys took part in games and physical training under an instructor.

The Ramakrishna Mission Shilpamandira or the Technical Section of the Sarada Pitha, since its inception in 1942, is training up a number of mechanics, fitters, electricians, and electroplaters. In its Industrial Department the deserving boys are being trained in

tailoring, carpentry, weaving, and dyeing. Most of these boys are maintained free in the attached hostel. Nearly 150 boys are receiving technical and industrial education in the Shilpamandira. During the period under review, a new mechanical section was added. In the Shilpamandira, intense workshop training is coupled with theoretical instruction. In the workshop for the manufacture of small machines, the boys have been able to manufacture some very intricate machines, and have undertaken the manufacture of tower clocks as an experiment.

Steps are being taken to start the Tattvamandira or the Vedanta Section, devoted to the study of religion and philosophy, and a fund for the purpose has been started.

The total receipts during the year amounted to Rs. 3,32,180-2-1 and the total disbursements to Rs. 3,30,464-1-11.

The most pressing needs of the Sarada Pitha are: (1) the starting of the Science Section for which a sum of Rs. 50,000 is required; (2) to provide more hostel accommodation, the unfinished portion of the hostel block has to be completed for which Rs. 40,000 is needed.

VEDANTA SOCIETY OF PORTLAND, OREGON, U.S.A.

NOVEMBER 1944—OCTOBER 1945

Despite the troublesome days of the last war, the work of the Society proceeded steadily, without any interruption, during the year under review. The Sunday morning and evening services were held as before. The morning meetings were conducted as devotional worship, with two short meditations, one preceding and the other following the talk by the Swami-in-charge. The two week-day classes were also held regularly, in which the Gita and *Vivekachudamani* were respectively expounded.

Besides, special events such as, the worship of Goddess Durga, Goddess Kali, birthday anniversaries of Holy Mother, Swami Brahmananda, Swami Vivekananda, Sri Ramakrishna, and others, were duly observed. The birth anniversaries of Lord Buddha, Swami Vivekananda, and Sri Ramakrishna were also publicly celebrated. Christmas was observed with a special service, and, on New Year's eve a midnight service was held. On Easter Sunday, the Sunrise and 11 O'clock services were conducted at the Ashrama. The Anniversary of the Portland Centre was observed as an annual event.

Due to the hardships of the war situation the Ashrama work was much hampered with, although, more than half a mile of road was graded and gravelled, thus making it possible for the members of the Society to use the Ashrama even during the winter times.

VEDANTA SOCIETY OF PROVIDENCE, RHODE ISLAND, U.S.A.

REPORT FOR 1944 AND 1945

The Vedanta Society in Providence was started in 1928. The Temple at 224, Angell Street, which was donated by two American devotees, was dedicated in 1931. Services have been regularly conducted by the Swami-in-charge every Sunday, and classes have been held every Tuesday. Due to conditions brought about by the war and additional activities in Boston, the classes on Friday evenings were discontinued.

The Swami-in-charge has often been invited by many churches, societies, and clubs in Providence and neighbouring cities to speak on India and different phases of Hinduism. Brown University in Providence and the University of Rochester in Rochester, New York, have regularly invited him to give series of lectures. He has also lectured at intervals over the radio.

RAMAKRISHNA VEDANTA SOCIETY, BOSTON, MASSACHUSETTS, U.S.A.

REPORT FOR 1944 AND 1945

The Ramakrishna Vedanta Society of Massachusetts was started in Boston during March 1941 in rented quarters. Its magnificent new home, on Bay State Road at Deerfield Street, was dedicated on 1 April 1942. This home was donated by a good friend.

Services have been conducted on Sundays, and weekly classes held on Thursdays. The Swami-in-charge has also conducted meditation classes every Friday and Saturday for the devotees.

The Swami-in-charge has been regularly invited by Boston University, Harvard University, Tufts College, and two or three schools of theology in Boston and neighbouring cities to speak on psychology, Indian philosophy, and religion. He was also invited to be a member of the Philosophical Club, The University Club of Boston, and The Interfaith Ministers' Association of Massachusetts which is located in Boston. He attended and participated in the discussions held at the National Conference of Science, Philosophy, and Religion which took place in New York City during 1945. In July 1945, he was invited to spend a few days and deliver a series of lectures in upper New York State, near Syracuse, in a camp of college students representing the most prominent Universities of the United States.

The birthdays of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Swami Brahmananda, Buddha, Krishna, and Christ were observed, as well as other special days.

PRABUDDHA BHARATA

JULY, 1946



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise! Awake! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

Narayana should be served first—Madhukari—The One Abiding Reality is God—How a householder should live.

(*Place*: Belur Monastery. *Time*: Monday, 8 April 1929)

It was about half past eleven in the morning. Swami Shivananda had finished his bath and was returning from the bath-room. Kedar Baba (Swami Achalananda)[1] was waiting to salute him, and did so when he had returned to his room. Mahapurushji smiled and said: 'Glory be unto Kedar Baba! Glory be unto Swami Achalananda!' The next moment he became serious and said: 'Glory be unto the Lord! Glory be unto our Master—the refuge of the lowly!' With these words on his lips, he sat down to eat. Later he said: 'O Lord, give us pure devotion. Not sham devotion—what shall we do with that? Infinitely gracious is He! Whatever a person desires, He grants unto him.'

Addressing Kedar Baba, the Swami said: 'Let me offer the food to Narayana (God). Here is Prasad for you. You are Narayana—you should be waited upon first.' As he said it, he took some of the nicest preparations from his plate and gave them to Kedar Baba. He repeated: 'This is food offered to the Master. One should partake of it, sharing it with Narayana first. Swamiji (Swami Vivekananda) used to cook sometimes. He had a small water-pot such as men use in Northern India, and in it he would cook lentils and rice. He would offer all food to the Master first, and after distributing it among us, he himself would eat. He would say, "Narayana should be fed before one eats."' After Kedar Baba had partaken of the Prasad and left, Mahapurushji sat down to eat.

An attendant was seated near by. The conversation turned upon a monk who was practising Madhukari (begging food from many homes) in the adjoining village. Swami Shivananda said: 'Once we also practised Madhukari. That was long ago. At that time Swamiji made a rule that all should get up at four o'clock in the morning, when the bell

[1] A senior monk of the order.

rang, and after finishing ablutions go to the chapel for meditation. Swamiji himself would also go there for meditation. If any one missed it, he would not be allowed to have his meal at the monastery, but would have to beg his food by Madhukari. Though all of us got up early and meditated, once in a while it so happened that we slept on and did not hear the bell. In the morning Swamiji would say, 'If we ourselves do not abide by these rules, how can we expect the boys to do so ?' That was why he would tell us to go and beg our food by Madhukari (as a penance). I myself once or twice practised Madhukari in this way.'

It was half past five in the evening. Mahapurushji was seated in his room when a young devotee came. He saluted the Swami and took his seat on the floor. After asking him his name, Mahapurushji inquired, 'Did you have initiation from here (meaning himself) ?'

Devotee: 'Yes, sir, I had my initiation last July.'

Swami: 'That is very good. Do you practise meditation regularly ? Whether you had initiation from here or not, you should take His name. Then alone you will have peace. You should fervently pray to Him, saying: "O Lord ! Give me devotion and faith. Let me not be deluded by Thy world-bewitching Maya !" Repeat His name and pray to Him with great sincerity for as long as possible.'

Devotee: 'Formerly I used to do that (meditate and pray) a great deal, but of late I have not been able to find the time. So I do it for just a little while.'

Swami: 'That is fine. But however little time you devote to meditation, do it with great earnestness and love. Even if you practise only five or ten minutes, do it with your whole heart and soul. God is Antaryamin (the Inner Controller) dwelling within. He judges by your heart. He sees how much devotion you have, not the amount of time you spend in meditation. Towards the end of the day, whenever you get the opportunity, call upon Him with great ardour, praying, "O Lord, let me not forget Thee in the whirlpool of this world." The world is shortlived; do not forget Him in this world of Maya. You may attend to a hundred and one duties, or earn crores of rupees, but know in your heart of hearts that all these are impermanent and some day will have to be left behind. The one abiding reality is God. Do call upon Him and take refuge in Him. All your bondages will be destroyed, my child.'

Devotee: 'Please bless me. Then everything will be all right.'

Swami: 'Of course I bless you. I bless you very much. What do we have other than blessings ? I am saying all these things because I bless you. Call upon the Master and take refuge in him. Our Master is living and is bound to respond if you pray to him earnestly. For the good of the many, God—the Universal Spirit—incarnated Himself in this age as Sri Ramakrishna. You have nothing to worry about, as you have come under the shelter of Sri Ramakrishna, the incarnation of the age.'

Devotee: 'Out of shame and fear, I have not told you one thing. I married some time ago. I had to in order to please my parents who were insistent and cried, though I myself did not want to at all.'

Swami: 'What of that ? Birth, marriage, and death—over these three events man has no control. Marriage is a matter of divine dispensation. There is no reason why you should be attached, even if married. Very well—you attend to your duties and perform your spiritual practices to the best of your ability, and let your wife also do the same; she, too, has a purpose in life. This life is not for enjoyment. Just as you are created by God, so is she. You are a part of God, and she is a part of the Mother of the universe. Teach her the kind of life you are living. She too will take the name of the Lord, pursue spiritual studies and devotions, attend to the duties of the world, and serve the elders. Train her along these lines. That is what you should do. Instead of this, if you live with her for the enjoyment of the body only, I shall then say, "Fie upon you !"

Do not be attached, my child. Lust and gold destroy the manhood of man.'

Devotee : 'I have the hope that everything will be all right so long as I have your blessings and am under the shelter of the Master.'

Swami : 'Above everything else, do not forget the ideal of life. Life is short and impermanent—it is not for enjoyment. Bear this in mind. Now go to the chapel for a little while. Salute the Master, meditate upon him, and pray to him fervently. He will certainly give you peace !'

* * *

Just as medicine relieves sickness, so does food alleviate hunger.
(*Place*: Belur Monastery. *Time*: Wednesday, 10 April 1929)

In the course of dinner Mahapurushji said, 'I like rice and vegetables plain. That satisfies me. All these dishes you see here (pointing to a bitter soup) I eat as medicine.' While eating boiled *patal* (a tropical vegetable) the Swami said, 'As a matter of fact, eating is just like taking medicine. The great teacher Shankara said : "The sickness of hunger should be doctored. Every day take the medicine of food obtained by begging." Hunger is a kind of ailment. Just as medicine relieves sickness, so does food alleviate hunger. One should bear this in mind when eating. Shankara was a great illumined soul. That is why he gave this advice. The Atman is free from hunger and such other limitations. It is pure intelligence, unaffected by anything. Hunger, thirst, and so on are characteristics of the body and not of the Atman.'

* * *

Be resigned to God—Nothing can be accomplished without His Grace.
(*Place*: Belur Monastery. *Time*: 18 April 1929)

It was about five in the evening. A monk saluted Mahapurushji, who inquired, 'Well, do you have anything to ask ?' He asked the monk this question because the monk seldom came at this hour.

Monk : 'Yes, Maharaj, yesterday I went to see M. He spent much time telling us some of Sri Ramakrishna's teachings.'

Swami : 'Ah ! He is a great devotee of the Master. You would not hear of anything but the Master from him.'

Monk : 'Maharaj, my mind is very much disturbed. I have not been able to do much spiritual practice. Time is passing fast. What will happen to me ?'

Swami : 'My child, be resigned to God. Nothing can be accomplished without His grace. Can man realize Him by spiritual practice alone ? If He reveals Himself out of compassion, then alone can one realize Him, otherwise not. Who is competent to reach Him ? How long can a man pursue spiritual practice ?—Say two hours, four hours, or at the most eight hours. Not only that ; it is the Lord who is responsible for the desire for spiritual practice. He is the Fountain of all forces ! Unless He is gracious and gives us the strength, how can we pursue spiritual practice ? That is why I am stressing that you should be resigned to God. Fervently pray, "O Lord ! Be merciful to me." Then alone will He be merciful. It is mercy that counts—mercy, mercy. Sri Ramakrishna used to say, "One should say 'Thou and Thine' and not 'I and Mine.'" What can we do unless He graciously reveals Himself ? Grace—grace is what is necessary. Be gracious unto us, O Lord !'

Monk : 'Maharaj, I can hardly pray. My mind is so restless ! I find it hard to concentrate at times.'

Swami : 'No, you will have to pray and pray very earnestly. Do not be depressed ; do not be disheartened. Be in a happy mood and pray. He will give you everything, my child, everything you want. There is nothing He will withhold from you. He will give you faith, renunciation, purity, discrimination, dispassion, and all. Whatever He has He will give you. He embodied Himself as man

because He wanted to give you all these virtues. That is why He has brought you here and given you shelter in this order. Do not think you are here as a result of your own efforts. Never for a moment cherish that idea ! Out of compassion He has drawn you all here. He is the very ocean of selfless compassion. My child, be resigned to Him. Everything will come in time. I say, you will have everything. He will fill you with devotion and faith.'

Saying this, the Swami started singing :

Stay by yourself, O mind ! Why wander here and there ? Look within—in the inner chamber of your heart—And you will find, right there, whatever you desire . . .

'You belong to the Master's fold. You have nothing to be afraid of.'

RELIGION AND POLITICS

By the Editor

I

From time immemorial religion and politics have gone together and have helped in the advancement of civilization. But in modern times we are witnessing a strange phenomenon—the almost universal desire to keep religion and politics in water-tight compartments and to consign religion to its place as a concern of the individual and his Maker. The bringing of religion into political matters or even educational is considered a sign of medievalism if not of bigotry or hypocrisy. Thus religion, the 'science of all sciences' as Mahatma Gandhi calls it, is at a discount with a growing number of young men and women in all countries.

The reasons for this present-day attitude of indifference, if not of enmity, to things religious are mostly of recent historical growth. But from very ancient times religion began with the family and the tribe and embraced in its fold greater aggregations of men as civilization developed. Worship of the common family, tribal, or national god was the cementing factor that helped men to become highly civilized and inculcated in them the duties of love and brotherhood towards co-religionists. In ancient days politics was ably helped by religion in the unification of even apparently differing races and peoples speaking different tongues. This process of unification went on in India under Hinduism and Buddhism, in China and Japan under Confucianism, Buddhism, and Shintoism, in Europe under Christianity, and in Arabia and the surrounding countries through Mohammedanism. Protestant movements in all these religions, however, undermined and in places destroyed their authoritarian hold upon their followers. The process of the destruction of belief in mere authority increased with the growth of modern civilization based on science and the increasing knowledge of the world which improved means of communications and the printing press brought to all the nations. As a result of the new knowledge particular religions were found to be but stages on the upward path reached by people in particular areas. Ideas widened in their sweep and what before appeared as catholic or universal was found in the light of the larger knowledge of the world to be but parochial and circumscribed. Further, the intolerance which all religions practised, though they professed to be universal in their teachings, alienated an ever increasing number of thinking men from them until at last as a violent reaction to the atrocities and hypocrisies practised in the name of religion large groups of men and women began to lose all faith in the efficacy of religion to lead men towards God and the higher things of life. As a result of this tendency we witness today the sorry spectacle of the widespread lack of faith in spiritual

values which permeates men's conduct.

Another reason for the decay of religious faith is that the preachers of religion promised more than they could deliver to their flocks. Extravagant claims of mundane happiness in life and happiness and bliss after death were held up before the eyes of men as baits to win them over to particular forms of worship. Instead of emphasizing the true nature of religion as a natural process of the human mind towards the attainment of a greater moral and spiritual state, people were taught that passports to heaven and freedom from the penalties of hell could be had through divine grace bought from the priests. Even if we grant the proposition that vicarious atonement is a possibility, it does not, however, follow that priests who led the most ordinary, not to say sinful lives, have the capacity to take upon their own shoulders the grievous spiritual burdens of their flock. Men and women saw that the majority of priests who professed to deliver them from their sins lived as good or as bad lives as themselves. The growth of the knowledge of comparative religion opened the eyes of all those except the faithful few who had loyally obeyed the orders forbidding them to study any religion but their own. But the disillusionment of the faithful was only the greater when they happened to burst the bonds of ignorance with which their shepherds had wanted to bind them. As the preachers of religion seemed more intent on preventing their flocks from going to other folds rather than on helping them to reach God, the sheep naturally thought that the shepherd was more concerned with the maintenance of his own prestige than with the spiritual welfare of his flock. People also found that while the preachers of religion were very loud in their praise of the beauties and happiness in heaven, they themselves seemed none too eager to forgo the pleasures of this life and precede their congregation on the way to heaven in the same way as Christ meant when he said to his disciples, 'I go to prepare a place for you.'

II

With the growth of political ideologies inimical to the traditional faith in God, religion, which had hitherto used politics as a handmaid to further its ends, found increasing difficulties in its way. Especially the growth of democratic political institutions and the rise of Marxian theories of economics undermined the belief of people in a divine order of things in which God governed the world through monarchs and popes, and led to an increasing belief in self-effort and its efficacy in the removal of political, social, and economic grievances. The bifurcation between political institutions and institutional religion was all but complete, though in several countries the old forms of religion which were so closely intertwined with the political institutions of the State were still kept up. The ends aimed at by politics and religion were now conceived as different and even incompatible, unless religions were subordinated to the ends of the State. Religions in multinational States were especially faced with the difficult problem of having to prove their claims to favoured treatment, not on the basis of historical and political reasons but on the intrinsic merits of their case to fulfil what they claimed to promise for mankind.

This challenge to prove their *bona fides* at the bar of the world was one which none of the historical religions could take up with any degree of success. This was mainly because the upholders of these religions had forgotten the true ends and aims of the true religious spirit. A student of world history finds that there is a strong tendency in human evolution which makes for the unification of the whole human race. The practical consummation of this fundamental truth has been a slow process but religions should ever have kept this truth in view and not stultified themselves by confining their attention to special areas of the world and to particular races. Far above national statecraft and politics stands this sublime truth that all men are brothers. This is the vision which wise men of all ages have seen. This is 'a conception towards which the forces of

nature must inevitably exert their impelling influence, gradual perhaps, but not the less certain of eventual realization.' The so-called religions will, therefore, have to shake off their historical accretions which prevent them from being true in practice to the vision of the unity of mankind of which they have been the proud heirs and custodians. The *religions* must merge into *religion* and all men of true religion must come together if they are to fulfil the noble promise made by all religions to their followers.

III

Politics has its proper place and limits in the world in helping towards the unification of mankind. On a superficial view of things the ends of politics seem to be rather based on dynastic or national selfishness. It is true that the motives that have actuated monarchs and governments have been the motives of the glory of conquest, pure and simple, or of greed for power and possession, or of colonial expansion to meet the grave economic problem of subsistence which is the natural consequence of an ever increasing population. In order to achieve these ends the means employed have been sheer brute force combined with cunning and chicanery. No wonder, therefore, that the impression is common that politics is a game which rich scoundrels play. But monarchs and politicians are but the instruments of the great force making for world unity, and, consciously or unconsciously, all conquerors by the sword have also helped, though in a most painful and perhaps unnecessarily cruel manner, towards the meeting of peoples and the formation of a bond of oneness in howsoever imperfect a manner. But political methods at best can give only physical peace, the peace based on compulsion and fear. A powerful government may keep under its iron grip many races of mankind in political unity. But whenever this political unity suffers strain and stress and breaks down, as it is inevitably bound to do under the circumstances, then the whole structure of political unity tumbles down and the peoples fall apart and become a prey to internecine wars. There is no doubt that in the imperfect stage in which mankind is at present, political unity based on force cannot be dispensed with as wholly bad. But it must be reinforced by the bonds of voluntary co-operation based on the religious truth of the unity of mankind. Democratic institutions will be successful in the long run only in so far as they are able to make people feel they can have all the freedom they want except the freedom to disrupt the unity of mankind. India has always been pleading for the spiritual unity of mankind being recognized in actual practice and in no other country in the world is there such freedom in matters of religion. The Anglo-Saxon races have been in the vanguard in the development of democratic institutions based upon the political freedom of the common man. A combination of the political genius of the Anglo-Saxon races with the spiritual insight of India may yet help to contribute towards the establishment of that world-wide unity which is the professed aim of politicians and priests. But political organizations, if they are to be helpful towards this end, must be based on the principle of brotherhood and not on selfish exploitation. Religious ideals must infuse politics ; in other words politics must be spiritualized, as Mahatma Gandhi says. Religious organizations to be helpful must eschew taking a hand in political squabbles. They must emphasize that God is the God of all mankind and not merely of any favoured section thereof. They must rigorously oppose any infringement of the spiritual unity of mankind by petty politicians bent on pursuit of base and selfish ends. Only a proper application of the religious spirit can take out the poisonous sting of violence and hatred which lurks in political institutions. This can be achieved only from a realization of the religious truth, in the words of Khan Abdul Ghaffar Khan, that "all prayer, in whatever language it was, or whatever religion it was from, was a prayer addressed to one God and taught mankind that all belonged to one family and should bear love towards one another.' Religion thus

rises higher than politics, for politics by its very nature involves conflict ; and, uncontrolled by true religion, it may destroy much of the good that mankind has painfully built up through the ages. Infused by the true religious spirit, however, politics is a potent force making for the peace, happiness, and unity of mankind. But religion should not be confused with the particular dogmas or customs of any people. By religion is meant that love of fellowmen which Buddha and Christ preached so nobly and which the Vedanta inculcates in every line of its teachings, but which mankind has put into practice rather so miserably as to make us hang down our heads in shame. Really politics and religion at their best are but the obverse and reverse of the same force making for righteousness in this world. Politics does this by putting down by force all wickedness, and religion does it by trying to destroy all wickedness by changing the nature of the wicked man through the force of divine love.

I AM THAT I AM

By Swami Vivekananda

I

The subject tonight is man, man in contrast with nature. For a long time the word 'nature' was used almost exclusively to denote external phenomena. These phenomena were found to behave methodically ; and they often repeated themselves : that which had happened in the past happened again—nothing happened only once. Thus it was concluded that nature was uniform. Uniformity is closely associated with the idea of nature ; without it natural phenomena cannot be understood. This uniformity is the basis of what we call law.

Gradually the word 'nature' and the idea of uniformity came to be applied also to internal phenomena, the phenomena of life and mind. All that is differentiated is nature. Nature is the quality of the plant, the quality of the animal, and the quality of man. Man's life behaves according to definite methods; so does his mind. Thoughts do not just happen, there is a certain method in their rise, existence and fall. In other words, just as external phenomena are bound by law, internal phenomena, that is to say, the life and mind of man, are also bound by law.

When we consider law in relation to man's mind and existence, it is at once obvious that there can be no such thing as free will and free existence. We know how animal nature is wholly regulated by law. The animal does not appear to exercise any free will. The same is true of man ; human nature also is bound by law. The law governing the functions of the human mind is called the law of karma.

Nobody has ever seen anything produced out of nothing ; if anything arises in the mind, that also must have been produced from something. When we speak of free will, we mean the will is not caused by anything. But that cannot be true ; the will is caused, and since it is caused it cannot be free—it is bound by law. That I am willing to talk to you and you come to listen to me, that is law. Everything that I do or think or feel, every part of my conduct or behaviour, my every movement—all is caused and therefore not free. This regulation of our life and mind—that is the law of karma.

If such a doctrine had been introduced in olden times into a Western community, it would have produced a tremendous commotion. The Western man does not want to think his mind is governed by law. In India it was accepted as soon as it was propounded by the most ancient Indian system of philosophy. There is no such thing as freedom of

the mind; it cannot be. Why did not this teaching create any disturbance in the Indian mind? India received it calmly; that is the speciality of Indian thought, wherein it differs from every other thought in the world.

The external and internal natures are not two different things; they are really one. Nature is the sum total of all phenomena. 'Nature' means all that is, all that moves. We make a tremendous distinction between matter and mind; we think that the mind is entirely different from matter. Actually, they are but one nature, half of which is continually acting on the other half. Matter is pressing upon the mind in the form of various sensations. These sensations are nothing but force. The force from the outside evokes the force within. From the will to respond to or get away from the outer force, the inner force becomes what we call thought.

Both matter and mind are really nothing but forces; and if you analyze them far enough you will find that at root they are one. The very fact that the external force can somehow evoke the internal force shows that somewhere they join each other—they must be continuous and therefore basically the same force. When you get to the root of things, they become simple and general. Since the same force appears in one form as matter and in another form as mind, there is no reason to think matter and mind are different. Mind is changed into matter, matter is changed into mind. Thought force becomes nerve force, muscular force; muscular and nervous force becomes thought force. Nature is all this force, whether expressed as matter or mind.

The difference between the subtlest mind and the grossest matter is only one of degree. Therefore the whole universe may be called either mind or matter, it does not matter which. You may call the mind refined matter, or the body concretized mind; it makes little difference by which name you call which. All the troubles arising from the conflict between materialism and spirituality are due to wrong thinking. Actually, there is no difference between the two. I and the lowest pig differ only in degree. He is less manifested, I am more. Sometimes I am worse, the pig is better.

Nor is it any use discussing which comes first—mind or matter. Is the mind first, out of which matter has come? Or is matter first, out of which the mind has come? Many of the philosophical arguments proceed from these futile questions. It is like asking whether the egg or the hen is first. Both are first, and both last—mind and matter, matter and mind. If I say matter exists first and matter, growing finer and finer, becomes mind, then I must admit that before matter there must have been mind. Otherwise, where did matter come from? Matter precedes mind, mind precedes matter. It is the hen and egg question all through.

II

The whole of nature is bound by the law of causation and is in time and space. We cannot see anything outside of space, yet we do not know space. We cannot perceive anything outside of time, yet we do not know time. We cannot understand anything except in terms of causality, yet we do not know what causation is. These three things—time, space and causality are in and through every phenomenon, but they are not phenomena. They are as it were the forms or moulds in which everything must be cast before it can be apprehended. Matter is substance plus time, space and causation. Mind is substance plus time, space and causation.

This fact can be expressed in another way. Everything is substance plus name and form. Name and form come and go, but substance remains ever the same. Substance, form and name make this pitcher. When it is broken you do not call it pitcher any more, nor do you see its pitcher form. Its name and form vanish, but its substance remain. All the differentiation in substance is made by name and form. These are not real, because they vanish. What we call nature is not the substance, unchanging and indestructible. Nature is time, space and

causation. Nature is name and form. Nature is Maya. Maya means name and form, into which everything is cast. Maya is not real. We could not destroy it or change it if it were real. The substance is noumenon, Maya is phenomenon. There is the real me which nothing can destroy, and there is the phenomenal me which is continually changing and disappearing.

The fact is, everything existing has two aspects. One is noumenal, unchanging and indestructible; the other is phenomenal, changing and destructible. Man in his true nature is substance, soul, spirit. This soul, this spirit, never changes, is never destroyed; but it appears to be clothed with a form and to have a name associated with it. This form and name are not immutable or indestructible; they continually change and are destroyed. Yet men foolishly seek immortality in this changeable aspect, in the body and mind—they want to have an eternal body. I do not want that kind of immortality.

What is the relation between me and nature? In so far as nature stands for name and form or for time, space and causality, I am not part of nature, because I am free, I am immortal, I am unchanging and infinite. The question does not arise whether I have free will or not; I am beyond any will at all. Wherever there is will it is never free. There is no freedom of will whatever. There is freedom of that which becomes will when name and form get hold of it, making it their slave. That substance—the soul—as it were moulds itself, as it were throws itself into the cast of name and form, and immediately becomes bound, whereas it was free before. And yet its original nature is still there. That is why it says, 'I am free; in spite of all this bondage I am free.' And it never forgets this.

But when the soul has become the will, it is no more really free. Nature pulls the strings, and it has to dance as nature wants it to. Thus have you and I danced throughout the years. All the things that we see, do, feel, know, all our thoughts and actions, are nothing but dancing to the dictates of nature. There has been and there is no freedom in any of this. From the lowest to the highest, all thoughts and actions are bound by law, and none of these pertain to our real self.

My true self is beyond all law. Be in tune with slavery, with nature, and you live under law, you are happy under law. But the more you obey nature and its dictates, the more bound you become; the more in harmony with ignorance you are, the more are you at the beck and call of everything in the universe. Is this harmony with nature, this obedience to law, in accord with the true nature and destiny of man? What mineral ever quarrelled with and disputed any law? What tree or plant ever defied any law? This table is in harmony with nature, with law, but a table it remains always, it does not become any better. Man begins to struggle and fight against nature. He makes many mistakes, he suffers. But eventually he conquers nature and realizes his freedom. When he is free, nature becomes his slave.

The awakening of the soul to its bondage and its effort to stand up and assert itself—this is called life. Success in this struggle is called evolution. The eventual triumph, when all the slavery is blown away, is called salvation, nirvana, freedom. Everything in the universe is struggling for liberty. When I am bound by nature, by name and form, by time, space and causality, I do not know what I truly am. But even in this bondage my real self is not completely lost. I strain against the bonds, one by one they break, and I become conscious of my innate grandeur. Then comes complete liberation. I attain to the clearest and fullest consciousness of myself—I know that I am the infinite spirit, the master of nature, not its slave. Beyond all differentiation and combination, beyond space, time and causation, I am that I am.

THE SPIRIT OF INDIAN PHILOSOPHY*

By Prof. S. K. Maitra, M.A., Ph.D.

I

Indian philosophy, in spite of the various forms which it assumed in different ages, has got its distinctive note, which we may call its spirit, which clearly distinguishes it from Western philosophy. It may seem at first sight strange that philosophy, which Hegel defines as the Idea thinking itself, should have any peculiar local feature developed in particular countries or localities, for does not the very idea of any local feature militate against the conception of philosophy as the expression of the universal or the Absolute? But philosophy is the expression of the Absolute in *man*, and the nature of man and his fundamental needs in different countries must necessarily affect the expression of the Absolute in him. In fact, the Universal, from Hegel's point of view, must maintain a close and continuous contact with the particular media through which it has to express itself, for has he not taught us that the Universal should always be looked upon as a Concrete Universal and not as a mere Abstract Universal which is totally indifferent to the nature of the particulars?

We are justified, therefore, in speaking of the spirit of Indian philosophy, as we are justified in speaking of the spirit of Indian poetry or Indian music. In fact, every nation has got its distinctive philosophy as it has got its distinctive literature and art. This, far from being inconsistent with the universal nature of philosophy or art, is rather a consequence of it. For a true universal shows itself as a universal only so far as it exhibits itself in its differences. These differences, therefore, far from contradicting the presence of the universal, are rather essential to the existence of the universal.

Be that as it may, Indian philosophy has its characteristic note, which we may call its spirit. If we are to express in the briefest possible terms what this spirit is, we may say that it is the quest for values. Yes, that is the characteristic of Indian philosophy: it is the search for values, for what our sages used to call Purusharthas. Philosophy, therefore, in our country is both theoretical and practical. As a search it is theoretical; as a search for what is of greatest value, it is practical. In fact, the distinction of theoretical and practical is unknown in Indian philosophy: it is a purely Western product. Philosophy for us is Moksha-shastra, the science of salvation. And salvation represents the highest aim of our practical life. It is the highest value, and the object of philosophy is to give the knowledge that will lead to it. The famous saying of Maitreyi, येनाहं नामृता स्याम् किमहं तेन कुर्याम्, gives the key-note of Indian philosophy. Tagore has pointed out, in his inimitable manner, the significance of the fact that this great utterance came from the mouth of a woman. He has shown that it represents that aspect of reality which the woman symbolizes, that aspect which cannot be grasped with the help of logic but which can only be approached through the heart. It is the same aspect which Goethe calls the 'eternal feminine,' and which Oswald Spengler looks upon as the moving principle of history. The latter, for example, has gone so far as to say, 'Man *makes* history, but woman *is* history.' It is what the Germans call *Schicksal*, the creative force which shapes the destiny of the world.

It represents, in other words, the standpoint that Reality is Value. Philosophy, from this standpoint, is not merely the knowledge of a collection of facts, but it is the knowledge of values, in particular, it is the knowledge of the supreme value, which is salvation. When Narada came to Sanatkumara for instruction,

* This is the gist of a lecture delivered by Dr. S. K. Maitra of the Benares Hindu University at the 'Moderns' Club, Allahabad University, in the Motilal Nehru series of lectures on the 19th of January 1946.

he had already learnt all the sciences that had been cultivated in his time. The list of sciences that he had studied is a very formidable one. It is much more comprehensive than the list of subjects taught in any of our universities at the present day. It included, for example, not only the *Rig Veda*, the *Yajur Veda*, the *Sama Veda*, the *Atharva Veda*, history, grammar, the science of the worship of the manes, mathematics, logic, politics, but also such occult sciences as astrology and demonology, and such arts as snake-charming, music, and the fine arts. But all this knowledge of so many sciences and arts Sanatkumara had no hesitation in proclaiming to be mere knowledge of words. Not only so, but Narada too had no illusions about himself. He also knew that he had merely studied words. Sanatkumara, therefore, wanted to impart to him the knowledge of values which would take him to the other shore, that is, the shore beyond darkness.

The essential knowledge, therefore, is the knowledge of values and not the knowledge of facts. And the object of philosophy is to impart this knowledge. This is the spirit that runs through the whole of Indian philosophy, and not merely through what are known as the orthodox systems of philosophy. Even what are known as the heterodox systems, such as Buddhism and Jainism, exhibit the same spirit, the same regard for values and the same contempt for what are merely facts. There is no difference between the orthodox and the heterodox systems on this point. They have their differences no doubt, the chief of which is their respective attitudes towards the Vedas and the Upanishads. While the orthodox systems regard these as authoritative, the heterodox systems do not do so. But on the question of the aim of philosophy, they are all united. They all look upon salvation as the ultimate aim of philosophy, though about the meaning of salvation they differ very much from one another.

When philosophy is conceived in this way, the distinction between theory and practice breaks down. All philosophy is practical, because it has a definite object, namely, the realization of the supreme value, which is nothing else than salvation. It is the West that has clung to the distinction between theory and practice and has characterized philosophy as a purely theoretical discipline. This has made philosophy lose contact in the West with the vital currents of life and has reduced it more or less either to logomachy or to logic-chopping, as we see, for instance, in logical positivism which is so much in vogue today in England.

We may put this characteristic difference between the Indian and the Western view of philosophy also in the following way : Philosophy is no doubt love of knowledge (from *philos*—love, and *sophia*—knowledge), but the knowledge that philosophy cares for is not the knowledge of facts but the knowledge of values, especially, the supreme value, namely, salvation. The characteristic of true knowledge, as Narada puts it in the story of his instruction at the hands of Sanatkumara, already alluded to, is that it removes definitely all sorrow (तरति शोकमात्मवित्). The Sankhya puts it as the complete cessation (अत्यन्तनिवृत्ति) of all sorrow.

This difference is really the difference between the view of Reality as Value and the view of it as Existence. If Reality is conceived as Existence, there is bound to be a cleavage between theory and practice. The teleological aspect of the universe remains totally unconnected with the existential aspect. This is what has happened in Western philosophy. Except for brief periods, as, for instance, in the heyday of Greek philosophy, in the time of Socrates, Plato, and Aristotle, Western philosophy has separated the existential from the teleological aspect of the universe. The result has been a dualism of Existence and Value which has marred practically the whole history of European philosophy. So deeply ingrained is this dualism that even in those systems which profess to be philosophies of Value, as, for instance, in the systems of Münsterberg, Rickert, and Windelband,

Value and Existence fall completely apart. The matter is further complicated by these systems identifying Reality with Existence, with the result that Value comes to be regarded as something unreal. Can anything be more absurd than this ? Those systems which profess to swear by Value—it is precisely these that have ended by declaring Value to be unreal. Can inconsistency go further than this ?

Indian philosophy looks upon Reality as Value, and, consequently, the distinction between Value and Reality does not occur in it as it does in Western philosophy. There are other consequences which follow. Philosophy becomes all-embracing, touching not merely that aspect of our life which is called logical and which deals merely with the existential side of things but also other aspects of our life which we call values. It gains thus immeasurably in dignity and importance. It becomes, in fact, as the Bhagavad Gita puts it, an Adhyatma-vidya or science of the Spirit.

Along with the emphasis upon values, there goes also in Indian philosophy the stress laid upon a direct intuition of reality. Philosophy is Darshana, a vision of truth, and not merely an intellectual grasp of it. But although philosophy is called Darshana, this does not mean that it eschews reason. This is one characteristic difference between Indian philosophy and Western philosophy. The West has gone wholly either for intuition or for reason. When it accepted the standpoint of intuition, as in the Middle Ages, it banned reason entirely. When, as in the modern age, it has given prominence to reason, it shows contempt for intuition. In our country, however, philosophy has a different tale to tell. There has never been a conflict between intuition and reason, but philosophy has always given its due place to each of them. Shankara, who is supposed to be a very staunch advocate of intuition, emphatically asserts that in the case of knowledge which is accessible to the senses, the evidence of intuition, as recorded in the scripture, is of no avail. Even a thousand scriptural texts will not prove that fire is cold. It is only in the case of those truths which are not accessible to the senses that the evidence of the scripture is to be sought. Such a truth is the nature of the Ultimate Reality, and here guidance is to be sought in the revelation of the scripture. But for truths accessible to the senses, the evidence of the senses, aided by reason, will be the proper way of acquiring knowledge. Shankara himself used reason with great effect in criticizing the positions of the other systems, such as the Sankhya or the Buddhist. At the other extreme, in the case of the Buddhists, who have the designation of Pramana-patavah or experts in reasoning, we find that there also, exclusive adherence is not given to only one way of approaching truth, but both intuition and reason are employed for obtaining the knowledge of truth. The nature of the Buddha or Nirvana was never sought to be obtained by even the most extreme advocates of reason with the help of Tarka or reasoning.

There is practical unanimity, however, among the different schools of Indian philosophy in looking upon the nature of the Ultimate Reality as that which is revealed by direct intuition, and that is why philosophy is called Darshana. When philosophy is called Darshana, its intimate relationship with religion becomes at once apparent. It shows that so far as the source of the knowledge of truth is concerned it is the same for both philosophy and religion. The starting point of both is the same, namely, direct, immediate knowledge of truth. But while philosophy seeks to discover the implications of this truth, religion is content with the mere contemplation of it. Philosophy wants to build a whole structure upon the foundation of this knowledge, showing how the different kinds of our experience are related to this fundamental revelation. Religion is not at all interested in this, its sole concern being with personal realization. In fact, in our country the attitude of religion is throughout personal, while that of philosophy is impersonal. While I say this, I do not forget that philosophy in our country has also a great

practical object, namely, personal salvation. But it achieves this object impersonally. It is by shutting out completely all personal considerations that philosophy succeeds in its mission. It is indeed a paradox that it is only by becoming impersonal that philosophy succeeds in achieving our greatest personal end. But this only proves that the personal and the impersonal ultimately meet in the Highest Value.

In the West things are different. Religion there usurps most of the functions of philosophy. It pretends to be as objective and impersonal as the latter. It sets out to give not inner realization but creeds and dogmas which have no relation to a man's personal realization. These dogmas and creeds, claiming to possess universal validity, must, of course, show their credentials to philosophy, and if they are not found satisfactory philosophy has no hesitation in rejecting them. This is the origin of the quarrel between religion and philosophy. In the Middle Ages, when religion had power and authority and philosophy none, it was philosophy which suffered on account of this conflict. Now religion has lost all its former power and authority, but philosophy has not benefited much by it, for there has appeared on the scene a third power, namely, science, which dominates both philosophy and religion.

In striking contrast to the West, our country has always been able to maintain a very friendly relationship between religion and philosophy. This has been due to the fact that religion has sought the guidance of philosophy in the choice of the values which it seeks to realize. The values which philosophy has pronounced to be the highest are precisely those which religion in our country has assiduously cultivated. In the West, on the contrary, many of the values which philosophy has looked upon as most essential, have been cried down by religion, and *vice versa.* While European philosophy has always esteemed very highly the value of freedom, religion in the West has looked down upon it. So again, authority, which is so highly valued by religion in the West, is treated by Western philosophy as a very low value, if not altogether relegated to the domain of disvalues.

It is often said that Indian philosophy is pessimistic. Let us try to understand what is meant by this. Is it pessimism to say that the world contains sorrow, that our life is not wholly a bed of roses, that even our greatest pleasures are tainted with an admixture of pain? In that case, philosophy must frankly be pessimistic, for it cannot hide the misery, the sorrow, the pain that undoubtedly is there all around us. Nor is it a charge which can be levelled against philosophy alone. Literature and art will also come under it, for has not an English poet said, 'Our sweetest songs are those which tell of saddest thought'? In fact, if this is the test of pessimism, then there is hardly any poet or any philosopher, or for the matter of that, any politician, who is not a pessimist.

But I venture to say that even judged by this test, Indian philosophy cannot, as a whole, be called pessimistic. The famous verse of the *Chhandogya Upanishad* :

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम्।
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः॥

'The seer does not see death nor disease nor sorrow. He sees all, and seeing all, he attains all in all ways'—explains very clearly the attitude of our ancient sages. For them there was no death, no disease, no sorrow. That we see death, disease, and sorrow all round us is due to our defective vision. In the same strain speaks also another passage of the same Upanishad : भूमैव सुखं नाल्पे सुखमस्ति। 'Pleasure is in the whole, there is no pleasure in the fragmentary.' It is because you cannot grasp the whole and your vision is limited to the finite and the particular, that you see misery and pain and death. Remove this spiritual myopia by the infusion of true knowledge, and your sense of misery and sorrow will disappear.

This was the general standpoint of the Upanishads on the question of evil. There

was a departure, however, from this standpoint when we come to the period when Indian thought became crystallized into definite systems of philosophy. The buoyant optimism of the earlier age which refused to acknowledge the presence of evil now gave rise to a more realistic attitude which admitted the presence of evil but refused to look upon it as inescapable. Evil was there, it would admit, but man had the power to escape it. So far as man was concerned, evil was not a permanent thing, for he could escape it if he sincerely desired to do so and adopted the right method.

Another thing we also notice at this stage. All the evils were now reduced to a fundamental evil, which we may call a metaphysical evil, that is to say, to finitude with its characteristics, disharmony, motion, unrest. This general attitude is clearly indicated in the fifteenth verse of the second chapter of the *Yoga Sutras*, which runs as follows :

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव
सर्वं विवेकिनः ॥

'By reason of the pains of change, anxiety, and habituation, and on account of the contrariety of the Gunas, everything is pain for the discriminating.' Here it is to be observed that the characteristics mentioned of pain, change, habituation, contrariety of the Gunas, are all metaphysical. Pain, as physical evil, is here transformed into a generalized evil, appertaining to the metaphysical nature of the world. The same is true of the characterization of pain in *Sankhya Karika, 55* :

तत्र जरामरणकृतं दुःखमाप्नोति चेतनः पुरुषः ।
लिङ्गस्याविनिवृत्तेस्तस्माद्दुःखं स्वभावेन ॥

Here the cause of pain that is given, namely, लिङ्गस्याविनिवृत्ति, want of discrimination between the subtle body and the soul, is a purely metaphysical one. It would, however, be going too far to say, as Principal Jaideva Singh does in a recent paper of his, contributed to the Ganganath Jha Research Institute, on the concept of Duhkha in Indian philosophy, that Duhkha in Indian philosophy does not mean pain but designates disharmony, unrest, commotion, and other metaphysical evils. To my mind the characterization of pain in the *Yoga Sutras*, as well as in the *Sankhya Karika*, indicates a transformation of it into something more universal, which embraces pain and other kinds of evil. But pain as pain is not completely lost in the transformation, although it appears as part of a more universal evil.

One thing also it is important to observe here. In the Sutra of Patanjali which we have quoted above, it is stated that to the discriminating man everything is pain. The words 'the discriminating man' are, in my view, rather important, for they show that the evil spoken of in the Sutra is not of a physical nature, but is something very subtle, which only the discriminating can understand. In Vyasa's commentary on this Sutra the significance of these words is clearly shown. Vyasa states, for example, that the Yogi acquires very great sensitiveness to pain, and he compares this sensitiveness to that of the eyeball. Just as a thread of wool causes pain when it comes in contact with the eyeball but not when it touches other parts of the body, so the realization that all in this world is pain, is so subtle that only the Yogi who has developed his powers of discrimination can have it. This clearly shows that the pain is more of the nature of a metaphysical than of a physical evil.

But nowhere, perhaps, in Indian philosophy has the question of evil been so thoroughly studied as in the schools of Buddhism. Here, too, the purely physical evil is transformed into a metaphysical one. The elaborate chain of causes and effects which the doctrine known as Pratitya-samutpada sets up, is perhaps the best example that exists anywhere in the history of philosophy of a metaphysical explanation of pain. In the process pain becomes merged in something more comprehensive.

But what I would like to point out here is that although in all the systems of Indian philosophy there is an admission of the

presence of evil, this admission is always coupled with the statement that it is possible for man to get rid of evil, and not only with a mere statement that it is so possible, but with expositions of the method by which escape from evil can be secured. As Principal Jaideva Singh says in the paper, already referred to, 'every system of Indian philosophy recognizes the hard fact of Duhkha and points a way out of it. It gives the heartening message to man that it is open to him to regulate his life in such a way as to rise above Duhkha.'

Does all this show that the spirit of Indian philosophy is pessimistic? Is it a sign of pessimism to declare unequivocally that man has the power to escape evil completely, and not only to declare this but also to show how this is to be done? Let us see how we stand in this matter as compared with the Western philosopher. The Western philosopher resents very strongly any attempt to whittle down evil. Evil, according to him, is a permanent feature of the world and there can be no escape from it, except (as some declare), through God's grace. Martineau, for instance, regards evil, especially in the form of moral evil, as a necessary consequence of human freedom, and therefore, as bound to continue so long as human freedom continues. And for human freedom to be lost is for him a greater calamity than the presence of evil. He would far rather that evil should continue than that men should lapse into the condition of brutes, for without freedom, that would assuredly be their condition. 'It is because He (God) is holy,' says Martineau, 'and cannot be content with an unmoral world where all the perfection is given and none is earned, that He refuses to render guilt impossible and inward harmony mechanical.' In fact, his whole theory of morality rests upon the possibility of man's making an improper use of freedom. Prof. C. E. M. Joad, in like manner, looks upon evil as an ineradicable feature of the universe, with only this difference, that he believes it possible to escape it with the help of God's grace. Thus, in a passage of his book *God and Evil* (p. 236), he says: 'I have told in the third chapter how the new obtrusiveness of the fact of evil engendered the conviction that evil was a real and irreducible factor in the universe, and also how, paradoxically, the very fact of that conviction brought with it the felt need for a God to assist in the struggle to overcome evil. Now the admission of the reality of evil entails the view that this is a moral universe, in the sense that it is a universe in which conflict, the conflict between good and evil, is fundamental and presumably continuous.'

Such being the view of these Western philosophers, does it lie in their mouth to bring this charge of pessimism against Indian philosophy? We could, with far greater justice, have brought this charge against Western philosophers, for at least we can say that we have always shown a way in which evil can be overcome, whereas, according to them, man can never, by his own efforts, overcome it.

II

There is another charge which is also brought against Indian philosophy. It is often said that Indian philosophy preaches asceticism, that it is the philosophy of refusal and not of acceptance of the world. It is true that in some of the schools, especially in those of Advaita Vedanta and Buddhism, it did develop this tendency. But this cannot be said to be the fundamental tendency of Indian philosophy or that it is essentially ascetic in its outlook. So far as its roots are concerned, it is certainly not ascetic. For they go back to the Upanishads, and the spirit of the Upanishads is certainly not in favour of asceticism. One need only think of the following verse of the *Isha Upanishad* to be convinced of this:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

'Doing verily works in this world one should wish to live a hundred years. Thus it is and not otherwise than this; action cleaves not to a man,' (Sri Aurobindo's translation). Other

verses of the same Upanishad, especially those which proved so baffling to generations of commentators of this Upanishad—I mean verses 9-11—have defined more clearly the attitude of this Upanishad towards work. These verses run as follows:

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो यउ विद्यायां रताः ॥९॥

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इतिशुश्रुम धीराणां ये न स्तद्विचचक्षिरे ॥१०॥

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥११॥

'Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone. (9). Other, verily, it is said, is that which comes by the Knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding. (10). He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality. (11)' (Sri Aurobindo's translation).

Although these verses proved very puzzling to our scholars, yet their meaning it is not difficult to understand. The Upanishad clearly indicates here the danger of following the path of asceticism. Its purpose is undoubtedly to guard mankind against this danger. It states in unmistakable terms that any attempt to escape the duties of a householder's life in the anxiety to make a short cut to salvation is doomed to failure. As Sri Aurobindo has beautifully explained, the object of these verses is to show the mutual relationship of Vidya, that is, knowledge of the Noumenal, and Avidya or knowledge of the Phenomenal, and the necessity of giving a due place to both in any scheme of salvation. The knowledge of the world in its variety and multiplicity is Avidya, while the knowledge of its fundamental unity in the Absolute is Vidya. The significance of both these kinds of knowledge is thus indicated by Sri Aurobindo: 'All manifestation proceeds by the two terms Vidya and Avidya, the consciousness of the Unity and the consciousness of multiplicity. They are the two aspects of Maya, the formative self-conception of the Eternal. Unity is the eternal and fundamental fact without which all multiplicity would be unreal and an impossible illusion. The consciousness of Unity is, therefore, called Vidya, Knowledge. Multiplicity is the play or varied self-expression of the One, shifting in its terms, divisible in its view of itself, by force of which the One occupies many centres of consciousness, inhabits many formations of energy in the universal movement. Multiplicity is implicit or explicit in Unity. Without it Unity would be either a void of non-existence or a powerless, sterile limitation to the state of indiscriminate self-absorption or of blank repose.'

The verses stress the need of realizing the Divine both in its unity and its multiplicity. The realization of the Divine in multiplicity is the realization of it through our worldly life, through the infinite chain of duties and obligations which bind us to our fellows and to the universe. This is a necessary part of the realization of the Absolute. To ignore it, as some over-zealous devotees of the path of knowledge do, is a great mistake. The Upanishad is conscious of the existence of such devotees and, therefore, feels it its duty to give them a clear warning. At the same time it does assert that the knowledge of multiplicity is not the ultimate knowledge, and it states in the first line of the ninth verse that those who worship Avidya, i.e. who realize God in His multiplicity only, enter into blind darkness. It is probably because it finds a greater temptation on the part of men who aspire after salvation to straightaway realize God in His unity, without caring to realize Him through the infinite multiplicity of the world, that it declares their condition to be even worse than that of those who try to realize God only through His infinite multiplicity.

Similarly, the next three verses of the

Isha Upanishad (12-14) emphasize the importance of looking upon God both as Becoming and as non-Becoming. These three verses are the most difficult ones in this Upanishad, and what Sambhuti and Asambhuti mean is no doubt a matter of great controversy, but unless we take these words in the sense, respectively, of birth and non-birth, i.e. of Becoming and non-Becoming, as Sri Aurobindo has done, we do not get any sense out of them. These verses evidently stress the need of realizing God through birth or Becoming. They undoubtedly give a status to the world and are not consistent with the view which treats the world as illusory. When seen through the true vision of the seer (Kavi), birth or Becoming becomes charged with divinity. As Sri Aurobindo puts it, ' This Becoming is now governed by the true sight of the seer, and once this is done, Becoming is no longer inconsistent with Being, birth becomes a means and not an obstacle to the enjoyment of immortality by the Lord of this formal habitation. This is our proper course and not to remain for ever in the chain of birth and death, nor to flee from birth into a pure non-Becoming.' (*Isha Upanishad*, p. 119).

The net result of these six verses of the *Isha Upanishad*, along with the two opening verses of this Upanishad, is to check the tendency towards escapism and to give the world a reality-status, thereby effectively stopping the growth of the view which looks upon the world as an illusion. This may be looked upon as the normal standpoint of the Upanishads, though variations from it, either in the direction of asceticism or in that of the doctrine of works, are sometimes met with. The most curious example is that of the *Mundaka Upanishad*, where texts applauding to the skies the life of Karma are followed immediately by others which prescribe the renunciation of action and adoption of mendicancy. A reconciliation of these contrasting attitudes is, however, made at the end of this Upanishad, where it is stated that it is only those who have gone through the drill of Karma properly that are entitled to receive Brahma Vidya.

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥
(*Mund. Up.* 3.2.10).

In the *Katha Upanishad*, from the order in which the boons are asked by Nachiketas, it appears quite clear that the path of Karma is looked upon as a condition precedent to the knowledge of Brahman. Nachiketas, for instance, first asks to be allowed to return to this world and be reconciled to his father who, in a fit of anger, sent him to Hades. His object, therefore, in his first boon is to maintain continuity between this life and the next, to realize that death is life and life is death and that there is no snapping of the chain when death causes a dissolution of the body. Reconciliation with his father is a part of the maintenance of this continuity, for with his father's wrath unappeased, return to the earth would have been impossible, and the chain would have snapped. The first boon, therefore, draws pointed attention to the eternity of the Karmic process, life succeeding death and death succeeding life in an ever recurrent movement. In the second boon Nachiketas wants to know the secret of this world process. This secret is the knowledge of Fire, the symbol of the cosmic movements. The Greek sage Heraclitus also looked upon fire as the symbol of change and movement. But in Indian philosophy fire is also the symbol of sacrifice, that is, of Karma. From the Vedic times onwards fire has been intimately connected with the daily life of the householder. It is indispensably necessary for every Yajna. And because of its connection with Yajna we may call it the principle of Karma. Nachiketas, in his second boon, really wants to know the fundamental principle of Karma.

It is only after he acquires this knowledge that he becomes fit to receive instruction in the nature of the soul. It is therefore in his

third boon that he asks for this instruction. He could not have done it earlier. The knowledge of Karma is an essential preliminary condition for the attainment of the knowledge of the soul. The order of Nachiketas' boons, therefore, demonstrates clearly that a man must go through the drill of Karma before he becomes fit to receive instruction in the knowledge of the soul, which is the same as the knowledge of Brahman.

In the earliest Upanishads, in the *Brihadaranyaka* and the *Chhandogya*, there is, if anything, a still closer connection between Brahma Vidya and the householder's life. All the great Rajarshis and Brahmarshis mentioned in these Upanishads, who were the repositories of the knowledge of Brahman, were householders. Yajnavalkya, perhaps the greatest figure in these Upanishads, was a householder with two wives. Even more significant is the fact that kings, like Pravahana Jaivali, Ajatashatru, and Ashvapati Kaikeya, who had to manage the affairs of their States and also lead armies into the battle-field, figured as teachers of Brahma Vidya. What better proof than this can there be that the householder's life was looked upon by these Upanishads not only as not inconsistent with the right to receive knowledge of Brahman, but was rather regarded as an essential condition for it?

I need not labour this point. It is quite clear that the spirit of the teaching of the Upanishads is against asceticism. But it is not until we come to the Bhagavad Gita that the whole question of the relation of Karma to spiritual life is fully elaborated. What is of even greater importance, a synthesis is effected between the life of Karma and the life of renunciation. This synthesis is perhaps the greatest achievement of our philosophy. It is effected with the help of the conception of Yoga. Yoga means union with God, and this union can be effected in various ways. It can be effected through Karma, it can be effected through Jnana, it can be effected through Dhyana, it can be effected through Bhakti. It can also be effected in other ways. In fact, each of the eighteen chapters of the Gita is called a Yoga and shows the way in which union with God is to be achieved. But in whatever way the union is achieved, there are crtain conditions that must be fulfilled. If it is through knowledge that a man wants to seek union with God, it is perfectly open to him to do so, but he must know that this path, if it is to lead to the desired goal, will have to be followed under certain conditions. So is it with Karma. These conditions, however, transform the original nature of the path. The Sankhya or the path of knowledge that advocated renunciation of action is transformed into the Sankhya Yoga that advocates action. Similarly, the Karma that was based upon desire is transformed into the Karma Yoga that rests upon complete annihilation of desire. It is thus that the paths of knowledge and action meet. They meet when they are respectively transformed into Sankhya Yoga and Karma Yoga. The feature of Karma that made it repugnant to the advocates of renunciation, viz. the presence of desire, is removed in Karma Yoga which enjoins the performance of action in a spirit of absolute detachment or disinterestedness. So, too, when the advocates of the path of knowledge drop escapism, as they do in Sankhya Yoga, there is nothing to prevent them from joining hands with the followers of the path of Karma. The Gita in this way reconciles the seemingly most contradictory phases of our life, represented respectively by Jnana, Karma, and Bhakti.

This synthesis represents the high watermark of Indian thought. Unfortunately, however, it was lost in the subsequent development of our thought in the different schools. The differences between knowledge and action and knowledge and Bhakti were enormously accentuated in these schools, with the result that each of them represented only one side of our spiritual life. The great prestige of Advaita Vedanta gave undue prominence to its standpoint of renunciation of action and made people forget that it was

opposed to the spirit of Indian philosophy as represented by the Upanishads and the Bhagavad Gita. No wonder, then, that European scholars have taken this attitude of Advaita Vedanta to be the typical attitude of Indian philosophy and have pronounced the spirit of Indian philosophy to be one of asceticism. But, as we have pointed out above, there cannot be any greater mistake than this.

I have been talking so long of the spirit of our philosophy as it has been in the past. This must not, however, be construed as meaning that in my view Indian philosophy exists only in the past. The reverse is the truth. I look upon Indian philosophy as eminently living. Not only so, but I protest against the excessive emphasis that is laid upon our past. Too much emphasis upon our past achievements belittles our present efforts. Unfortunately, this tendency to speak highly of our past glories and to be silent about our present efforts we notice not only among Europeans but also among many of our own countrymen. I do not mind very much what foreigners think about us, but I certainly do mind if our own countrymen are obsessed with the idea that because we had a glorious past, therefore we can afford to live upon it. One way in which this obsession has made its appearance is in the form of the complacent view, which is specially noticeable in the case of philosophy, that all that we need do at present is to elaborate one or other of the great systems that we had in the past. If worship of the past takes this form, then far from being a stimulating influence for the growth of thought, it becomes one of its greatest obstacles.

This attitude, moreover, is extremely unjustified, in view of the great contribution to world thought which our country has made in recent years. The great work which Raja Rammohan Roy did in reviving our ancient culture and bringing it into contact with Western thought, thus giving it a form in which it could become a tremendous force for the creation of a New India, has been continued by a succession of great leaders of thought. The problem of Raja Rammohan Roy was to give new life to a culture which had been dormant for several centuries. He solved this problem by reviving the ancient culture of the land and at the same time making as free a use as possible of Western thought which had just begun to percolate into this country. After the Raja's death our country became flooded with Western thought, with the result that there was a rapid loss of faith in our ancient culture among the educated classes. This was a most unfortunate development, and it was the life-work of Swami Dayananda Saraswati, Sri Ramakrishna Paramahamsa, and Swami Vivekananda to put a check to this and restore the balance that had been temporarily lost. But they did much more than this. They helped to create a new national consciousness which, proud of its own heritage, knew how to adjust itself to modern conditions.

Thanks to these great leaders, the spark which was kindled by Raja Rammohan Roy has grown into a wild fire, and Indian philosophy in recent years has contributed not a little to world thought. Sri Aurobindo, undoubtedly the greatest figure in the philosophical world today, has shaken philosophical thought to its very foundations in his great book *The Life Divine* which is perhaps the greatest philosophical work that this century has produced. His strong affirmation of the reality of the world and of its progressive march to higher and higher levels and his faith in the great destiny of man give mankind that assurance about its future which it needs so badly at present. Above all, the vision that he gives us of the dawning of a Higher Consciousness which will transform the world and make it really a 'Kingdom of Heaven' is one of the grandest visions that have been vouchsafed to man. Mahatma Gandhi's philosophy of Ahimsa, representing as it does, the true spirit of our culture, reveals the infinite possibilities that are latent in it. In the hands of Mahatmaji

the principle of Ahimsa is an instrument of enormous potency, capable of shaping and moulding the world and establishing peace and goodwill among men in a manner undreamt of before. He has, in fact, demonstrated the power of Indian thought to create a world order infinitely more just and more durable than the present one. Tagore's conception of the essential unity of man with man and with the universe lays the philosophical foundation upon which to build a universal brotherhood of man. But it does something far more than this: it shows how hollow all conceptions of universal brotherhood are unless they are rooted in the idea of the essential unity of man with God. Here Tagore is true to the spirit of our philosophy which never believed in any unity between man and man which is not founded upon the realization of the unity between man and God. Lokamanya Tilak, by his masterly exposition of the Gita, has shown how the principle of Karma Yoga can furnish a philosophy of life which is in a position to give unfailing guidance in all the crises through which mankind may have to pass. Sir S. Radhakrishnan has brought the principles of Advaita philosophy into relation with the trends of modern thought. This has not only enabled him to act as one of the best cultural ambassadors of our country in the West, but what is of even greater importance, it has given him the power, which he has employed fearlessly, of pointing out the shortcomings of Western civilization and culture. Dr. Bhagavan Das has revived the spirit of our socio-political philosophy, and in the light of this has attempted a reconstruction of our modern socio-political life. These are some of our leading creative thinkers of the present day whose thought has travelled far beyond the borders of our country and who possess sufficient dynamism to change the course of world thought.

The spirit of Indian philosophy is not dead, but on the contrary, is extremely alive. The last two wars have shown the bankruptcy of Western thought. The world is, therefore, desperately in need of a new light and that light must come from India. It is only India, with her traditional superiority in the realm of pure thought, that can give the world the message for which it is waiting. But that she may do so, it is necessary that she should attain freedom, for it is only a free country that has got the right to give, and it is from a free country that the world will also receive any message. May India regain her legitimate position among the free nations of the world and may it be her proud privilege to give the world that emancipating message of which it is desperately in need today!

GITA YOGA

By Kumar Pal, M.A., Sarvadarshanacharya

The Gita is a manual devoted entirely to a full consideration of all kinds of Yoga. It is virtually a text-book of Yoga. The Gita concept of Yoga is much fuller and richer than the Yoga-Darshana concept. But the term 'Yoga' as used in the Gita is no doubt very perplexing and vague. Veda Vyasa, the writer or compiler of the Gita describes every chapter as a special type of Yoga in the colophon appended to it. Even the preliminary description of the battle-field and Arjuna's expression of despondency has been called Arjuna-Vishada-Yoga, and so too the purely narrative eleventh canto. It appears, for him, Yoga meant only another word for a systematic treatise on any topic or subject. But even inside the discourses themselves there are numerous Yogas each peculiar to

the Gita. At many a place, the word 'Yoga' stands for an independent school of Yoga which is not always the same. For example, in II. 38, 50; IV. 1, 2, 3, 42; V. 1, 4 etc., Yoga stands for Karma Yoga. In II. 53; VI. 12, 16, 17, 19, 23; XVIII. 33, it is used for Patanjala Yoga, aiming at Samadhi. In VII. 25; IX. 56; X. 7; Yoga signifies a peculiar extraordinary feature of the Lord. In XII. 6, 41; it is only an equivalent of Bhakti Yoga. At some other places, Yoga is contra-distinguished from Sankhya, at others from Sanyasa, and is also coupled with both as Sankhya Yoga and Sanyasa Yoga, in scattered Shlokas.

If we step into the jungle of old commentaries, and other writings connected with the Gita, we find ourselves all the more perplexed. We feel to be nowhere or everywhere. Yet if we concentrate our attention upon the few definitions of Yoga given in the Gita itself, we at once find a minute but unbroken thread running through the baffling variety of usages. There are four such statements. In II. 48, Yoga is defined as Samatvam, equilibrium, undisturbed equanimity between the pairs of opposites like pain and pleasure, success and failure. In II. 50, Yoga is defined as a particular skill in the performance of actions whereby one relinquishes the fruits of actions, and assumes a mental attitude by which he goes beyond both good and evil deeds. In VI. 2, Yoga is declared to be nothing but what is generally called Sanyasa, renunciation, because nobody becomes a Yogi without renouncing the formative, self-assertive, passionate will, the desire for the worldly objects. That state of absolute harmony which is not ruffled by the greatest sorrow (VI. 14, 18) whereby the bonds of action are shattered (VI. 23) is true Yoga. The word Yuktata, equilibrium, balance, conveys the real sense more effectively than any.

This harmony, according to the Gita is twofold. Firstly there must be peace within the mind, between one's thoughts, aspirations, and deeds; between thought, will, and deed; or Jnana, Ichchha, and Kriya. Secondly having secured such mental equilibrium, generally with the aid of a guide (Guru), the individual must endeavour to be at harmony with society and its claims. The two are mutually interdependent and helpful. If there is discord anywhere the individual becomes a wreck under mental troubles and worries. He becomes a neurotic or tries to have recourse to a flight away from reality like Arjuna. Confronted with some social obligations or an urgent task, the neurotic who is feeble-minded and deficient in self-control shirks the responsibility thereof. He becomes Yoga-bhrashta, unsteady, or paralysed, Sammudha. For all such mental misfits and unfits, or invalids and defectives, the arch-analyst of human nature, Lord Krishna, prescribes the arch-remedy of Yoga.

The Gita Yoga combines the salient features of all the prevalent techniques employed by different psycho-analysts of all shades and opinions. There are so many mental types, tendencies, and temperaments in the world, and one method may not be suitable for all. The Gita does not favour the stretching of each and every person upon the same Procrustean bed. The foremost step in analysis is the ascertainment, in the Jungian way, of the temperamental type to which the patient belongs. Jung described eight types based on his twofold classification of introvert and extrovert, further subdivided into four according to the four psychical functions. The four functions according to Jung are sensation, willing, thinking, and intuition. The Gita, however, admits a threefold classification of the psychical functions and hence, for that matter, three types of individuals with the predominance of any one. The three psychical functions are termed as Jnana, Ichchha, and Kriya. Corresponding to these three there are three kinds of Yoga recommended by the Gita, viz. Jnana Yoga, Bhakti Yoga, and Karma Yoga. The Buddhists also believed that Nirvana or liberation could be attained by

right knowledge, right faith, and right conduct.

This threefold Yoga of Jnana, Bhakti, and Karma is now very familiar to us. Its importance was first of all emphasized by Lord Krishna. This triad is based on the triadic Gunas or aspects of nature viz. Sattva, Rajas, and Tamas. Though generally held to be the attributes of nature they are really the characteristic properties of all in nature and beyond nature. Even the Absolute Reality, the Brahman itself, is not immune in a way from this threefold clutch, if looked at from the human standpoint. 'Sattva, Rajas, and Tamas appear in the Brahman as Chit, Sat, and Ananda, respectively which are the seeds, the principia, the potencies, the possibilities, the universal aspects of what in the individual Jiva manifest as Jnana, Kriya, and Ichchha.'[1] This is corroborated by some texts from the *Guptavati Tika on Durga Saptashati* :

ज्ञानेच्छाक्रियाणां व्यष्टीनां महासरस्वती महाकाली महालक्ष्मीरिति नामान्तराणि। महासरस्वति चिते महालक्ष्मी सदात्मिके महाकाल्यानन्दरूपे त्वत्तत्वज्ञान सिद्धये अनुसंदध्महे चंडि वयं त्वां हृदयाम्बुजे ॥[2]

Now it should always be borne in mind that all classifications and divisions are mere convenient artificialities. Like the immutable, indivisible, partless Brahman the individual mind also is one individual whole. These three Gunas of Prakriti, attributes of the self's nature, are so wholly inseparable, so inextricably mixed up, so Aviveki as the *Sankhya Karika* calls them, so perpetually passing into, and suppressing and yet supporting and clinging on to, and generating each other that it is hard even to distinguish them in the blend. All of them necessarily co-exist and interweave. They are not separable but distinguishable relatively by dint of predominance of the one over the others. **वैशेष्यात्तु तद्वादस्तद्वादः ।**[3]

[1] *Devi Bhagavata,* VII. xxxii.
[2] Dr. Bhagavan Das, *The Science of Peace,* p. 123.
[3] *Brahma Sutra,* II. iv. 22.

Western thought for long confined itself to the relation of Jnana, cognition, and did not take much more than incidental account of desire and action. In old Greek philosophy and later European thought, down to about the middle of the eighteenth century, a bipartite classification of mental faculties into active and receptive was in vogue. Since Kant the tripartite division has been speedily growing into recognition and with the further implication that the three represent not as many separate faculties but inseparable aspects, moods, or functions, Vrittis. Very different names have been proposed for the three : intellect, feeling, volition ; thought, emotion, conation ; will, feeling, intelligence ; thinking, feeling, willing ; cognition, affection, conation ; wisdom, love, will ; wisdom, power, will etc. Jung recognizes four, as we have already mentioned above. His distinction between sensation and intuition is far-fetched and immaterial.

Character and life too must accordingly be viewed from this angle. Just as one moment may be dominated by either cognition or emotion or action, so also one may, for most of the time of his life be led by any one of these. The predominant typical mental function or attribute, Guna, may make one's temperament intellectual, emotional, or active ; Jnanapradhana or Sattvika, Ichchhapradhana or Tamasika and Kriyapradhana or Rajasika. Corresponding to these, the whole of the Veda has been partitioned into Jnana Kanda, Upasana Kanda, and Karma Kanda. Similarly three ways of life have been prescribed ; Jnana Yoga, Bhakti Yoga, and Karma Yoga. Some persons stress the importance of Dhyana Yoga also. But this is subsumed under Jnana Yoga or is at best the auxiliary for all the three. An individual who is predominantly cognitional would be successful as, and would like to be, an intellectual, Jnani. The man of desire or emotion would be sensitive and devotional, a Bhakta. And the man of action would be active, actionist or Karmi. These are three attitudes one of which every one is bound to assume,

in life, though there may be many undifferentiated, mixed, and unclassifiable individuals.

Prof. G. D. Higginson writes: 'Man very early developed towards the world in which he lived three somewhat different attitudes or frames of mind, the attitude of use or the hand, the attitude of appreciation or the heart, the attitude of knowledge or the head; the practical, the feeling, and the understanding moods marking off the man of science with his intellectual imaginativeness, from the practical man of affairs and the artist.'[4] He further employed the phraseology of 'doing, feeling, and knowing' for these attitudes, which are the recognized equivalents of the Sanskrit words Kriya, Ichchha, and Jnana. Adlerian styles of life are somewhat complex and abstract.

Freud also unquestionably subscribes to the above threefold distinction of temperaments while discussing his philosophy of life in his *Civilisation and Its Discontents.* He observes: 'The mental constitution of the individual will play a decisive part, aside from any external considerations. The man who is predominantly erotic will choose emotional relationships with others before all else; the narcissistic type who is more self-sufficient, will seek his essential satisfaction in the inner workings of his own soul; the man of action will never abandon the world in which he can essay his power.'[5]

But the essential contribution of the Gita lies in the enunciation of the doctrine of Yoga as we have seen already. Yoga means a mixture, a compound. The Gitakara recognized full well the advice of Freud when he writes in continuation of the above: 'When any choice is pursued to the extreme it penalizes itself, in that it exposes the individual to the dangers accompanying any one exclusive life-interest which may always prove inadequate.'[6] Wisdom would admonish us not to expect all our happiness from one quarter alone. The Jnana Yogi must necessarily perform his duties to guide and help others, so as not to mislead them. He must also act with faith and Shraddha (Gita, III. 20, 25, IV. 39). The Bhakti Yogi may find it easy to make headway in his spiritual progress by devotion to the Lord but he can attain success only when he has really known the Lord (XVIII. 55), and works for the good of all (XII. 4. V. 25). The Karma Yogi too must be wise, (IV. 25), knower of reality (IV. 28), knower of the whole (IV. 25), and also perform his duties with zeal (VI. 47), though he is exhorted to act without attachment. The difference is merely of preponderance.

This threefold Yoga is a special legacy of the Gita to Indian thought and is the bulwark of liberalism in India even today.

Let us now revert to the technique proper which we are to follow according to the Gita. The first step, it would have been quite clear by now, consists in the determination of the temperamental type of the person. Next we are led to the Adlerian view. A normal person should select his ambitions and goals according to his mental and physical constitution and with a view to his special personal environment. But the neurotic fails to comprehend his abilities, his capacities, and necessities. He fixes false ends, imposes impossible obligations, and strains his nerves in such pursuits for which he is totally unfit. Hence the second task of the analyst must be to find out the individual's 'style of life' in Adler's words. This would lay bare the nature of the whole problem, the root of the maladjustment, and forthwith indicate the solution as well.

In all cases a fundamental unconscious conflict is revealed, which was unknown to the individual. The ideal or the task to which the suffering individual sets himself is found to be antagonistic to his hidden real nature. His ideals are at loggerheads with his desires and impulses. The super-ego is at war with the Id. The poor ego is at a loss to see what to do, and knows not its own good or bad.

4 Higginson, *Fields of Psychology*, p. 2.
5 Freud, *Civilisation and Its Discontents*, p. 40.
6 *Ibid.* p. 41.

In despair the individual surrenders himself to one who can guide him. It is in such a distracted state of discomfort and helplessness that Arjuna seeks the help of Lord Krishna and exclaims, 'O Lord, my heart is weighed down by despair, my mind is confused as regards my duty. I am thy disciple and implore thee to teach me and decisively state as to wherein lies my good.' (II. 7).

What then remains for the analyst is to resolve the conflicts and doubts (Samshaya or Dharma Sammoha), and recommend a course of life which may establish a compromise between the warring forces in the mind. The complexes and the fictitious ego-ideals being made conscious, the tension disappears. Realizing the inconsistency of the two, the individual has to find a conscious solution of the issue in the given conditions. If the desires and passions are impossible and mental constitution out of date, that is, if the reality is far in advance of the individual's cravings, the patient must replace the unconscious repression by a conscious suppression of the primitive wishes. This is called Manonigraha and Nirodha. If on the other hand, his desires are all too powerful for this, and he adopts an unsocial attitude in pursuance thereof, then his mode of life should be so changed as to provide some sort of satisfaction for his unconscious desires in keeping with the social needs and his ego-ideals. Or the ideals may be incompatible with his personality and the social situation. In that case, they have to be abandoned and the individual is assigned his right role.

When Arjuna, fearing his responsibility, resorted to inactivity, Lord Krishna came to his help and held a free discussion on equal terms with him. Arjuna laid open his heart before him and related his difficulties frankly. Lord Krishna got at the real crux and assuming the role of a superior, first as a teacher and then as God incarnate, exhorted Arjuna to carry out his duties unflinchingly, without any tinge of attachment, and with firm faith in divine guidance.

The discourse with Arjuna is, however, only an occasion for the enunciation of the truth. The Gita, in fact, has served and will serve as a torch-light for the benighted travellers of all ages groping in the dark and disappointed on all sides. Therein Lord Krishna suggested many advisable ways of life for differently constituted individuals, according to their psychophysical nature. He recommended Karma Yoga for a man of action like Arjuna and Tilak. He advised Jnana Yoga for a man of knowledge like Shankaracharya and his followers. And he appeared as emphasizing the supreme importance of Bhakti for the renowned Bhaktas like Ramanuja, Vallabha, and others. For the weak, the man of unspecified character, the Gita is only an exhortation for complete self-surrender and devotion, Sharanagati Yoga, as it is called by some. There are other easier methods of Dhyana Yoga and Abhyasa Yoga for others whom they may serve to lead on to the ultimate Yoga. The Adhyatma Yoga was enjoined for the philosophically minded alone.

It is chiefly due to this universal eclecticism that the Gita has won the admiration and applause of all in every nook and corner of the world where its message has been delivered. It gives solace to the disheartened, encourages the despondent, gives hope in despair, uplifts the downcast, and promises salvation and bliss to the misery-stricken and the sin-drowned.

MOULANĀ RŪMĪ'S CONCEPTION OF GOOD AND EVIL

By Prof. H. C. Paul, M.A.

Every one in this world has the idea of good and evil; whenever any person gets pleasure or satisfaction from any other person or thing, he says that thing or person to be of good to him, and if he gets pain or suffering, he thinks that another as the cause of his pain or suffering and counts that one as an evil. We find that the same person or thing may be the cause of pleasure to one, and the cause of displeasure and suffering to another and to a third, it is of no importance or significance. Thus, poison as medicine is of most importance to a person who is suffering from any disease, but this same medicine to a healthy person is really poisonous and may cause his death, but to a third person who is not concerned with the medicine, it is of no importance. In the case of human beings also such things may arise; a beloved is of most pleasure to the lover, but the same beloved is the cause of displeasure to the rival one who was in touch with the beloved, but now has been disappointed of her love and to a third one this beloved is of no importance or significance. Moulānā Rūmī says, 'In this world there is no poison or sugar which is not a footing to one and a bondage to another. The poison of the snake is life to that snake but to a man it will be a cause of death. To the creatures of water the water is like a garden, but to the creatures of earth, it is a burden and death.' He then concludes thus: 'Know this also—evil is relative, there is no absolute evil in the world.'

Pas bad-i-muṭlaq nabāshad dar jahān
Bad banisbat bāshad īn rā ham badān.

Both good and evil are relative, and they do not depend on things or persons. Only place and time or occasions cause the things to be good or evil. Moulānā Rūmī says, 'Nothing is absolutely good nor absolutely evil; every good and evil arises from its (relative) place—for this reason knowledge is necessary and useful.'

Nafá wa zarr-i-har yakī az mauzi ast
Ilm azīn rū wājib ast wa nāfí ast.

As our poet says, knowledge is necessary to have an idea of the real nature of every good and evil. What is justice? What is charity? What is cruelty or severity?—The same work can be just at one time, and it is unjust at another time; in this way any apparently cruel deed done to any one may really be of much usefulness to him. How beautifully the poet sings in his Maśnavī, 'What is justice?—It is action in its (proper) place; what is oppression?—It is action in its wrong place.'

Adl chi būd wazí āndar mauzí ast
Zulm chi būd wazí dar nā mauzí ast

And our poet continues thus in his poetic way: 'Oh, many a punishment that is inflicted on a poor fellow is better as regards divine recompense than bread and sweetmeat; for the reason that sweetmeat in season and out of season may make the bile yellow, (whereas) a slap may purge him of all dross in him. —Do give a slap on a poor fellow in time, it will rescue him from being beheaded (for his grave wickedness afterwards). Charity and its occasion is good (no doubt), but only when you do it in its proper place.—Put the king (Shāh[1]) in the place of "Rukh," it is ruinous on its (king's) part, and the placing of horse (āsp) to that of "king" is also (clear) foolishness. In religious law also there is favour and punishment; the king is for the throne and the horse (to stand) at the gate. Every king has his royal chamber and prison house, the chamber is for the sincere ones, and the prison for the wicked. If you put a plaster on a boil which requires the knife, you (only) establish pus in the boil; it will eat away the flesh beneath it, it will have very little of benefit, but rather fifty times more harm.' The poet concludes

[1] Shāh, rukh and āsp are the different dice used in chess.

his discussion saying that there is nothing wrong in this world, everything has its benefit in the long run. He says, 'Nothing is vain that is created by God,—of anger, clemency, good counsel, and stratagem.'

Nīst bāṭil harchi yazdān āfrīd
Az ghazab waz ḥilm waz nuṣḥ wa makīd.

And likewise the *Koran* says, 'It is possible that you dislike a thing which is good for you, and you love a thing which is bad for you. But God knows and you do not know (the ultimate result of it).'[2] Our poet also says, 'The child trembles at that lancet of the barber, (but) the sympathetic mother is happy in that pain. He gives a little pain, and brings forward greater solace; he gives what you cannot understand. You are judging from your own standpoint—think over deeply, for it is far, far (from the truth).'

The evil or good that we find in other things is not really for the things themselves, it is our own nature reflected through them. The faults that we see in others are our own faults wrongly imposed on others. Alluding to the story of the Lion, the king of beasts, and the hare, how beautifully the poet brings out the nature of good and evil! He says, 'O you, many an evil that you see in others is your own nature (reflected) in them. In them was reflected all that you are in your real nature regarding hypocrisy, oppression and insolence. You are that (evil-doer), and you are striking the blows at yourself; it is yourself whom you are cursing at the moment. You do not see the evil in yourself clearly, otherwise you would hate your evil nature with all your life. O foolish one, you are going to make war against yourself, like that lion who made war against himself. (But) when you reach the depth of your nature, you will understand that vileness was from your own nature. To the lion (of the story) at the bottom (of the well) it became clear that he who seemed to him to be another was (really) his own image.' In another place he says, 'The one which is like a snake to your eye, but to the eye of another, the same one is like a beautiful picture. It is for the reason that in your eye is the idea of his being an infidel, and in the eye of the friend is the idea of his being a (true) beloved,—Joseph[3] was like a camel (bearing burdens) in the eyes of his brothers, but the same Joseph was like a fairy in the eyes of Jacob (his father).'

How does this evil originate in men? Moulānā Rūmī says, 'Know, then, that any pain of yours is the result of some deviation (from the Truth), and the calamity of your affliction is due to (your) greed and passion.'

Pas badān ranjat natijayi zallatīst
Āfat-i-īn zarbatat āz shahwatīst.

This origin of evil is from the beginning of the creation of mankind. And whenever we look forward, we find that every new creation is preceded by some evil, pain, or destruction. How was Adam, the First of the human race, born? There is reference in the *Koran*[4] to the fall of Adam because of his taking some forbidden fruit which is the symbol of impurity. Likewise Moulānā Rūmī says, 'Adam took a single step into the region of the enjoyment of animal spirit, his separation from the high seat of paradise became the punishment of his carnal soul.'

The question now arises, why all these evils and sufferings, or rather this creation whose origin is from evil? He says regarding the creation of the world that it is for the divine manifestation, so that the Treasure of Knowledge may not remain hidden, the Treasure of Knowledge being God, who is the Treasure of Eternal Bliss, Beauty, and Truth, and the source of all good; in the same way regarding all these evils the poet says, 'God created (all) sorrows and sufferings for this purpose that happiness might be manifest through this opposite (sorrow and suffering). All hidden things are shown (to us) by their opposites; as God has no opposite, He is hidden (from us).'

[2] *Koran*, Sura II, 216.

[3] Joseph, the story of Yūsūf, in the *Koran*, Chap. XII.
[4] *Koran*, Chap. II, 36.

Bas nihānīhā bazid paidā shuwad
Chūnki ḥaq rā nīst zid pinhān buwad.

What a great truth the poet divulges in this couplet! Everything that we see in this world is only visible to us owing to the presence of its contrary side by side.

God is hidden from us for the reason that He is all good, and there is no contrary to Him, i.e., there is nothing like absolute evil in this world. Whatever we see in this world is either good or evil relatively. The poet says, 'Do not consider that all the happenings of the world (proceeding) from heaven, will continue eternally here.'

Tū mabīn īn wāqāt-i-rūzgār
Kaz falak mīgardad īnjā nāguwār.

Every event whether pleasing or disgusting that comes upon us, has its limited period after which it must change to its alternative. Everything in this world has been given to us by God for our use. The *Koran*[5] says, 'In everything of this earth God has made a use for you.—And if you are to count the gifts of God, you would not be able to number them.' But we often forget this thing and blame our lot for the sufferings that come upon us. Our poet says, 'Think as (divine) mercy the bitter trials (of sufferings) and as (divine) punishment, the kingdom of Merv and Balkh. That Abraham did not avoid breaking (of idols) and was saved; and this Ibrahim (son of Adham) avoided (worldly) respect and honour and was relieved.' In the *Koran*,[6] the story of Abraham is that as he broke all the idols of the people, he was thrown into fire by order of Nimrod, the then King, but that fire was changed into a rose garden by God. The story of Ibrahim bin Adham (as given by the poet himself in another part of his book) is very interesting. He was the King of Balkh, but one night he saw in a dream that his worldly honour and respect was a great bar to his spiritual progress. He then turned into a great Ṣūfī (a mystic Saint) leaving aside all his worldly belongings and tasted the joy of Eternal Bliss.

But we should not think that everyone is to give up all connections of the world. The world with all its belongings has been given to us for our proper use and thus to develop ourselves in the way to our ideal, which is the realization of God. How excellently the poet says, 'The wealth that you reserve for religion (is good); the prophet (Hazrat Muhammad) said,—how good is righteous wealth.—Water in the boat is (the cause of) the ruin of the boat, (but) water underneath is a (great) support.'

Ab dar kishtī halāk-i-kishtī ast
Ab andar zīr-i-kishtī pūshtī ast.

We find that the main thing is the proper use; in other words, we shall use all the things as they are necessary and essential supports for our living in this world, which living is meant only for the realization of God. It is not required that we are to curtail all our pleasures and enjoyments of the world, but the thing is that we are not to be attached to the things—'the water must not be in the boat.' As the poet says, 'Do not tear off the feathers, but detach your heart from it, for the reason that the existence of the enemy is the necessary condition of the holy war.'

Bar makan par rā wa dil bárkan āzū
Zānki shart-i-jihād āmad adū.

Evils, passions and wrong desire must be there; and all these serve the purpose of creation. This world is the great field of holy war; we are to overcome all these evil passions and desires in us, and when we shall be relieved of all these things, we are no more of this world; we may be living in this world, but it will be out of us; this is the Great Blessing of the creation, of the birth of man. And this eternal Bliss cannot be expressed by anyone, it is to be realized. Our poet says, 'Knowledge and wisdom is for (distinguishing) the (right) path and the wrong path; when all are the (one right) path, knowledge is without significance.

Ilm wa hikmat bahrī-i-rāh wa bīrahīst
Chūn hama rāh bāshad ān hikmat tahīst

[5] *Koran*, Chap. II, 29; Chap. XVI, 18.
[6] *Koran*, Chap. XXI, 69.

How beautifully the poet argues regarding the purpose of creation and puts the question in the mouth of the 'Kazi' : Do you want that (the purpose of creation of) both the worlds should be spoilt, for the sake of this shop of your passionate nature? We must have control over ourselves. And the purpose of the creation of God should be fully served by us.

Now, the question which may arise in us the poet himself is referring to. He says, 'If you say that evils are also from him, how about the defect in His Grace? This bestowing of evil is also His perfection.

In badī dādan kamāl-i-ū ast ham

And this idea he makes clear with a parable : God is like a painter who paints two kinds of pictures—the most beautiful ones and the most ugly ones. There lies the perfection of His skill. And thus we may say that He is the creator of both infidelity and faith ; both are bowing down before His Lordship. But the true believer worships willingly, because he seeks and aims at the pleasure of God. The infidel also is a worshipper of God but his aim is of different motives. And with reference to this fact the *Koran*[7] says, 'And everyone of the heavens and the earth has bowed to Him, willingly or unwillingly. About their motives the poet says, He (the infidel) keeps the king's fortress in good order, but he is claiming to be in command of it). And the faithful keeps that fortress in good order for the sake of the king, not for the sake of his own power and prestige.'

The real nature of the good and evil is not possible to be understood by ordinary persons. Only those who are approaching perfection can have the real idea of these. And therefore parables are required to give an idea of these and of their originator. In the parable referred to above, we find that we are like so many pictures, and our good and evil are like so many colours of beauty and ugliness. And God, the great Painter, can rub off at any moment any part of any colour of the pictures, if He likes and He is doing so, whenever occasion arises, for the beauty of the pictures, i.e., the perfection of His creation.

God is the ultimate source of all good and evil, faith and infidelity, and all other contraries. And these contraries are nothing more than the reflection of His attributes, such as Beauty, Power, Mercy and their contraries, through which God reveals Himself to us, but in reality they have no essence in them ; and they have only apparent basis in this world of phenomenon. Rūmī says, 'In this world there is the bitter ocean and the sweet ocean, between them there is a barrier which they do not desire (to pass over).—Know that both of them come from the same origin, pass over from both these and reach its origin.

Dān ki īn har du ziyak aslī rawān
Bar guzar zīn har du rau tā aslian.

The bitter ocean and the sweet ocean are the good and evil in us. They both are to be surpassed and then we shall reach its origin, the One Unity of everything, where there is no contradiction.

How beautifully the poet describes the real nature of good and evil! He says, 'Both (good and evil) dash against each other from beneath and above, waves on waves, like the water of the ocean ; the appearance of opposition (arising) from the narrow body (of the waves) is due to the inter-mingling of the lives (of waves) in peace and in war. The waves of peace dash against each other and root up hatred and jealousy from the breast. The waves of war, in another form, turn the loves (or the good qualities of man) upside down. Love is attracting the bitter ones to the sweet and wrath is carrying the sweet one to bitterness, for the origin of love is righteousness and how will the bitter ones be mixed with sweetness?—(The real nature of) the bitterness and sweetness (evil and good) cannot be understood by this eye ; they can be seen through the window of the Ultimate.

Talkh wa shīrīn zīn nazar nāyed padīd
Az darīchayi āqabat dānand did

[7] *Koran*, Chap. III, 78.

The real nature of good and evil is known only to the perfect, who see that good and evil are like the two sides of the different waves of the ocean. Those who have reached the Ultimate find that this world of good and evil has no basis at all. It is only in the conflicts of our nature, we find some one to be good and some one to be bad. Our poet says, 'Since colourness became a captive of colour, a Moses came into a conflict with (another) Moses, when you attain that colourlessness which you originally had, Moses and Pharoah are at peace (with each other).'

So long as there is creation there must be good and evil, and it is we with our contraries, who have built the edifice of creation, otherwise there is no good and evil, no elements of contraries which are the basis of creation ; there is only One—the ocean with its deep calmness—the One Great Truth which reigns, the Eternal Bliss. The poet says, 'The world is established from this war (of contraries)—think of these elements, so that it (all difficulties) may be solved. Hence the edifice of creation is upon contraries ; consequently we are at war from injury and advantage.'

Pas banāyi khalq bar āzdād būd
Lājiram mā jangiyim az zar wa sūd.

The Eternal Bliss is our ideal ; as long as we are debarred from this ideal, we are to suffer from these contraries. We seek after happiness, but we fall in dangers and sufferings ; for in the comforts of the world, there is no real Bliss. Our poet says. 'All the world are seekers after happiness, and on account of false happiness they are in fire (suffering)'

In hama ālam talabgār-i-khaush and
waz khush-i-tazwīr andar ātash and

In the scriptures of the Hindus, there are three Guna's (fetters)—such as Satwa, goodness or purity ; Rajas, passion or energy ; and Tamas, darkness or grossness. These are three attributes inherent in every man. They are called as Gunas or fetters which are like chords obstructing everyone on the way to the goal, yet through them we are to lead ourselves to the goal. First with Rajas we are to release ourselves from Tamas, and with Satwa we are to avoid the evils of Rajas ; and then this Satwa also should be left aside. And we shall reach the goal of our search. We should know that this life of a man is a long journey for reaching the goal. From the first moment we cannot avoid all these relative good and evil in us. Gradually, we shall understand that in all our workings there is the tinge of evil. And the poet says, 'You are able to engage yourselves to work, for the reason that its faultiness is hidden from you by the Creator. And that other work to which you are exceedingly averse, is for the reason that its faultiness has come into clear view.' Hence efforts and striving must be there before reaching the goal, and when we shall reach the goal, all efforts and striving will automatically come to a stop. Therefore, the poet is praying to God, 'O God, Thou secret knower of good speech, do not hide from us the faultiness of evil work. (And do not show us the faultiness of the good work, lest we become cold and distracted from the journey (to the goal).' With our good works, we shall approach our Ideal, who is all good, and when we shall reach Him, we shall realize at that eternal moment, that all these have really no significance, but not before that.

Let me now come to the conclusion with these words of Rūmī, '(Really) you are of place, and your origin is of no place, shut up this shop (of worldliness) and open that shop (of proceeding to the Eternal). Do not flee to the world of six directions, because in directions there is the 'shashdara,' and, that 'shashdara is mat' (defeat).[8]

Tū makānī asl-i-tu dar lāmakān
In dukān bar band wa bagushā ān dukān
Shash jihat magurīz zīrā dar jihāt·
Shashdara ast wa shashdara māt ast māt.

In the same way like the player of the game, we should not lose this present

[8] 'Shashdara' is a ruinous position in the play of Backgammon, where the dice are placed in different directions in such a way that their escape is impossible and thereby the player loses the game.

life by directing ourselves to the six directions of worldly pomp and grandeur, but engage ourselves in divine thoughts and pleasures which lead us to the goal from where we come. And on the way to the goal nothing will appear to us as bad. As Moulānā Rūmī says, 'All thorns will appear beautiful like the rose, to the sight of the particular who is proceeding towards the Universal.'

Khār Jumla lutf chun gul mī shuwad
Pish-i-juzuyi kū sūyi kul mī ruwad.

THE AESTHETICISM OF SOUNDARYALAHARI

By P. Sama Rao, B.A., B.L.

Like the sweet Chakora wise
May I drink ever the moonlight
of Truth and Bliss
That flows from the One-Being
compounded of
Thee and Thine Lord!
The Chakoras are drunk with the tender
moonshine of Thine face;
So mad are they with its terrible sweetness
That they turn to the moon every night
Little knowing there is
Sourness in his face.

This is the ecstatic address of Shankara to Mother Parvati. It is in this wise that he approaches Her as the head and fount of all Beauty, and seeks to celebrate Her in a blaze of melody with the aid of the most luscious parallels borrowed of Nature, Her very manifestation. The glory of earth is an infinitesimal reflection of the glory of Heaven ; and though so meagre as that, it is yet the basis and starting point for any conception of Heaven and its denizens. These parallels have been idealized into a spiritual texture which cannot fail to transport the reader into Ananda. For according to the poet's realization She is

the moony crescent
of all knowledge, adorning the crown
of Parabrahma, the one Lord of worlds;
. . . the divine Mistress of illusion.

When the subject is superhuman, its attributes cannot be otherwise. Indian Art is idealistic in the sense that it is based not so much on the Being as on the Becoming : which in simpler language means that it ever strives after a heavenly pattern, and derives it after due sublimation of its earthly prototype in the laboratory of spiritual experience. During its progress of Becoming that Ultimate One it always gives us a glimpse of its illumination though in a 'broken arc' as Robert Browning would put it.

It is not the purpose of this article to bring down Shankara from the icy pinnacle of the Himalayas where he is with Shiva to any mundane level. It is an attempt to set out his ideal conception of feminine beauty which in the personality of Parvati he has built of earthly material, and thereby ennobled it. His portrait of Parvati has become the final word on beauty. His poetic commemoration of Her various charms of face and limbs is also of great practical interest to the Indian artist ; for it gives him practical instructions for the execution of a perfect form, true and sublime, which is now evidenced roughly by the idols of Bhoga-shakti and Dakshāyani in the South, and of Tara, Maitreyi, Kali and Loka-shakti, in the North of India. Many of these hymns are Dhyānas or verbal aids to contemplation.

To Shankara art is both the means and the end of realization of Divinity. As means it tunes up the individual soul to the symphony of perfection ; and as an end it realizes itself in the universality of things. Apart from these, art and poetry have no justification at all. For he defines the origin and scope of art elsewhere in *Svatmanirupanam* in the all-

comprehensive verse,

'Atmamaye mahatipate vividhajagacchitramatmana likhitam,
Svayameva kevalamasov pasyanpramudam prayathi paramatma'

which means that

'On the vast canvas of the self the picture of the manifold worlds is painted by the self, and that Supreme Self seeing but Itself enjoys great delight.'

To Shankara physical beauty is Kāmic; it is the basis of all creation earthly and otherwise. It is the fount of all sex-impulse that unites man and woman making them forget their separate existences in the bliss of the process of creation. On the ethereal plane the relationship amounts to a kinship of the individual self to the Universal, as an Upanishad lays down in

'For just as one who dallies with a beloved wife has no consciousness of outer or inner, so the spirit also dallying with the self, whose essence is knowledge, has no consciousness of outer or inner.'

This frenzy of self-effacement has flowered into so many lovely lyrics in the field of poetry. *Gita Govinda,* Mira Bai's Songs, and E. B. Browning's Sonnets from the Portuguese are brilliant instances.

Every object save inanimate matter has an aura of its own which endows personality on it. So every portrait whether of the human being or the divine must have that halo expressed or at least suggested in unmistakable terms of colour and tone if it is to be expressive. By this halo I do not mean the conventional ring of brilliant colour that is painted in or sculptured round the heads of spiritual figures like the Virgins and the Saints in the art specimens of the medieval times. The halo is the radiance of the entire personality in question. Shankara realized this too well when he depicted the radiance of the Goddess's personality in

Thou art like the tender roseate rays
Of the Sun at morn at whose slight kiss
The lotus-hearts of poets unfold in song.
. . . Thou dost pervade
All earth and skies and the universe
With Thine halo that is roseate
Like the baby rays of the Sun at morn.

and ascribed other gradations of the red tinge to Her lips, Her tongue, Her nails, Her third eye, Her feet and Her palms. The rosiness of Her body is neither the simple red, nor the red of the rose. It is the happy blend of rose, the pink of lotus and virgin gold. It can only be felt rather than described. This melody of red is a transparent haze which like the sharpest ultra-violet ray pierces the blanket-Shiva in embrace with Her, and bathes the worlds with a liquid radiance, the radiance of the baby Sun at morn. The poet in spite of his acute insight and equipment of words is not certain about the factual redness of Her lips. He wavers between the redness of coral and that of the Bimba fruit for an exact similitude; and finally for want of a better expression and in a mood of ecstatic despair settles upon a redness approximating to that of the Bimba alone as it flows with luscious life. But Her feet and hands have the redness and the grace of the lotus coupled with the deliciousness and tenderness of leaf-fronds. When smeared with the conventional Lepa Her feet are as tender and radiant as the Asoka-blossom. They are also ashine with the glow of the lightning, and the sun and the moon, as well as that of the tongues of Fire. The fingers are usually compared to a sheaf of bean-pods for delicacy and slimness. But what of the rows of Her teeth that are guarded as it were by the lambent velvety pair of lips? 'They are lustrous regular lines,' 'Ivory-dazzling' not only in their perfect smoothness but also in their pearly gloss. Her tongue has a redness of its own like that of the red Hibiscus flower in its perfect softness and glow which reddens 'the crystal whiteness of Sarada's body endowing it with ruby's glow.' But Her nails and Her hands have each a distinct redness of their own different from that of lips; and Her face shines 'resplendent like the autumn Moon.' The poet could not find again, a similitude for the red tint of Her hands although he

found one for Her nails; so the reader is left to himself to imagine it after this confession :

Thine nails are ashine with a light
Tenderer than the lotus bloom;
What of Thine sweet hands,
I cannot sing, O Mother!

Her nose is straight like the tender bamboo shoot, while Her neck

. . . cranes out
Like the flexible stalk of lotus bearing light
The lotus of Her resplendent face.

when She lifts it up to Her Lord's in the act of ardent embrace. The neck is the seat of sound, and the creeping lines thereon, besides being the three strings of Mangala-Sūtra tied by Her paramount Lord when entrusting Her with the protection of the Worlds, are also symbolic of the primal Nāda, in its three Sthāyis of Shadjama, Madhyama, and Gandhara, which harps harmony out of chaos; for She is the Goddess of music as well.

The shape and the form of Her chin are not expressible. Its delicacy and strength have to be derived by the reader after this simple and pretty statement that 'it is the handle to the Moon's disc of Her sweet face,' 'raised many a time by Her passionate Lord (Shiva) for nectar to drain.' For aught that may be ventured it would be square-cut like the bean-seed or the mango-stone, and not pointed at all.

The three lines on Her abdomen are so delicately thin and creeping like the cardamon tendrils, while Her waist is a vanishing line, fragile like a tree 'on the bank of a gushing stream that has washed all earth from its roots away.' Besides it is arched like the crescent Moon. The navel is both an erotic and a yogic centre. To the eastern poet the navel of a woman is as much an essential item of her beauty as her face. A deep navel magnetises him. Like Shelley's, Shankara's metaphors have sweet mythologies of their own like

When Shiva with the fire of His third eye burnt
Cupid, he for asylum ran and hid
Deep down in Thine navel, O Mother!
The dying flames are still evident
In Thine light auburn hair puffy around it.

Its convolutions are compared to a Gangetic whirlpool. It is

. . . the fertile bed for that creeper of that hairline
That buds into spheres of Thine golden breasts.

The faint and delicate hairline which starts from between Her breasts, and culminates into Her navel is faintly dark like the waters of the Jumna. Here is a story again why it is faint and thin :

The dark-Nyriad Yamuna finds it hard
To struggle her way through hill-like breasts;
She however succeeds at last and comes through
In a faint dark line of hair, and refuge finds
In the mauvish depths of Thine navel.

While to the spiritually sublime imagination of Shankara this hairline is the main stream of the Yamuna struggling her way out to purify as it were the already pure breasts of Devi, for Bhartrihari a mundane poet, it becomes a Saubhagya-kshara-pankti or the happy string of Cupid's love-lisps. It is true both are sensuous; but the quality of their sensuousness is distinct. While the one makes us snap all our earthly bonds, the other makes us still cling to them with a sensual ardour.

A brow that is slightly curved is a mark of feminine beauty; for then alone do eyebrows make the perfect bow of Cupid to twang out his missiles. Only an imagination chastened in the crucible of spirituality could conjure up the following image :

Thine rounded brow is an upturned crescent
Lit up by the light of Thine sweet face;
This, with the crescent already thereon
Make Thine face a full full moon
With deliciousness a-flower.

Her eyes are large and luminous like the petals of a white lotus. They extend as far as the ears. They make the 'bee-line' to Cupid's bow formed of the eyebrows. The hall-mark of all true poetry is suggestion; nowhere else have I come across a sweeter lyric suggesting this extension than in the following :

Thine third eye in sympathy with Thine other two
Reddens with envy, for these 'bees' despite their strife
To catch the honey of the blossom-bunch of praise
By poets offered have failed, which Thine ears have drained entire.

What with the weight of hips and the golden breasts, the fragility of bust, and the slimness of the waist, their possessor can never be flashy like lightning. A slow rhythmic gait is therefore natural to Her. Even Her swans envy Her gait and being at their wits' end assiduously cultivate it to the sweet tinkle of Her anklets. There hangs again a lovely tale to Her hips. The poet suggests they are heavy and broad because She has inherited them from Her father Himavan.

To Bhartrihari the eyes of feminine beauty are electric in their flash, while to Shankara they possess a steady shine which penetrates the densest opacity, instilling as it were a fear of betrayal even in the hearts of the fish that love to slumber in the inky depths of waters. There is nothing like the chequered look in them that denotes earthly passion.

The trunk of the golden plantain tree has become a perfect object of comparison to the shins of an ideal feminine beauty because of its coolness, smoothness, tenderness and uniform tapering. The knee-caps of the Goddess have attained the form and strength of the heads of Bhadra elephants by constant kneeling to Her Lord. The tresses are long, bounteous, heavy, and curly like the feet of honey-bees, and silken. The ringlets in their fineness are a simple silken cloud when enmassed, having a scent of their own excelling that of Indra's Pārijāt, which woos them their scent to steal. The line that parts these silken tresses 'is a resplendent novel ray shot by the baby Sun She wearest on Her brow.'

Now what then is the basis of all this glorification of Beauty ? It is the Motherhood of God, which in the Tāntric language is known as Shaktaism. Shankara has dealt with Her beauty not in the physical erotic sense of Bhartrihari but in the highly etherealized conception of harmony that directs order into chaos. According to Shankara beauty then becomes the bait employed by the Master-Angler to draw up the fish of the erring unto Himself.

If the function of Art be as Oscar Wilde has beautifully put it 'to stir the most divine and remote of the chords which make music in our soul,' Shankara's Soundaryalahari has not failed of its purpose. It is overbrimming with all the necessary practical instruction to an artist, and especially the Indian artist.

THE APPEAL OF THE FAMINE-STRICKEN

By P. K. Banerji, N.K.I. (Sweden)

We cover our shame with rags dirty and tatter'd.
Our faith in God's providence now is all shatter'd ;
We die of great hunger, how poor we are !
And our wail and woe is not heard afar.

Our cup of misery's full to the brim,
Calmly we stand face to face with Fate grim ;
Who cares for our weal ! We shed salty tears
Silent, oppressed with a thousand fears.

Spectre-thin, languishing inch by inch we all die,
Too feeble are we grown to utter a word or cry ;
Should silver and gold be piled, piled up high
When sighing we die and live but to sigh ?—

Countless our numbers, who're dead ; grief you'll share
To think that man's mercy on man's no more ;
Which places us all in distress so sore.
O, Charity ! whither is fled thy sweet care ?—

NOTES AND COMMENTS

To Our Readers

In *Conversations with Swami Shivananda* of this month the duties of a householder and a Sanyasi are touched upon. . . . We are glad to present to our readers, in *I am that I am*, notes of a lecture given by Swami Vivekananda on March 20, 1900, in San Francisco, U.S.A. It has not been hitherto published. We have got it through the courtesy of a friend in America. . . . Dr. S. K. Maitra of the Benares Hindu University discourses with great learning and originality on the nature of Indian philosophy in the past and in the present in *The Spirit of Indian Philosophy*. He maintains that the achievements of Indian philosophy are in modern times as great, if not greater than, its achievements in the past in the realm of pure thought. . . . In *Gita Yoga* the learned author brings out how the Gita shows the proper way to the sublimation of repressions and the resolving of mental complexes. . . . In *Moulana Rumi's Conception of Good and Evil* we get an excellent exposition of the Sufi views on the subject. . . . We get a systematized conception of the beauty of form in *The Aestheticism of Soundaryalahari*. . . . Mr. P. K. Banerji is a Norweigian scholar and poet, and depicts the misery of starving people in *The Appeal of the Famine-stricken.*

Indigenous Medicine

Dr. M. R. Guruswami Mudaliar, addressing the conference of the All-India Chemists' and Druggists' Federation, emphasized the necessity for original research work by Indian chemists and druggists 'in order to maintain the high standard and purity' of indigenous drugs. He was of the firm belief that India was in no way behind other countries in possessing capable men and requisite materials for carrying out advanced research work in the field of medical knowledge and practice. He stated that

For the preparation and manufacture of the best drugs, they must not wait for the Government to provide the initiative. The Federation must see that they had a band of research workers to test the preparation of drugs, both biologically and clinically, before the goods were put on the market. There were enough raw materials in this country to prepare drugs for their requirements. What was necessary was proper analysis and research work, and if that was done on a systematic and scientific basis, their drugs could very well compete with other Western drugs available in the market. (*Hindu*).

Dr. Mudaliar drew the attention of Indian chemists and druggists to the existence of valuable and reputed Ayurvedic drugs. He appealed to them to take interest in the preparation and manufacture of these indigenous medicines, so as to make them easily available to the public, not only in India *but also in other countries in the West.* It is highly gratifying to find that Indian doctors, educated in the Western school of medical science, are sincerely desirous of promoting

and developing Ayurvedic and other forms of medical science, native to the Indian soil. As Mr. Justice C. C. Biswas aptly observed in his speech at the Ashtanga Ayurveda Vidyalaya, the Ayurvedic system of medicine was in some respects superior to and it flourished in India long before the discovery of other forms of medical treatment. But, owing to lack of sufficient support and encouragement both from the public and the State, systematic development of the indigenous systems of medicine has not been possible in our country. Ever since the introduction of the allopathic system of the West into India, the practice of the Ayurvedic system and the use of indigenous drugs are becoming less and less common. Moreover, the unfortunate prevalence of charlatans and the harmful effects of spurious drugs have further prejudiced the public mind, and many people are chary in taking recourse to indigenous drugs. Allopathic drugs are preferred to Ayurvedic drugs as there is a general impression, unwarranted though, that the latter are less efficacious than the former. Such doubts have been dispelled by Dr. Guruswami Mudaliar who unequivocally stated that he could testify to the high efficacy of some of the Ayurvedic drugs in the treatment of diseases. In the Western countries, advancement of medical science has, no doubt, been rapid and up to date. What is needed is a healthy co-operation between the Western and Indian systems of medicine—each in addition to the other, and not one in preference to the other. If the Indian systems of medicine are not revived from the limbo in which they are today, the benefit of the most valuable indigenous drugs may gradually be lost, and then, India will have to depend largely on imported drugs.

Sri Ramakrishna and the World Dilemma

Writing under the above title, in the *Modern Review* for April 1946, 'A Westerner' (better known to our readers by her pen-name Tandra Devi) makes a genial and illuminating survey of the life and teachings of Sri Ramakrishna with special reference to their practical application to the problems of the modern world. She observes :

> What, in the final analysis, does the modern world crave in religion ? Not authority, as that word is generally interpreted ; not mystery ; not even a code of life, nor a theory. We primarily crave for direct experience—experience, not experiment—and for statements about God based on that experience which is direct knowledge. And they must be statements which do not leave out 'the other fellow.' At every stage in the life of Ramakrishna we discover evidence of this direct experience, direct knowledge, and all-inclusiveness, and of the vitality which flows therefrom, and these are the things that make him pre-eminently a messenger to the modern world. . . ..
>
> Ramakrishna was an evoker, a fashioner, of the superman. It is impossible adequately to describe Ramakrishna ! He is not merely a subject for discussion. He is an experience. That is just the point where he meets the deepest craving of our modern age. . . .
>
> If Ramakrishna was without book-learning, yet the keenest minds of his day found in him an intellectual giant. As one attempts to study him, one realizes that one is not even dealing with a superman but with something which embodies all that we dream of (and more, beyond dreams) as 'attainment.'

She has rightly pointed out that though the modern age has achieved much in the field of what she calls 'material universalism,' yet, at the same time, weapons like the atom-bomb threaten to annihilate mankind, not excluding those responsible for such 'horrors.' The way out of this spiritual darkness lies through cultivation of genuine God consciousness and love.

> . . . We are depleted by our misplaced hankerings ; bemused in a crazy world of heat and dust and uncertain paths ; restless in mind, darkened in heart. Such men as Ramakrishna come to open up the dynamic stream, to renew our vital Being, starved as it is by falsehood and neglect.

The modern man is faced with a situation where he has to choose between the alternatives of what is 'good' and what is 'pleasant'—Shreyas and Preyas, as the Upanishads put it. The allurement of immediate success and enjoyment overpowers the inner hankering for truth and God realization. The formalities of religion and the intricacies of politics have divided mankind

into warring communities and parties. Such differences among mankind are inevitable. Yet, we have to live and act together amicably with a view to achieving the common goal of life. Sri Ramakrishna's message of religious harmony and 'spiritual dynamism' shows us the way out of the crisis of the modern world.

'At a time when our civilization and culture are in peril by reason of their conflict with that of the West, the message of Sri Ramakrishna Paramahamsa is our only hope and rescue,' said Dr. Rajendra Prasad addressing a public meeting at Patna on the occasion of the birth anniversary of Sri Ramakrishna. He further observed :

> The life of Ramakrishna sets forth an ideal for all of us. We must live up to it to steer clear through the crisis in the grip of which we are today. He was born at a time when there was commotion in the country on account of the clash of the Western ideology with Indian culture. His life was a battle to save our civilization from the assault of Western ideas. We are in the midst of the selfsame warfare today.

Science Notes

While what science knows as to how this universe came into being, and how exactly life grew on it, which is the same thing as to say how those conditions were created which made life possible, is next to nothing, she also does not know how to explain many of the new discoveries in accordance with her accepted notions. I have already hinted at Einstein's Theory of Relativity, which has revolutionized our old conception of dimensions; the law of causation received a rude shock on the discovery of radio-active substances. Planck knocked the bottom from this theory which swore by a cause for every effect, when he suggested that nature worked by fits and starts, and that there was no continuity between the present state of matter and its state a moment earlier. He just could not account for the conversion of some only of the atoms of radio-active substances into atoms of different elements at a time, which is at the root of the radiation emitted by them. The jig-saw puzzle with which he was faced was what determined the fate of the particular atom which was to be split up at a particular moment, and who made that choice.

Of course, the atoms did not split up all at once, for then there would be no continuous radiation from the radio-active elements. A lump of radium is made up of millions of atoms, which again are made up of electrons and neutrons arranged round a nucleus and moving with tremendous velocity. Its radiation is due to the re-grouping of these tiny inhabitants of an atom into different associations, and this re-grouping affects these atoms by turn, one or more atoms having been chosen at each moment of time. And because there is choice involved in this process, determinism has given way to what is called the Quantum Theory. The law of causation, the sheet-anchor of nineteenth century scientists, which was an axiom to them, and which nobody ever disputed, or was called upon to prove, has thus been consigned to the dusty shelves of history.

The Quantum Theory suggests that motion in nature is made up of jumps which are small quantities of progress placed one after another with gaps in between; it is not a continuous thread. It also suggests that the same cause may produce not one effect, but one of many effects at a time, and if the cause is repeated a sufficient number of times one particular effect may also be repeated at given intervals. This is nothing more than the reinstatement of the law of probability, or in plain language the old rule of chance.

War-time scientists were, however, concerned more with the cause than with the method how motion was propagated. They wanted to take all the golden eggs at once, which they could do if they knew how they were laid. The energy of radiation could be condensed only if the splitting could be accelerated which gave that energy. The source of this disintegration was found in the impingement of neutrons, released from the break-up of an atom, on an atom of uranium, which released other neutrons. These neutrons attacked other atoms in turn and thus a series of quick disintegrations was started,

giving rise to a tremendous explosion. Millions of millions of atoms in a pound of uranium can thus be split up in the course of a few seconds, releasing a huge amount of energy, which may be harnessed to any use. The disintegration has now been accelerated to such an extent that it has not to wait for an atom, or a small group of atoms, thrown into action by fate. The gaps between fits and starts have been reduced to such a degree as to make them a simultaneous action, and all the energy which would have been released in several years has been obtained in the course of a second. This discovery has, however, placed into the hands of man a power, like electricity, the vast possibilities of which he is at present unable to assess. He simply does not know what to do with it, as the suddenness of this vision accompanied with its stunning effects on Hiroshima and Nagasaki have invested it with the role of the demon-servant in the fable, who must be given some work to do, or his bubbling energy will recoil on his master with fatal consequences.

REVIEWS AND NOTICES

SELF-CULTURE IN THE LIGHT OF OCCULTISM. BY I. K. TAIMNI. *Published by The Ananda Publishing House, 3-A, Lowther Road, Allahabad. Pp. 211. Price Rs 6.*

Man becomes civilized by self-culture. He is not satisfied merely with creature comforts but longs to know something about the universe in which he lives and the nature of his ultimate destiny. From the earliest times the history of human culture is nothing but the history of self-culture. Religion and philosophy, magic and myths, physical and social sciences have all contributed their share to man's self-culture. Paths to self-culture, widely different as they are, are based upon some assumptions. They may be classed under three heads: (1) Human beings should achieve happiness in this life itself since there is no beyond, (2) Practice of certain virtues in this life will be rewarded by some post-mortem results, and (3) Direct knowledge of life as a whole, based on occultism, leads one to the goal of Enlightenment. The book under review, which is written by one whose outlook on life is coloured by Theosophy, obviously upholds the third assumption and is professedly a scientific treatment of self-culture.

Some central ideas on which this book is based are as follows: The Solar System which is the manifestation of God or Logos is a perfectly ordered mechanism. The entire Solar System is a vast theatre of evolution on which life is evolving to higher and higher perfection. This process is taking place according to a definite Plan present in the Divine Consciousness and guided by various hierarchies of Beings. So the evolution of humanity on our earth also is guided by an Occult Hierarchy which is in intimate touch with the affairs of the world. Evolution of life does not stop with the human kingdom but continues even after the perfection of the human stage. Every human being contains within himself the qualities of the Divine and these latent powers are unfolded through the process of reincarnation leading to an ever increasing limitless perfection. Karma, which is the law of cause and effect, governs all aspects of the physical and human life and makes man the master of his destiny. Just as evolution of forms in the lower kingdoms can be accelerated by utilizing biological laws so the human evolution also can be speeded up by the application of mental and spiritual laws. The Science of Self-culture, which is in the custody of the members of the Occult Hierarchy, is based on the application of these laws to the problem of human evolution.

Many ideas of the 'Occult philosophy,' as stated above, have nothing specially *occult* about them, but constitute part and parcel of the Vedantic system; for instance, the potential qualities of the Divine in individual selves and their manifestation, the various Sadhanas for the attainment of the supreme goal, the conception of various Lokas with their presiding divinities, etc. are not unfamiliar to Vedantins. But the presentation of these ideas in an esoteric form clouds the issues without carrying any conviction. The so-called 'scientific treatment' can hardly convince a modern scientist who does not admit anything beyond *sensory* reality. If we have to believe in some unverified facts, in the light of a hypothesis, why should we not take our stand on the basis of the Shrutis and experiences of canonized saints instead of depending on invisible 'Masters of Wisdom'? The Theosophists' scheme of evolution of life and Solar System with its seven planes appear strange to those who have been brought up in the atmosphere of classical theology and philosophic tradition. The book will be of interest to those who attach any importance to clairvoyance and occultism.

S. A.

OUR EDUCATION. By SWAMI NIRVEDANANDA. *Published by Vidyamandira, Dhakuria, Bengal. Pp. 159. Price Rs. 3-8.*

This book is a critical and comprehensive analysis of Indian Education as it is, as and how it should be. 'The state of education in this country is appalling,' says the author in the opening sentence, and proceeds to dissect our present system with a searching eye for the glaring omissions and wrong methods. Swami Vivekananda defined education as the 'manifestation of the perfection already in man.' It would be an absurdity to refer to our education even as a remote approximation to Vivekananda's ideal.

If education is to subserve national interests, it requires a thorough overhauling from top to bottom with an entirely new sense of values. It is a stupendous task that awaits our educationists. Due attention has to be paid to physical culture, practical attitude, economic efficiency, cultural integrity, and the training of the emotions and the will on right lines. It is also necessary to consider the environments, training of the teacher, the language problem, examinations, courses, and books.

Proper emphasis is laid on women's education as part of the national resurgence. It should be so devised as to instil into women, in the first place, an admiration and regard and loyalty to national ideals of purity, self-sacrifice, motherly tenderness, etc.; secondly to develop their intellectual faculties on a rational basis; and finally to enable them to earn a living when and if it becomes necessary.

What then is to be done? The author puts in a powerful plea for rearing up different types of educational institutions within the present framework of modern system, which, by turning out healthier stuff, may act as a model to other social service organizations. Such institutions, if nothing else, can at least train workers who are fired by the idealism of dedicating their lives entirely to the sacred task of uplifting the masses. The Ramakrishna Mission has already been doing this by maintaining schools, colleges, hospitals, and technical institutions of the proper type. This line of activity should be taken up with even more vigour by other humanitarian institutions wtih the good of the country at heart.

C. V. SARMA

CHRISTIANITY: ITS ECONOMY AND WAY OF LIFE. By J. C. KUMARAPPA. *Published by Navajivan Publishing House, Ahmedabad. Pp. 130. Price Rs. 1-8.*

Prof. J. C. Kumarappa is an Indian Christian, who has made a name for himself as an economist of India, especially with reference to the problem of the causes and cure of the poverty of the vast masses of this country. In the collections brought together in this book, he has tried to show that the way to peace and happiness for all lies in truly following the precepts of the Prince of Peace, as Christians would call Christ. He lucidly explains, in the first three essays, how civilization should and can be based on love and non-violence in contrast with the violent and greedy basis of exploitation on which it is now based. Chapter IV is a masterpiece of clear thinking and shows rare insight into the character and work of Christian missionaries in 'heathen' lands. In chapter V he gives a detailed account of what he understands by the religion of Jesus—an interpretation to which no truly religious man can have any objection.

In the appendix to Part I we get a revealing sidelight into the mentality of even such apparently liberal Christians as Dr. P. Westcott, Lord Bishop of Calcutta, and late Metropolitan of India. This gentleman would not raise his little finger in protest at the inhuman tortures committed upon non-violent non-co-operators; and yet such is the perversity of Indian generosity that recently attempts were made by some Hindu Indians, among others, to present a purse of a lakh of rupees to this dignitary for his 'services' to India.

We have seldom come across such a good book in the subject in recent times. The book deserves to be translated into other languages, European and Indian, as it will be a great eye-opener to many Christians not only in India, but in foreign lands also.

SOUNDARYALAHARI. TRANSLATED BY P. SAMA RAO. *Published by B. G. Paul & Co., 4, Francis Joseph St., Madras. Pp. 48. Price As. 8.*

To be swallowed up in bliss, enspelled—to lose consciousness of the outer senses in super-sensuous perceptions—such are the reactions of the pure Advaitin on re-entering the dualistic state. The super-sensuous, or rather, exalted sensuous experiences of such beings, when described, naturally clothe themselves in symbolic forms; but even such symbolism will be closely derived from nature herself, being the truest, the nearest to the Beloved; and all the symbols of nature, when they are used by one who is watching the 'divine play'—by the entranced onlooker rather than the bemused participator—are stark, pure, lovely, and unashamed. Such we find in Sri Shankaracharya's *Soundaryalahari*, 'The Wave of Beauty,' of which a sincere and beautiful translation has been made by P. Sama Rao. In a sympathetic introduction, Dewan Bahadur K. S. Ramaswami Sastri writes: 'It is a significant fact, probative of the rich diversity of India's experience of God, that Sri Sankara Acharya, the protogonist of Nirguna Brahman, has given us this glowing poem. . . . The author. . . . has aptly compared the poem to Spencer's poems on Divine Beauty and Divine Love which are complementary to his poems on Earthly Beauty and Earthly Love. But Sankara soars above Spencer because he is not only a great poet but also a great mystic, a great yogi and a great philosopher and saint. Spencer and Shelley give us Platonism, but Sankara's thought outsoars it.'

This is a little volume to keep near one. It breathes the supreme joy of the God-lover before the form of God which is the Feminine God incarnate. Life is set upon a swing between personal and impersonal; even to the liberated one, the personal, though emancipated, is personal none the less. All experience, because it is to such a one more abstract, becomes intensified. In

such a one, the senses are not killed but transfigured; life is not annihilated, but glorified. What a supreme artist is Shankaracharya! To such ecstasy of contact as is embodied in his *Soundaryalahari*, all the lesser arts—arts on the way to the art of union with the Divine-aspire. To be intensely aware, yet unattached; to love wholly—perceive completely—experience poignantly, yet unmoved,—to such supreme artistry he shows the way. Coming from the sublime heights of Advaita, he lights his universe with the Torch of the universe, Mother Divine. Here is poetry:—

'. . . Whose fingers open out like so many lotus buds
At the kiss of the tender Sun in Thy nails;
Thou blessest them with hands tender like the leaf-fronds . . .

And here is philosophy, irradiating poetry:—

'Vedantins call Thee Lakshmi, Vani,
And Parvati; but Thou art none of these;
In sooth Thou art the Moony crescent
Of all knowledge, adorning the crown
Of Para-brahman, the One Lord of Worlds.
Thou art the Divine Mistress of Illusion;
Through its filmy shades men see Thee different.'

T.

PUBLIC FINANCE AND OUR POVERTY. By J. C. Kumarappa. *Published by Navajivan Publishing House, Ahmedabad. Pp. xii+110. Price Rs. 1-8.*

It is the third edition of the book which was first published in 1930. Except for two chapters added later on, the rest of the book appeared as a series of articles in Mahatma Gandhi's *Young India* in 1929 and 1930. Referring to the theme of these chapters, Gandhiji observed, 'they examine the economic policy of the British Government and its effect upon the masses.' The author makes it clear at the outset that his attempt is to merely point out the 'injurious fiscal policy' of the Government and to show how the handling of 'public finance' in this country has resulted in impoverishment and economic ruin of the masses.

The book is full of facts that stare us in the face. The author, a profound student of history and economics, has made a careful study of the intricacies of public revenue and expenditure and ways in which these are manipulated in this country with detriment to the economic condition of the people. The addition of a chapter on 'public debts' in the second edition, and another chapter on 'sterling credits' in the present edition have enhanced the usefulness of this book. The author has not indulged in any baseless criticism of British fiscal policy in India. He has done a stupendous task in marshalling facts and figures of every description which go to prove his conclusions. Poverty in India has come to stand as a permanent feature and the condition of village economy is appalling. Indian economists and political leaders will find a perusal of Mr. Kumarappa's book helpful in their efforts to remove the defects that are inherent in our economic system.

MY LIFE'S PARTNER. By Motilal Roy. *Translated from the Bengali by D. S. Mahalanobis. Published by Prabartak Publishers, Calcutta. Pp. 330. Price Rs. 5.*

Mr. Motilal Roy of the Prabartak Sangha here sets out, in detail, a part of the journey of his soul through this Samsara, as we Hindus call it. Incidentally we get a few glimpses of the political life of Bengal and of Sri Aurobindo, which have added to the value of the book.

However, there is much sentimental and unsavoury stuff in this book, the omission of which would not have lessened the effect of the author's attempts to be frank or sincere. This is particularly true of the seamy side of his conjugal relations or his Sadhana. Whatever of benefit there is in this book could perhaps have been said within the compass of half the present size of the book, and in a more concise style.

Mr. Roy's delineation of the life of the daughter-in-law in the Hindu joint family is typically true to life, and will serve the useful purpose of opening the eyes of all concerned to the need for a more considerate treatment of women in general without destroying the social and spiritual benefits that are inherent in the joint family system. The book would serve a great purpose if it makes husbands realize that their wives also have a personality and a life of their own to live, and that the lever of economic dependence on husbands should not be used to make practical slaves of women, in which case sensitive minds like those of the author would not have to suffer from the eternal remorse that seems to have become his lot. The get-up and printing are good.

STRUGGLING HEIGHTS. By H. D. Sethna. *Published by Karnatak Publishing House, Bombay 2. Pp. 52. Price Rs. 1-4.*

Indian literary renaissance has produced a good number of poets and artists who have successfully placed this country on the cultural map of the world. Whilst the works of many may be classed as pale imitations of Western writers, it is pleasing to note that some original and thoughtful books have also been produced though not in such abundance as one would desire. Among the latter class of literary craftsmen, Mr. H. D. Sethna claims a place of deserved prominence. His poems collected under the engaging title of *Struggling Heights* are an abiding reflection of a sensitive mind's reaction to the political turmoil and struggle for freedom. There is also a deep spiritual urge and yearning in rythmic form for the Great Unknown. In the words of the author, 'the poet becomes a pilgrim, bowing not only to the Motherland of his country but to all time and existence.' This description aptly fits our poet as he muses over such diverse subjects as the soul-stirring 'Himalayas' or the dread-spreading 'Night Air-Raid.'

C. V. Sarma

NEWS AND REPORTS

RAMAKRISHNA MISSION, SINGAPORE

Report for 1941-45

Notwithstanding the unprecedented difficulties created by the war, the Ramakrishna Mission, Singapore (Malaya), carried on its activities, though on a reduced scale. A report of the activities of the Mission during the years 1941 to 1945 has been published recently, and the following is a summary of the same.

Religious: During 1941, the Swami-in-charge conducted bi-weekly religious classes and discourses. During the years 1941-45, the birthday anniversaries of prophets, saints, and seers were duly celebrated.

Philanthropic: During 1941, free medical treatment was given to ailing cases of the Mission schools as well as destitute cases. On the outbreak of war, the Mission conducted a First Aid Post. From 1942-45, the Mission procured free medical treatment for over 864 patients. In the Destitute Relief Camp run by the Mission in 1945, about 80 inmates were maintained. A daily average of 23 persons were fed free, a monthly average of 25 families were supplied with free rations, milk was supplied to infants, and clothes were distributed among a monthly average of 44 persons. The Mission arranged for the burial of 80 dead bodies of poor persons. During 1941, a sum of Rs. 2,200 was collected for Kerala cyclone relief work.

Educational: The Vivekananda Boys' School and the Saradamani Girls' School functioned throughout 1941. In July 1941, the students of both the schools staged a successful variety concert in aid of the Boys' Students' Home. During 1941, an average of 240 boys and girls per month received instruction in Tamil and English. Nearly 40 per cent of them received free education while the rest paid a nominal fee. An average of 90 adults per month received education in the night-school.

The Boys' Home had 99 inmates in 1945 and the Girls' Home had 55 inmates during the same period. The library and reading room were made use of by the public during all the years. In 1941, two books in Tamil were published by the Mission. The Young Men's Cultural Union functioned actively throughout 1941, as follows: the study section and literary section jointly held classes and meetings; the music section rendered orchestral recitals; the sports section arranged outdoor and indoor games; and the magazine section successfully conducted the Union magazine *Culture*.

Ramakrishna Ashrama, Penang: During 1941, the birthday anniversaries of prophets and saints were duly celebrated. Religious classes were conducted by the Swami-in-charge during his stay at Penang. An Orphanage was maintained, the present strength of which is 27. A Hindusthani and Tamil school with an average strength of 30 boys is also conducted by the Ashrama. A small public library and reading room was also maintained.

RAMAKRISHNA MISSION VIDYAMANDIRA, BELUR MATH

The authorities of the Ramakrishna Mission Vidyamandira at Belur are starting, from this July, I.Sc. classes in Physics, Chemistry, and Biology in addition to the existing I.A and I Com. classes. Up-to-date Science Laboratories for practical classes have been constructed. The Vidyamandira which is a residential college is being run very efficiently since its inception in 1941 after the model of the ancient Gurukula with religious training as its cardinal theme. The alumni live in a pure and moral atmosphere in company with self-sacrificing resident teachers in a big commodious and well furnished hostel attached to the college and are trained to be regular, well behaved, clean, active, and self-reliant and are encouraged to develop a sense of social obligation and spirit of patriotic service. Swami Vivekananda was very keen about scientific education and wanted our young men to be fully equipped with scientific knowledge whereby they might shape and build the future destiny of their motherland and raise her once again to her pristine position of glory and prosperity. The authorities of the Ramakrishna Mission have taken up this responsible task in right earnest to realize the dream of the great Swami. Hearty co-operation and help of the public are needed for the success of this noble project.

The results of the Vidyamandira have been uniformly brilliant. Every year one or two students have secured Government scholarships from this institution and the number of passes has been much above the University average. In 1943 the Vidyamandira secured the 10th place in the University and this year (1946) one boy has stood 7th in the I.A. Examination and more than 80% have come out successful as against the University percentage of 41.05.

PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise! Awake! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

The mind has wave-like motion—Genuine devotees ever remain calm.

(*Place*: Belur Monastery. *Time*: Wednesday, 1 May 1929)

Inspired by the ideal of renunciation, a young man left home to perform spiritual practices without appearing for his B.A. examination. His guardians brought him home and advised him to carry on his meditations on God at home. Since then he had been carrying on his spiritual practices at home, according to Mahapurushji's instructions. This young man came to the monastery and saluted the Swami, who inquired: 'Hallo! How are you?'

Young man: 'My body is all right, Maharaj, but my mind is very restless. I do not have any peace of mind. I am very much disturbed mentally.'

Swami: 'The fact that you have this restlessness of mind shows that the Mother is gracious to you. The earnestness to realize Her and the lack of peace because you have not been able to do so are symptoms of Her grace. As a result of good deeds performed in many incarnations and through the grace of God, one has this desire for liberation. Now sincerely cry and pray: "Mother, reveal Thyself to me. I am weak, devoid of spiritual discipline and devotion! Be gracious and appear to me!" Do not pay heed to anything else and continue calling upon Her. Whether the mind is concentrated or not, do not give up calling upon Her. Be steady and hold to the ideal even as a hereditary farmer. If you do that you will certainly receive Her grace. Therefore, I say, where would you be roaming about? Call upon the Mother, staying at home. Right there the Mother will vouchsafe to you the realization of the unreality of the world and will snap your worldly ties.'

Young man: 'Sometimes I enjoy my meditations; at other times I cannot control the mind at all.'

Swami: 'That is how the mind behaves. It has a wave-like motion. Have you not seen waves? Here comes a high wave

followed by a deep hollow, and a wave comes again. The fact that sometimes you lose control over your mind signifies that a big wave will come and you will have great peace. But genuine devotees will not lose their balance because of joy or be depressed by sorrow. Everything depends upon the will of the Mother. Knowing that the Mother is ever merciful, continue to call upon Her. Let the Mother keep you in whatever state She pleases. In this way eventually you will have unmixed bliss and a full vision of the Mother! My boy, do not be disturbed under any circumstances. The Mother has been gracious to you and will be even more gracious, I assure you.

'Why have you let your hair grow so long? Have a haircut. To be unkempt in the name of religion is a pretence. Behave as others do, with no external difference. Inwardly call upon the Mother. Is She outside yourself? Go to the shrine for a while and pay your respects to the Master.'

* * *

To be able to renounce is a great privilege.
(*Place*: Belur Monastery. *Time*: Tuesday, 7 May 1929)

A devotee had a strong desire to be a monk. He conveyed his wish to Mahapurushji who said: 'What do I know about that? If you have a sincere desire to be a monk, all right, renounce the world! If you have realized the unreality of the world, well and good. Go somewhere and plunge into contemplation and meditation. For that you do not need my approval or disapproval. One is indeed fortunate to be able to renounce the world, relying solely upon God. This is possible only through the grace of the Lord. It is not necessary for you to join the order now. First of all, plunge into spiritual practice, and later, if you have the command from within, you may join the Mission and engage in work of service to the Lord.'

* * *

Devotion is essential.
(*Place*: Belur Monastery. *Time*: Thursday. 9 May 1929)

A devotee wrote a letter begging for a memento from Mahapurushji. It was his heart's desire to worship the memento. Swami Shivananda remarked in that connection: 'Whether he worships the memento or whatever else he may do, the most essential thing is devotion to God. God looks at one's sincerity. He dwells within every heart. Whatever is done with devotion pleases the Lord. Do not you see how people fashion images of Shiva with clay and worship them, thereby gaining in faith and devotion and attaining enlightenment and liberation? Although it is only a clay image of Shiva, if it is worshipped with love and devotion, the Lord is pleased and accepts the worship. What is made of inert clay becomes conscious and living. The essence of everything is devotion. Wherever there is devotion, know for certain that the grace of the Lord is there. External worship and things of that sort are just means to an end.'

* * *

The rules framed by Swami Vivekananda for the guidance of the order—Swami Vivekananda a seer—His introduction of work of service for self-purification.
(*Place*: Belur Monastery. *Time*: Monday, 13 May 1929)

It was morning. Mahapurushji was seated in his room. Many Sadhus of the monastery were present, and the conversation turned on various topics. For the last few days a class was being held late in the evening, attended by almost all the monastic members. The rules formulated by Swami Vivekananda for the guidance of the order were being studied at this class. One by one the rules were read and discussed. Swamis

Suddhananda, Virajananda, Sharvananda, and others present answered questions on difficult points. With regard to the class Mahapurushji said : ' To hold a class like this is very good. This is a monastery. Here worship, study, meditation, Japa, and things of that nature should continue all the time.'

A monk : 'Nowadays the rules for the guidance of the order are being read.'

Swami : 'That is very good. The words of Swamiji (Swami Vivekananda) are those of a seer, expressed aphoristically. How many ideas are contained in each of his utterances ! Many new things will be brought to light by discussing these rules. The more discussions of this kind you have at the monastery, the better.

'Every one should direct his attention to the ideal of his life. Devotion to God, faith, love, sympathy, fellow-feeling, purity—all these one should strive after. We have renounced our hearth and home and joined the order. What is the meaning of this ? Why are we here, living this organized life in the order ? We should pray earnestly so that we may grow in the spirit of renunciation.'

A monk was standing near by. Addressing him Mahapurushji said, 'Well, do you attend this class ?'

Monk : 'No, sir. After the day's hard work I feel extremely tired in the evening. That is why I cannot attend the class.'

Swami : 'No, it is good to listen to these discussions. Swamiji was a seer with a distant vision. He knew what would happen in the future and, therefore, formulated these rules for the guidance of the order. The more we discuss his words and try to practise them in life, the better for us. We are monks and the realization of God is the sole object of our lives. This world is a dangerous place. Here it is very difficult to pursue the ideal in the midst of multifarious activities. Sometimes there is the danger of one's having lapses. As the Master used to say : " Children's feet slip while walking along the high pathways across fields. The child who holds his father's hand may sometimes lose his balance and fall down. But the child whose hand is held by his father is not in danger of falling." Similarly, we too are treading the narrow and crooked path of this world and there is great danger of our falling down. But there is no danger of our falling if the Master holds us by the hand. The Master is certainly holding us by the hand ; otherwise who knows where and when we would have fallen ? One should therefore earnestly pray : "Lord, may you hold our hand! Weak as we are, we are in danger of having lapses at every step, but we will be safe if you hold us by the hand." He is the life of our life—dwelling within. Sincere prayer will certainly bring response from him. He is the prophet of this age, born as Sri Ramakrishna for the establishment of religion. He will certainly be gracious to us. He is already gracious ; otherwise he would not have brought us here. "He, the Lord of the universe, born as the prophet of this age"—these are Swamiji's very words. He is the prophet of this age.

'It will certainly be for a person's good to take refuge in him in this age. Let us surrender ourselves to him and pray (with folded hands): "Master, may we grow in renunciation and dispassion ! Make us pure ! May we grow in love and sympathy ! May you hold us by the hand !"

'Calumny, gossip, and things of that nature are very bad. They drag the mind down. As long as one can, one should practise meditation, worship, and study ; the rest of the time one should keep silent, thinking about God. It is a good practice. Organization has its necessity and usefulness. That is why Swamiji founded this order and introduced work or service for self-purification.'

RELIGION AND YOUTH

By the Editor

I

Youth is full of hopes, vigorous, and strong. Wisely informed it can lead the world to happiness. It has been the privilege of youth to initiate a get-away from the deadening clutches of traditional forms of life, to break new ground and venture dauntlessly over the uncharted seas of man's future. When any nation prevents this vigorous outflow of its youthful energy into new channels but constrains it to follow the time-honoured routes it is paving the way for stagnation and its own ultimate death. This principle holds good both in the material and spiritual spheres.

Youth is not cautious, but is willing to venture in order to have. Youth is brave and would win all that is good and beautiful, even if it were to lose its life in the attempt. Youth has faith in noble ideals and believes in the possibility of their realization in life. Youth envisages infinite possibilities; it brings a fresh outlook to bear on the problems of life, for the sense of possession and the deadening weight of care, which bows down the elderly in their attempts to conserve what they consider valuable in their achievements, have not yet sapped its creative energy and its will to do and dare.

Youth is imitative, looks with awe and reverence upon its elders, and longs for the time when it would be able to walk in their footsteps. But youth is raw and inexperienced, is not sure of itself, and would cover its lack of solid virtues under a veneer of haughtiness and outward pomp. Youth lacks thoughtfulness, is carried away by outward show; it is wanting in self-control and self-knowledge, and hence in self-reliance. Instead of imitating the virtues of their elders youth is easily apt to imitate their vices; and it is in this mire of the imitation of the baser things that the ship of youth often flounders. It is here that religion comes to the help of youth, and modern youth especially.

II

Sri Ramakrishna used to say that saplings are bent easily but not so the full-grown tree with its hardened trunk. Youth is the time when the intelligence is at its height of growth, the flush of energy is at its peak, and the mind is just beginning to ponder on the values of life. Youth should, therefore, be taught about all that is good, great, and just.

And what are the things that religion offers to youth?

Primarily religion offers to youth an infallible recipe for acquiring strength, not merely that strength of muscle and bone associated with the physical form, or the strength of wealth and social position that goes with birth in a high family, or the strength of learning and achievements in the realms of scientific knowledge, but also the far more important strength of the spirit which is the source and sustainer of all other kinds of strength. How does religion help us to tap this source of strength? It does so by telling us what our real nature is. This is what Krishna did when Arjuna felt weak and despondent and would not do his duty. Religion teaches us that every one, man or woman, is indeed the soul, that is unborn, eternal, never dying with the death of the body, never destroyed in any way, the sustainer of all the processes of life, mind, and intellect. One should take one's stand on this imperishable Self, and then live in the world. The Self is a never-failing source of strength. To quote a saying of Mahatma Gandhi recently in this connection: 'God is omnipresent. There is not an atom in this universe without His presence. The process of self-purification consists in a conscious realization of His presence within us. There is no strength greater than that which such

realization gives.' When strength of body fails, It is there telling you that you are not the body but something greater; when friends and relatives fail, when social position and wealth are lost, the Self is there telling you that these are not the main things of life, that you are greater than all these, and not really bound by these outward vicissitudes of fortune. Besides, when you rely on the Self alone, your body, mind, and intellect are re-vivified continually by a strength that knows no diminution and knows no limit. You begin to feel as if the whole universe is behind you because you are living in the Self of things and not on shadows. Our minds are easily and naturally attached to the things of the senses, but when we live in the Self, the mind becomes an instrument to be used by us as we like, and it ceases to be the master that it usually is. The natural attachment to which we are slaves is replaced by a spiritual detachment; we no longer work as slaves in this world for rewards to be earned, but we work as sovereigns for the mere fun of it. Loss and gain, pleasure and pain cease to have their ordinary values, and no more become the guiding motives of our life. Life and death become mere incidents in the game of an infinite existence and equally become sources of joy. As Ramakrishna says, 'The world then becomes a mansion of joy.'

The story of Nachiketas in the *Katha Upanishad* shows wherein real strength lies. Yama offered to give young Nachiketas 'sons and grandsons who shall live a thousand years, herds of cattle, elephants, gold, and horses;' he offered to make Nachiketas the undisputed ruler of the whole earth, long-lived, and master of untold wealth. Yama said, ' Whatever desires are difficult to attain among mortals, ask for them according to thy wish;—these fair maidens with chariots and musical instruments,—such are indeed not to be obtained in the world of men,—be waited on by them whom I give to thee.' But young Nachiketas was wise for his years and had observed the world with discerning eyes. He said, 'These things last till to-morrow, O Yama, and they wear out the vigour of all the senses. Even the longest life is indeed short. Keep thou thy horses, keep thy dance and song.' Thus Nachiketas boldly rejected the good things of the world, for he understood that the knowledge of the Self was greater than all these, and that without that knowledge the objects of enjoyment were but snares of death; and having received the knowledge of the Self taught by Yama and the whole rule of Yoga Nachiketas became free from passion and death. 'Thus it will be with another also who knows thus what relates to the Self.' Taking one's stand on the Self one can, therefore, conquer death and everything besides.

But in order to achieve this all-conquering strength youth must pass through the portals of self-control and drink of the water of eternal life that is hidden in the fortress of renunciation. Youth must not allow itself to be caught in the mire of lust and greed. Instead of allowing itself to be swamped by the atmosphere of weakening self-indulgence, youth must cultivate chaste thoughts and conserve the sex energy, the greatest form of physical energy which alone by sublimation can give the soul the necessary strength to transcend the limitations of the body and mind. Even for the attainment of the lesser ideals of political and economic freedom young men and women need the conservation of all the strength of body and mind of which they are capable. This is doubly true in the spiritual life. No unchaste person, no person without the power of Ojas can for long be a successful leader, or hold together his followers in the pursuit of a common ideal. As the *Agni Purana* says, 'Continence is the source of the power that leads to success in work; without it all actions become fruitless.' The greater the amount of energy sublimated and stored up, the greater is the success that such a person can get, other things being equal, both in the worldly as well as in the spiritual life. There is power in the atom; but the power which is in us is greater by far than any power in the atom

or anywhere else. It is the fashion nowadays to decry continence as unnatural and unhealthy. This is because the spectre of self-indulgence wants to cloak itself in the respectable garments of an apparently scientific argument. The fact is that in animals the function of sex seems to be purely instinctive and seasonal and comes into play only under natural conditions. In man, however, the function of sex is partly instinctive and partly under the control of the conscious will. It is true that constitutions differ, and there may be animal-like men in whom this function is perhaps fully instinctive and involuntary. But, nonetheless, the vast majority of men and women can by conscious effort keep this instinct under control and rise higher in the scale of freedom. Hindu sages have recognized three classes of men—the Urdhvaretas, the Dhairyaretas, and the Adhoretas. The Urdhvaretas have completely got the sex instinct under their control and in them all the sex energy is converted into energy of thought even from their childhood. The Dhairyaretas are those who after repeated failures have at last succeeded in overcoming the slavery to the sex instinct and in reaching the serene calm of passionlessness. The rest of mankind are more or less slaves to this instinct all their life, and their minds dwell constantly on the two lowest centres, the Muladhara and Svadhisthana. In them all the energies of the body that can be spared from the struggle for existence are converted into sex energy which is being constantly frittered away in unchaste thoughts or actions; as a result they never reach a high level either in the realm of thought or action. From all this it follows that youth in order to acquire the strength that makes heroes must rise above the cramping influences of the lower nature in man by constantly thinking of man's truly divine nature and identifying oneself with it. As the *Jabala Upanishad* says, real Brahmacharya means dwelling always on the highest; it is keeping of the mental energy always on thoughts of Brahman, the Self, or God, and not on objects of lust and greed.

III

But modern Indian youth is apt to baulk at such arguments for the attainment of real spiritual strength. They argue that religion, by insisting on self-control and renunciation, has damped their growing energies and cramped their minds and intellects. They point to the success achieved by modern science and how man is becoming the master of his own destiny in the material world. The success of England, America, and Russia in the last world war makes them feel their political and economic slavery more keenly and they are led to think that these nations have become great without caring a two pence for religion and its insistence on God, self-control, and renunciation. They feel, as a result, that what is needed is a reorientation of values, a complete breaking away from the past, and a building of the individual and national life on the foundations of modern science with the aim of making this world a heaven of plenty and happiness.

But this is only lowering the ideals of man. It is descending to the Asuric ideal. To be satisfied with the wealth the world can afford to give us is to admit that one is content to be on the lower plane of animal enjoyment; and this is a plane of life which will produce very soon dissatisfaction, strife, and destruction. From the Rajasic level man must raise himself to the Sattvic level. The lowest type of man is satisfied with animal pleasures such as eating and drinking; the next higher type is interested in the development of man's economic, political, and social sides, and is always active in many directions; the highest type of man is content only with spiritual values and spiritual repose in contemplation. So long as we believe in self-effort it is our duty to raise ourselves higher and higher. Work is only the first step. It can never be the goal of life. By constant practice one will advance more and more and at last come to know that God alone is real, and that the goal of life is the attainment of God. Ramakrishna used to repeat the following parable to illustrate this:

Once upon a time a wood-cutter went

into a forest to chop wood. There he happened to meet a hermit. The holy man said to him, 'My friend, go forward.' The man returned home. At night the words of the hermit came back to his mind, and he thought within himself, 'The hermit asked me to go forward ; there must be some meaning in what he said. Tomorrow I shall go forward and see what happens.' The next day he went deeper into the forest, and discovered a grove of sandal-wood trees. He was very happy at this and made a lot of money by cutting and selling the costly sandal wood. A few weeks after he again remembered the words of the holy man. So one day he went still deeper into the forest and discovered what proved to be a silver mine on the banks of a river. By mining the silver he soon became very rich. A few months after he thought he would go ahead still farther according to the words of the holy man. This time he found a gold mine on the other side of the river. Then he understood with great joy and gratitude why the hermit had asked him to go forward. After the dazzle of the gold had worn off he thought of again going forward as the hermit had advised. This time as he went far into that deep forest he became besides himself with delight when he found heaps of diamonds and other precious stones to be had for the picking on the dry bed of a big river. Now he became as rich as Kubera, the god of wealth. The moral of the parable is that whatever we may do we shall find better and better things if only we go forward.

IV

One of the most specious arguments trotted out against the study or practice of religion by young men and women is that religion is meant primarily for old age, and that it is the privilege of the young to enjoy the world, as youth is like the gay spring that lasts but a short time. The fallacy underlying this argument is that enjoyment is considered the goal of life, and that we must snatch as much as we can of the pleasures that come within our reach before we are ourselves swallowed up by death. But this is an argument which will appeal only to individuals of low taste. But to all who feel that life is a serious thing, that Shreyas is its goal and not Preyas, the ideal of God realization and unselfish service of God's creatures will be the guiding stars of their life. As Mahatma Gandhi said recently, the saints and sages who had realized God and proclaimed Him as the end of man's search were not charlatans. Youth is the best time for the realization of God. Then the mind is strong, idealism is at its highest ; life's failures and frustrations have not sapped the strength of nerve and will. In an old age which has been preceded by a life spent in enjoyments, the energies of mind and body are at their lowest ebb. Concentrated thought is difficult, and the mind often spends itself in chewing the cud of the memories of the past life. It is when the energies of body and mind are still unimpaired, when one is young and has time enough ahead to pursue one's ends to their successful conclusion that one should make the greatest efforts for one's spiritual uplift. To try to realize God in old age when the mind is wandering, the throat is choked with cough, and the body is every moment burdened with some ailment or other is like the ludicrous efforts of a person who, when his house is on fire, tries to dig a well with the water from which he will put out the fire. So if mankind is to profit by religion, young men and women must be the first to understand and assimilate its truths in practice.

VEDANTA AND WORLD PEACE

By Swami Satprakashananda

World peace is the burning question of today, for though the war is declared to be over, the causes of war remain and unless these are removed, peace cannot be assured. The problem of peace is much more complicated, much more difficult to solve than the problem of war. It involves the political, the economical, the social, the religious, and the cultural problems of diverse races and nations of the world. Thinking men and women world over have pondered this question since the beginning of the previous war, many proposals and counterproposals have been made, but no solution has received public recognition as being satisfactory as far as I know. The diplomatists of different nations have laid their heads together on more occasions than one to come to an agreement on the plan of world order and security, but the results so far attained by their conferences and covenants are far from encouraging. The one solution of the problem of peace now prevailing in the minds of the leading nations is that to secure world peace they have to collaborate and wield power over the rest of the world. By 'power' they mean, of course, political and military power. Some think that since they have gained war by power, they can maintain peace by power. If you cure a disease by medicine, will you also maintain health by medicine? What a poor kind of health it must be that depends on medicine. The peace that is enforced by political and military power cannot be the kind human hearts need and desire. It will at best be but a temporary cessation of hostilities, a breathing spell for warring nations to rearm themselves for a more devastating war, a lull before a raging storm. It is proved by history that the powerful nations cannot agree on the question of exercising power—a contest for power ensues, creates a cleavage among them, and leads to war. It is the big powers that wage big wars. The seed of war is in power politics. Such measures as 'power blocs,' 'military alliances,' 'international policing' are rather preparative to war than conducive to peace.

At this juncture persons who are interested in Vedanta may naturally ask whether it has to contribute anything towards the solution of the problem. For, though Vedanta deals especially with religious and philosophical problems, its main purpose being to impart the knowledge of eternal verities, it also treats the problems of the transitory phase of life in order to help men and women in different spheres of thought and action to proceed towards the same ultimate goal, starting from where they are. In the affair of world reconstruction Vedanta does not recommend any time-serving patchwork. It points out the original cause of the disturbance of world peace and offers the radical cure for the root trouble as its basis or secure foundation. A distinctive feature of Vedanta is that it reads and solves the problems of human existence in the light of fundamental truths thus making it less liable to errors.

We must have a clear vision of world peace before us in order to find the right way to it. One cannot find the way, unless one knows the goal. The goal determines the path. Methods must conform to the ideal. Then and then only will peace reign upon the earth when the dominant nations will abandon all ideas of aggression and self-aggrandizement, when all fear, mistrust, and bitterness will leave the hearts of the subjugated peoples, and when the various nations and races of the world, large and small, strong and weak, fair and dark, yellow and red, brown and black, civilized and uncivilized will live united by the bond of love, sympathy, and co-operation into one human family or society. Then alone will the world

have peace when the political systems of the different nations will be so interrelated as to form one world government, when the economic order of each country will form an integral part of world economics; when the social institutions of various races will make no invidious distinction between man and man, claim no undue privileges, and be free from narrowness and prejudices; when the diverse religious faiths of the world will shake off bigotry, intolerance, and fanaticism and live in complete harmony as so many phases of the one universal religion of mankind. World peace will not necessarily depend on any particular type of government, monarchy or democracy, for every country. There may be different forms of political administration in different countries according to the peculiar conditions and needs of the people, but the political organization of one country while serving its best interests must not thwart those of other countries. In fact, the various political and economic systems of the world should be so interconnected as to conduce to the common weal of mankind. Briefly speaking, for abiding peace the world has to be integrated into one consistent whole politically, economically, socially, culturally, and spiritually.

Can this world order be fashioned by international organizations, laws, and agreements? They are necessary, no doubt, but inadequate for the purpose. International arrangements can be effective only when supported by the moral integrity of the nations concerned. You may make an ideal plan for world reconstruction, enact humane laws adopting disarmament and abolishing war, and set up a world security organization with the utmost precaution, yet nothing will avail for peace unless a sense of justice, love of peace, fellow-feeling, and candour can dislodge greed of power, arrogance, selfishness, and duplicity from the field of international politics. Here is the sore spot where all peace projects flounder, despite the vaunted idealism of the mighty leaders of the nations and their loud professions of freedom and equal rights for all.

Do not the nations of the world stand for freedom, truth, and justice? Not wholly. Their moral life is, as a rule, subordinate to their material interests. They hold material values above moral values. They care to be moral as long as their material interests are not at stake. They even try to advance their worldly gain under the pretense of the love of peace, truth, and justice. Generally speaking, morality is with them a matter of expediency. They devise peace apparatus with selfish ends in view. They scramble for power while avowedly striving after peace. No wonder they will ere long find themselves on the wrong road to peace and their very peace machinery will eventually land them in war.

Any organization for the security of the present dominant positions of the powerful nations in the political or the economic world is bound to fail as a peace measure. Their very dominance upon the earth is a potent cause of war. Alien control, on the one hand, breeds bitterness, hatred, and hostility in the minds of the subject peoples, which remain like smouldering fire from generation to generation, however subdued, oppressed, and enervated they may be, and on the other hand, it engenders envy, mistrust, and resentment in the rival nations, thus setting the stage for a world-wide conflagration. Domination in one place necessitates domination in another by the same or a different nation. Aggressiveness in one nation encourages aggressiveness in another. If one nation expands its orbit of influence in the name of self-defense, others get alarmed. A rivalry for self-defense follows as a consequence. And none knows the demarcation between self-defense and self-extension until the whole world is his. Widespread conflict of interests and constant friction are inevitable in such a case.

The present trend of the political world is to create 'power blocs,' 'spheres of influence,' 'trusteeship,' 'zones of security,' and so forth. This appears to be a move in the

wrong direction. Instead of farther extending areas of foreign control upon the earth, arrangements have to be made to create free peoples all over the world by the withdrawal of existing domination as well as by the prevention of new aggression. These should be the main objectives of the present-day international politics. If even one of the major powers were to take the lead in this campaign for world freedom with sincerity of purpose, all opposition to it would gradually give way and justice prevail in the long run, preparing the ground for building abiding peace. Alien rule is no substitute for self-rule. Foreign government is not intended to serve the best interests of the subject people. Freedom is an essential condition of growth in the life of an individual as well as of a nation. Freedom however does not preclude the need of help, co-operation, and guidance from others. No nation can grow to normal height under foreign supremacy. Nor can the hearts of a people ever be won by subjugating them. Can you point out what nation there is in this world that could not govern itself if mightier nations were not to meddle into its affairs, but gave proper guidance and help with genuine sympathy when needed ? Were not the subject peoples of Asia and Africa ruling themselves for centuries before aggressors chose to seize their lands and deprive them of self-government ? Were they fighting among themselves and killing one another for ages ? But now, under the tutelage of their self-made guardians, they are declared to be under age and unfit for self-rule ! Sometime ago an American soldier said to a Chinaman, 'We have made the negroes free.' 'Who made them slaves ?' retorted the Chinaman. Enlightened or unenlightened, every nation, every race has sufficient common sense to administer its own affairs and settle its internal differences. These people have difficulties only when their neighbours are too wicked for them. No nation has the right to feed itself fat at the cost of the independence of another. Holding a country in subjection in return for the economic benefits it yields is a serious crime. To defend a country from one aggressor must not be a plea for its enslavement by another.

There cannot be world peace without the unity of all nations and races. And unity demands fellow-feeling, mutual trust, co-operation and equality of rights among the united. Unless all are free, equality of rights has no meaning. Nations may be officially united by political pacts. But true unity requires the cementing force of moral goodness. No world unity is possible unless the nations and races meet on the common ground of equity, truth, and humanity. Rugged nationalism must be rounded off by humanitarianism. All this is too well known to you. The leading nations often declare these to be their guiding principles. Yet they are not found ready to sacrifice their privileged positions for their sake, even though the exigency of the world situation demands it. The reason is, as already indicated, that their love of moral principles is not as strong as their greed for material gain. Their love of power belies their protestations of peace. You cannot make a nation peace-loving by just calling it so. Properly speaking, no nation can be labelled either as peace-loving or war-mongering. History shows peace or war as a rule is a matter of policy with the nations. Once President Lincoln said to a friend, 'If we call a fox's tail a leg, how many legs will the fox have ?" 'Five promptly replied the friend. 'Do you not think the tail will be a leg merely in name ?' said Abraham Lincoln.

Our moral life cannot be stabilized until we learn to love moral values for their own sake. Moral ineptitude naturally follows from the materialistic outlook on life. As long as material glory is the goal of your life, worldly achievement the standard of your civilization, pelf and power the measure of progress in your national life, as long as you identify peace with prosperity, happiness with sense-enjoyment, you cannot love knowledge for the sake of knowledge, truth

for the sake of truth, God for the sake of God. Your science, your philosophy, your education, your ethics, your religion are bound to be subservient to your material interests. Such being the general condition, what wonder if policy rule the national lives instead of principle, diplomatic expediency manoeuvre international affairs, politicians pose as humanitarians, and their documents and declarations for a better world turn out to be mere jargon.

For a solid foundation of world peace a change of outlook on life is imperative. Moral character depends very much on the nature of the ideal pursued. To make moral life secure the worldly attitude must be replaced by the spiritual. But this is a point many do not see. That the peace structure requires a sound moral basis they acknowledge. At the same time they think we can attain the full measure of moral strength and purity though worldly glory, power, and possessions remain as the chief pursuits of our lives. They do not notice how far our moral stature is stunted by our very attitude to life. So they fail to realize that it is the worldly outlook on life that cramps the moral stamina of the nations as much as of the individuals, and thereby undermines the foundation of world peace and paves the way to more wars. Some are of the opinion that the only solution to world peace is training human minds by education. But education will not help much in this respect as long as the basic attitude to life remains the same. There cannot be a sound system of education without a sound philosophy of life.

The greed of power, wealth, and territories creates ever new complications in the political, economic, and social life of men. Imperialism, totalitarianism, socialism, militarism, nationalism, and even economic insufficiency are not the primary causes of war. They originate from the greed rooted in the worldly outlook on life. They are the symptoms of the disease, not diseases in themselves. Usually prosperous nations wage wars of aggression on economic grounds against poor peoples. Efforts for securing permanent peace simply by military, political, and economic readjustments will be like the treatment of symptoms without care to eradicate the cause of the disease and therefore cannot produce desired effects.

Perhaps you will say, 'How is it that people have a materialistic outlook on life? Are they not mostly religious? Do they not believe in God, soul, and heaven? Do they not pray to God and worship Him? See how many temples and churches there are all over the world!' Perhaps most people are religious, but not in the true sense, caring more for secular interests than for spiritual values. They may believe in God, pray to Him and worship Him, yet not seek God for God's sake. They seek the world through God! This is the general tendency. This however does not mean that there are not truly religious persons in the world. There are. But their number is comparatively small. Some time ago a religious preacher after talking about the kingdom of heaven for over fifty years of his life said to his audience, 'I do not want to go to heaven, I want the kingdom of heaven to come down on the earth. I want to live here.' The truth is this, sense-perceived world was more real to him than the unseen heaven. So he was afraid to lose this world for the sake of heaven. 'The kingdom of heaven is not of this world,' said Jesus Christ.

On the other hand, there have been great moralists who did not believe in God, yet cannot be called strictly materialistic. For they had greater faith in moral life than in sense life. They realized the importance of moral virtues so much that they were ready to sacrifice material values for their sake. Some of them believed in a Moral Law or Order governing the universe, which was to them a higher reality than this sense-world. So their moral development could not be blocked by their worldly pursuits. But such cases are not common. Generally moral life develops with the deepening of faith in spiri-

tual realities.

What makes men worldly ? It is the body idea. We forget the spiritual self and think of ourselves wholly or primarily as physical beings. So we become attached to the body. We rely on sense perception, which makes the material universe real to us. To take good care of the body as well as to satisfy the craving of the senses becomes the main concern of life. We set value on anything that gives physical satisfaction some way or other. This creates attachment to the sense world. Attachment is bondage. Because of this we cannot take an impersonal view of things; we lose control over ourselves; our reason fails, will breaks down, fears and worries overcome us; pride, greed, anger, hatred, jealousy, and so forth rule in us.

The more we identify ourselves with the body, the more selfish we become. Selfishness makes moral cripples of us. It propagates vices. Because of the body idea we claim as our own anything that has connection with the body; such as work and its result, property, family, friends, society, country, race, nation, and so on. Only a few can sacrifice their individual interests for the sake of family, society, nation, or race. Even then their moral nature does not necessarily develop, because in most cases their ego gets inflated. The social, racial, or national ego often binds men as much as the individual ego, or even more. Oftener than not it makes them daredevils. In the name of the nation, race, or community men even revel in the perpetration of such atrocities as they would not dare to commit for their personal interests.

How can we be spiritual ? By developing the consciousness of the spiritual self. Neither the body nor the mind is our true self, which is the knower of both. The knower and the known cannot be the same. Consciousness is the very essence of the knower, it does not belong to the known. So the true self is self-aware, ever shining, pure, free, blissful, birthless, changeless, deathless. Dualities like birth and death, growth and decay, health and sickness, heat and cold, light and darkness, weakness and strength, pain and pleasure belong to the physical and mental planes. We become subject to them simply because we identify our self with the body and the mind. Just by realizing the self as it is we become free from all sufferings and bondages.

This is the ultimate goal of life. This is what we are born for. The purpose of the bodily existence is served when the self is realized. When we know this, our attitude toward life and the world changes. We regulate the affairs of life with that end in view. No longer do we care for the body for the sake of the body. Nor do we neglect or torment it. We treat it as a horse for riding to a far-off destination. We do not become so enamoured of it as to forget all about the goal. Worldly riches, power, and pleasures no longer appear to be the chief pursuits of life, but as subsidiary means to the spiritual end. So we do not get stuck in them. We can sacrifice them, when necessary, for the sake of moral and spiritual values. Morality is indispensable to spiritual attainment but not so to worldly gain. Therefore a seeker of worldly success may deliberately forsake moral principles, but a seeker of the spiritual ideal cannot.

When the mind becomes free from attachment, reason and will rightly function. As we become aware of the spiritual self, we deeply perceive our eternal relationship with God, who is the Soul of all souls, and also our kinship with all through Him. As devotion to God increases, sense attachment decreases. Selfishness loses its hold on us. The mind becomes purer and purer. Virtues shine with the expansion of the self. Gradually, we learn to love all as ourselves. This is the very keynote of world peace.

Some may argue, 'Is it not possible to love all without being spiritual ? There have been great philanthropists who sacrificed their wealth, position, and even life for the good of humanity. They were not all believers in God or soul, were they ?' It may be that a

few among the lovers of mankind did not believe in God or spirit. But any way, they must have felt within themselves a subtle relationship with all much deeper than any on the physical or intellectual plane. The fact is that we cannot love others without feeling some kind of relationship with them. Relationship implies a bond of unity. Such a bond exists in family, society, community, race, nation, and so forth. Different kinds of interests, such as physical, intellectual, economical, political, cultural, moral, and religious, tie us together in the collective life. The more intensely an individual feels the common chord of relationship, the greater his love for the community. But it is to be noted that the character and depth of his love also depend on the nature of the chord or relationship he feels. As, for instance, the relationship through cultural interests is deeper than that through physical interests, the relationship on a moral or religious plane is deeper than that on political or economical ground. A true philosopher has more affinity with those who share his views than with his family, society, or country. A nationalist has closer alliance with his co-patriots than with his family or society. For the same reason religious faith has proved to be the strongest binding force in communal life. It has surpassed all other relationships existing among men.

Now, for the love of humanity also there must be some basis of relationship. A religious person may find it in the fatherhood of God and the brotherhood of men or in the unity of all souls in the Divine Being. What, then, may be the ground of relationship in the case of a philanthropist who avows no religious tenet ? Is it some physical and mental similarity existing in the human race, through which he realizes his identity with all men ? Can this sense of resemblance create universal love ? Are not most people aware of this ? Do men and women love one another specially because of the similarity of physical features and mental traits ? Or do they hold this as a good ground for love ? Evidently the philanthropist takes his stand on something far deeper—where there is no room for any consideration of his personal interests, physical, intellectual, economical, political, and cultural that bind human beings into different groups, and where all distinctions of colour, form, sex, age, beauty, strength, merit, rank, race, nationality, creed, etc., are altogether lost. It must be some unifying principle which underlies all physical and mental differences and transcends both. This is the spiritual self of man, the essence of his personality, through which the philanthropist has contact with other selves because all selves are united in the Divine Spirit, which is the Soul of all souls. Though he does not have any knowledge of the spiritual self and its unity with the Divine Spirit, nor even believes in them, yet because of a certain measure of inner purity he imperceptibly feels the spiritual relationship existing among men that is deeper than any other relationship of life. It is because such innate relationship exists that disinterested love, that is, love free from interests, becomes possible in human life and is regarded as its only true and pure form. However, cases like this must be very rare. Usually love for humanity develops in the hearts of such as have knowledge of their spiritual self and their eternal relationship with the divinity and make persistent efforts for the realization of it by proper methods. To love all disinterestedly is one of the fundamentals of spiritual life. It grows naturally with the development of the spiritual consciousness. For the cultivation of universal love it is safe and sound to follow the usual way.

Still you may say, 'Can we not cultivate mutual love in view of our common interests as men ? At the present time because of the wonderful facilities of transportation and communication human beings have been brought much closer together than ever before. We have come to realize most vividly how intimately our interests are bound up. We must rise or fall together. The best way to promote individual and national interests is to seek the interests of humanity as a whole. Is it

not more practicable to cultivate this attitude of the mind than to develop spiritual consciousness?' Perhaps it is. But this regard for the common interests of man has a different content than humanitarian love. It is mutual consideration for one another's interests. Here we care for others' interests for the sake of our own. This is not disinterested love, but enlightened self-interest. It is different from altruism. However, this attitude of sympathy and co-operation with our fellow beings, if properly cultivated, will conduce to world peace to a certain extent, there is no doubt about it, but it cannot be adequate for the world order we have in view. Many social leaders and statesmen think of this as the only possible way to bring about unity among individuals and nations. I do not mean to discourage them. But it often happens in this world that we cannot share the same material advantages to the equal benefit of all, that my gain is your loss, and your gain is my loss. Hence as long as we care for others' interests for our own, there is bound to be clash of interests some way or other. 'Love thy neighbour *as* thyself,' says Jesus Christ. Should we change this into 'Love thy neighbour *for* thyself ?' This is not just a common-sense rule of moral conduct, as some may suppose, meaning 'Do unto others as you want others to do unto you.' It is a spiritual mode of behaviour. Vedanta has enunciated the ethical principle of universal love and also its metaphysical foundation in the essential oneness of all selves with the all-pervasive Divine Spirit. The theological doctrine of the fatherhood of God and the brotherhood of men, however satisfying as theistic faith, cannot be regarded as the ultimate rational basis of ethics. The great teachers of mankind have reiterated the theme of selfless love time and again. This can serve as the greatest social force for the cohesion of human beings.

Now, the question may arise, 'How many will follow this course ? How many will care to develop spiritual consciousness to ensure their moral life ?' But it should be borne in mind that the real issue is not how many or how few will follow the course, but what is the right course, what is the best solution to the problem. A safe and sound method followed by a few will have the possibility of leading us to the goal, while a wrong or dubious method followed by a million will help us in no way. The essential thing is to know the right path and realize its value. The followers will come next. A single man with the power of vision can lead millions of blind men, while millions of blind men getting together cannot lead a single blind man. Just think of it. If one man holds the torch of light, it helps many to find their way in the wilderness of the world. Truth is self-shining. It speaks for itself. If a single person treads the path of truth, his life serves as a beacon for many. The ideal is, no doubt, difficult to attain, otherwise it is not worth the name. Remember, the very recognition of the ideal is a definite move towards its attainment ; it checks your erring steps and gradually draws you to the right path. If you can take a single step in the right direction instead of wandering about goalless throughout life, your days will not be all in vain. The goal is far ahead. A few will perhaps reach it, some will be nearing it, many will be plodding behind on the path, many more will be just watching from outside trying with faltering steps to get on the path.

If a good many people belonging to a country, though not established in moral and spiritual principles themselves, acknowledge their supreme value and sincerely desire that these should guide their social and political life, they will find before long men and women of genuine moral and spiritual worth at the helm of their national affairs. When such persons will take the lead in the state, in society, in business, in labour, they will command the respect and confidence of all parties and have no difficulties in settling their differences. The nation will find peace. Do not fear that your material progress will be retarded if you turn to spiritual life. Even if it be so, your loss will be far less than

your cost in war. Over and above you will have peace. No price is too heavy for peace. What does it avail if you gain all earthly treasures and lose peace? Spiritual virtues are values in themselves. There is no sense in gaining what you must lose in war with suffering in the bargain.

Only a few can reach the ideal at a time. The world as a whole cannot be perfect. It is a continuous procession of human beings at various stages of development with entrance and exit. Rare individuals attain spiritual perfection and get out of it once for all. Its position is somewhat like that of a hospital, where new patients come in as others go out. The world can be as perfect as a model hospital, in which there are sufficient healthy people to take good care of the afflicted and where each and every ailing person is on the sure way to recovery.

At this hour when man's power of destruction tremendously outbalances his power of defense, the world needs moral and spiritual guidance more than anything else. Nothing short of moral and spiritual idealism can counteract the dreadful materialistic tendencies which invariably plunge it into war and cause untold miseries. Nothing but moral and spiritual resuscitation can be a corrective of selfishness, arrogance, corruption, deceitfulness, atrocity, and treachery that vitiate the social and political atmosphere of today. No other power but moral and spiritual wisdom can keep under control the deadly destructive forces that politico-physical science has unleashed from the womb of nature. The prospect of peace is yet gloomy. Though peace has been declared by the big world powers, fighting is still going on in several quarters. The international situation after the First World War was not as bad as it is today. People were then fervidly hoping and working for world peace. Now few are sanguine about it. The world seems to be heading towards another war. It can be averted only if moral and spiritual forces can be brought to bear upon the present politico-militaristic bias of the major nations.

Military secrets and political tactics may win war, but cannot avert it. The atomic bomb, howsoever concealed, will not prevent war. Its fear is no safeguard against war, rather it will incite the evil genius of rival nations to invent more secret and deadlier weapons. The safer and saner course is to condemn the use of the atomic bomb and such other destructive agencies that cause indiscriminate holocausts of lives. Even this tiny humanitarian measure, though essential to peace, the mightiest nations of the world are afraid to take. They seek security in their powers of destruction! They are leaning more and more on military leadership, as though they have lost all claim to moral leadership. How can they be arbiters of peace? No nation can take its stand on moral principles, especially at the critical hour, unless the national mind has a firm moral bent. The national character reflects the character of the individuals. The work of regeneration must therefore begin with the individuals.

Man's real problem is not in the physical world but in his psychical nature. The lack of inner goodness and understanding is the chief source of trouble in his private and public life. Wealth, position, beauty, power, rank, learning, practical efficiency, etc., singly or jointly, cannot ensure peace if human nature is debased. Peace is a state of mind. When you have peace within, you can find peace without. Do you not believe that the same basic cause—selfishness, lack of fellow feeling—that starts quarrels in the family starts world wars? It does. To love other *as* ourselves, disinterestedly, is the cornerstone of peace in family, in society, in nation, in race, and in the world at large. There cannot be a better world unless there are at the same time better individuals, better families, better societies, better nations, better races. These are inter-linked. The world must progress as a whole. Better world basically means better relationships among men all over it. Scientific achievements, industrial

developments, high standard of living, administrative efficiency, military strategy, astute statesmanship, international organizations, laws and agreements, any one or more of these, however glamorous, should not be considered as the mark of progress unless human relationship improves correspondingly. The seekers of peace and progress must direct their efforts above all to the establishment of cordial relationship among men. Only moral goodness supported by a spiritual outlook on life that sets aside all odious distinction between man and man can accomplish it.

To awaken the moral and spiritual consciousness of men is therefore the surest way to lay the foundation of world peace. Whoever of you is convinced of this should start to work right now. First try to build your own character and then help others to do the same with serviceful attitude. Do not force your ideas on any body. Do not bother about who joins or leaves you. Before long you will find around you some who will share your views and co-operate with you. Believe me, there are everywhere in the world men and women who want to see moral and spiritual truths regulate all human affairs but do not find any way to work for the cause. So a movement in this direction can readily gather strength and make its influence felt by many. It can work simultaneously in different parts of the world. When a sufficient number of its people will be drawn to the movement, it may be possible for any nation to assert its moral and spiritual forces through appropriate instruments. As, for instance, a peace council may be formed with picked moral and spiritual personalities of the nation, who are public-spirited but hold no official position. In the beginning the council will function as the nation's monitor. It will just watch the national affairs and candidly express its views on them, without caring whether its voice is heeded or not. Gradually it will be able to arouse the moral sense of more people and secure greater public support. In course of time it will establish itself as the moral sanction for the nation if the work is carried on in the right spirit. Men at the head of public affairs will no longer be able to set aside its verdict. Following the same procedure, nations can, by their combined efforts, form a world council for peace to function as the moral sanction for all of them. This may perhaps be an expeditious way to gather together the scattered moral and spiritual forces of men and bring them to bear upon the political world. However, this is only a suggestion.

Anyway, the most important part of the peace program is to develop man's moral and spiritual consciousness. That being done, the rest will be easy. Capable persons with highly developed moral and spiritual nature will in course of time be at the helm of all affairs, national as well as international. When this will happen, everything will go on smoothly. No more will there be any need of the moral sanction. It is then that all human institutions, social, cultural, political, economical, and religious, will be so regulated as to serve the one common purpose—helping men and women to proceed towards the ultimate goal of life. The best way to co-ordinate the various organizations and movements of man is to make each one of them conform to the supreme ideal. This will bring order, harmony, and peace everywhere. As mankind will move towards it, peace will progressively reign upon the earth.

'Glory to God in the highest, and on earth peace, good will toward men.' *Luke* 2:14.

'May there be peace in the world. May the wrongdoers give up evil ways. May all beings think of mutual welfare. May the minds of all be blissful. May we all have selfless devotion to God.' . *Bhagavata*, V:18,9

THE SPLENDOUR THAT WAS THE EAST

By Dr. D. N. Roy, M.A. Ph.D.

Whether the first great cultural efflorescence took place on the valley of the Nile, or the Euphrates, or the Indus. or the Yang-tse-Kiang is perhaps still a controversial matter. Each of these four great rivers of history has its own claim to the earliest one. The civilizations which flourished on the banks of the first two rivers have long been dead and gone. The other two still gloriously uphold their ancient gifts. When we remember that all these civilizations arose in ancient times and consider the very long period intervening them and the modern Western civilization, an accurate chronological order of these four loses its significance for us. They all appear to be more or less as good as contemporaneous. That some Western writers of cultural history, however, evince much enthusiasm to prove the two dead civilizations of Egypt and Babylon to be the earliest ones and the other two of India and China to be of later origin can be understood. It is not very comfortable to all that the East can feel a bit proud and self-confident in talking about its two great ancient civilizations which, unlike the other ancient civilizations, have stood very successfully the ravages of time. The connection which the modern Western civilization has found through Greece and Rome with the dead civilizations of old, especially with Egypt, is not quite inconvenient to the saucy prestige of the West inasmuch as dead civilizations do not make any claim in the role of creditors to assert their superiority. On the other hand, there is some self-compliment without any cost in professing its debt to the dead civilizations if their earliest antiquity can be established before the ancient but still surviving civilizations of the East. There has thus been a difference of opinion for a good cause.

But there can be no difference of opinion as regards the fact that all the earliest civilizations, dead and living, arose in the East, that none was the product of the West. For long long ages from the dim past. the East had alone shown the light of man's highest interest in the values of civilization. The rest of the known world had either looked toward the East for all inspirations of civilization or remained complacently immersed in the deep swamps of ignorance and credulity and in the dense jungles of brute living. The advantage of geographical proximity was clearly manifest in that fortunate portion of land which in the whole of Europe was first able to catch the stray gleams of civilization from the East wherewith it finally lit up and awakened its own sleeping genius to build up a new civilization. The resounding cry of the glory that was Greece, for holding aloft the honour of the West should not make one deaf to the whispers of gratitude towards the East coming from the precious relics of that dead though once splendid Greek civilization.

The Greeks of old knew well of the great Eastern land of enlightenment, of its unlimited wealth and splendour. Most of the wise men of Greece had made it a part of their life's ambition to travel East, to meet its wise men and be wiser. But it was the interest only of the wise men, and wise men are always few in a country. Others in Greece were evidently more interested in the wealth and splendour of the East than in its wise men. We may find mention of this wealth and splendour in the writings of the Greek historians including the brightest of them, Herodotus, who gave a highly illuminating picture of the extremely rich and populous countries flourishing in that part of the world. What else could tempt the masses of Greece to rally round the greedy Macedonian king Alexander who used them to lead a huge expedition for the conquest of the Eastern world ! They came to the East and were simply surprised to see incredible things of luxury. Even the cotton goods of the East

surprised them. Being used only to clothes made of wool from beasts they wondered how the people there could get wool from the tree. The Romans knew about the wealth of the East even more intimately than the Greeks. They established a close trade relation with it and regularly imported its numerous articles of fine taste, comfort, and luxury. For these articles they had to pay very high prices, a fact that caused the draining away of much of Rome's wealth and thus gave rise to a serious problem in the country. The great Roman historian Pliny wrote.

> This subject is well worthy of our notice inasmuch as in no year does India drain our empire of less than five hundred and fifty millions of sesterces, giving back her own wares in exchange, which are sold at fully one hundred times their prime cost.

But this the Romans could not help, because there was a great demand for things of luxury in imperial Rome and as all these were the products of fine and unrivalled workmanship the cost was necessarily very high. For instance, the price of fine silk imported from India was pure gold weighing as much as the piece of silk. So the proverb arose in ancient Rome : 'A pound of gold for a pound of silk.'

The stories of the treasures of the East had spread through Rome to other parts of Europe to which the early Romans sought to introduce civilization. These stories later supplied a great incentive to the religious zealots of the north to launch their holy crusades, one after another, and thus have the opportunity to see in the East what hitherto had appeared to them like fairy-tales. With and following the crusaders were also others who came to see it and some of whom chose to stay for some time right in its various trade centres, more especially those situated on the coast of Syria. 'Crusaders—pilgrims and adventurers,' writes Professor Hayes of the Columbia University, 'returned from the Holy Land with astonishing tale of the luxury and opulence of the East. Not infrequently they had acquired a taste for eastern silks and spices during their stay in Asia Minor or Palestine; or they brought curious jewels stripped from fallen infidels to awaken the envy of the stay-at-homes.' (*A Political and Social History of Modern Europe*, Vol. I, p. 44).

The merchants of Venice, Genoa, Amalfi, Pisa, Florence, indeed of every important European port of the period, carried on a most prosperous business by importing large quantities of Oriental goods from far and near through the agency of the Arabs. These were sold at excessive prices all over Europe. But Europe had few attractive things to trade in exchange. So she used her gold and silver in purchasing things of the East. So much of the precious metals was thus drained away that these had begun to be scarce in the West. 'It is hard to say,' writes Professor Hayes again, 'what would have happened had not a new supply of the precious metals been discovered in America.' (*Ibid.* p. 46).

The picture which the Western voyagers gave about the East appeared even more astonishing than the reports of the crusaders. For, while the crusaders saw things of the various parts of the East as presented to them by the Arabs, the voyagers acquired first-hand knowledge by personally visiting many of such places. . .

The Christian missionaries who were far more adventurous than their compatriots and who had the singular advantage of their apparently sweet utterances of a holy profession that made them look both unharmful and agreeable were, of course, the most successful explorers in the East. With an incomparable zeal they sought to penetrate into the innermost corner of every new and strange land which they found as they travelled on and on from the known East to the unknown. Everywhere they recorded their personal experience and took particular care that their reports reached their homeland.

Thus the reports of the early voyagers, more especially Christian missionaries, have become the most important source through which the West has learnt to know the East. We should, therefore, see what these reports say.

One of the most important sources from

which these reports are now available to us is the series of publications made by the famous Hakluyt Society of England. It is, of course, quite easy to surmise that India and China figured prominently in these along with other ancient countries of the East visited by the early Church Fathers. While India was always the coveted goal of almost all Western adventurers, we shall begin here with China, that glorious country which was reached earlier than India by certain missionaries from the West. This seems rather curious, but it happened perhaps because the Arabs blocked the land routes to India and the early Christian missionaries sought to divert their way through the north towards the unknown land of China.

'The first European reference to China,' writes R. H. Major in his scholarly introduction of the book *History of the Great and the Mighty Kingdom of China* compiled by J. G. de Mendoza, 'described by a traveller from *hearsay*, is that given by the Minorite friar John de Plano Carpini, who, with five other brothers of the order, in 1245, was sent by Pope Innocent IV into the country of the Mongolians. The purpose of this mission was, if possible, to divert the devastating conquerors from Europe, and to instigate them rather to a war with the Turks and Saracens.' (p. viii). Friar Carpini wrote, 'In all occupations which men practise there are not better artificers in the whole world. Their country is exceedingly rich in corn wine, gold, silk, and other commodities.' (*Ibid.* p. ix). The most important of all the early missionaries who had visited China was, of course, the great Italian churchman Marco Polo. He lived in China long enough to see things more closely and thoroughly than any other missionary of the period. In describing some of Marco Polo's impressions about the country the great sociologist Havelock Ellis said. 'The civilization of China is ancient : that has long been a fact. But more than a thousand years it was merely a legend to Western Europeans ; none had ever reached China, or, if they had, they had never returned to tell the tale. . . . It was not until the end of the thirteenth century, in pages of Marco Polo, the Venetian Columbus of the East . . . that China at last took definite shape alike as a concrete fact and a marvellous dream.' (*Dance of Life*, p. 18). Havelock Ellis continues, 'The picture which Marco Polo presented in the thirteenth century was yet more impressive. . . . He represents the city of Hang-Chau as the most beautiful and sumptuous in the world, and we must remember that he himself belonged to Venice, soon to be known as the most beautiful and sumptuous city of Europe, and had acquired no small knowledge of the world. As he describes its life, so exquisite and refined in its civilization, so humane, so peaceful, so joyous, so well ordered, so happily shared by the whole population, we realise that here had been reached the highest point of civilization to which man has ever attained. Marco Polo can think of no word to apply to it—and that again and again—but paradise.' (*Ibid.* p. 19). The language which Marco Polo himself used in referring to this ancient city of Hang-Chau was this : 'In the world there is not the like, nor a place in which there are found so many pleasures, that a man would imagine himself in paradise.' Why he said this we shall see as we note the impressions which other Western travellers coming later gave in common with him.

G. F. Hudson said in his well-known book *Europe and China*, 'The earliest accounts of China, indeed, aroused nothing but incredulity, so contrary were they to European preconceptions and so like fairy tales. A tradition relates that when Marco Polo was dying some of his friends implored him to save his reputation for veracity by cutting out from his book whatever went beyond the facts, to which he replied that he had not told half of what he had really seen. Similarly, Andrew, Bishop of Zayton, writes in a letter from Cathay that "as to the wealth and splendour of this court and its emperor, the size of his dominions, the multitude of his subjects, the number of his cities, the peace and order of his realms, he will attempt no

description, for it would seem incredible." ' (p. 162).

Friar Odoric, who too was a thirteenth century traveller and who had travelled even more extensively than Marco Polo, wrote of one province which he called Mancy, perhaps in South China rather than in India. About this province he said, 'I inquired of Christians, of Saracens, and of idolaters, and of all such as bear office under the great Khan. All of them with one consent answered that this province of Mancy has more than two thousand great cities within the precincts thereof, and that it abounds with plenty of victuals, as bread, wine, rice, flesh, and fish. . . . The men of this province are of a fair and comely personage, but somewhat pale, having their heads shaven but a little. But the women are the most beautiful under the sun.' (*Travels of the Jesuits*, p. 245). Again he said, 'While I was in the province of Mancy, I passed by the palace of a certain famous man, who has fifty virgin damsels continually attending upon him, feeding him every meal, as a bird feeds her young ones. And also he has sundry kinds of meat served at his table, and three dishes of each kind. And when the virgins feed him, they sing most sweetly. This man has in yearly revenues thirty *thuman of tagars* of rice, every *thuman* equals 10,000 *tagars*, and one *tagar* (about 140 pounds) is the burden of an ass. His palace is two miles in circuit, the pavement is one place of gold, and another of silver. Near the wall of the palace there is a mount artificially wrought with gold and silver, whereupon stand turrets and steeples in miniature and other things for the amusement and recreation of the great man. And it was told that there were four such men in that kingdom.' (*Ibid.*). Of the city of Kanbalu, the capital city of the Emperor of Cathay, he wrote, 'In this city the great emperor Khan has his principal seat, and his imperial palace, the walls of which palace contain four miles in circuit. . . . The principal palace wherein he makes his abode, is very large, having within it fourteen pillars of gold, and all the walls are hung with red skins, which are said to be the most costly skins in all the world. In the midst of the palace stands a jar of two yards high, which consists of a precious stone called *merdochas* (jade) and is wreathed about with gold, and at each corner is the golden image of a serpent, as it were, furiously shaking and casting forth his head. This jar also has a kind of net-work of pearls wrought about it. Likewise into the jar wine is conveyed through certain pipes and conduits, such as is drunk in the emperor's court. Upon this there also hang many vessels of gold for those who desire to drink of the liquor.' (*Ibid.* p. 237). Again he continues, 'And I inquired of certain courtiers concerning the number of persons pertaining to the emperor's court. They answered me, that of stage-players, musicians and such like, there were eighteen *thuman* (180,000), and that the keepers of dogs, beasts, and fowls were fifteen *thuman* (150,000), and the physicians for the emperor's body were four hundred.' (*Ibid.* p. 239).

Friar Odoric assured us that there were numerous other cities scattered throughout the great empire of Cathay. In the province of South China alone there were as many as 2,000 cities, ' so large that neither Treviso nor Vicenza could be named with any one of them ; ' Canton, according to his estimate, was three times as large as Venice, and Zayton twice as big as Bologna. (See Hudson's *Europe and China*, p. 163).

What Carpini, Marco Polo, and Odoric saw was further attested even in greater details by later travellers from the West. ' Perera in the sixteenth century,' says Havelock Ellis, ' in a narrative which Willes translated for Hakluyt's " Voyages " presents a detailed picture of Chinese life with an admiration all the more impressive since we cannot help feeling how alien that civilization was to the Catholic traveller and how many troubles he had himself to encounter. He is astonished, not only by the splendour of the lives of the Chinese on the material side, alike in large things and in small, but by their fine manners in all the ordinary course of life, the courtesy

in which they seemed to him to exceed all other nations, and in the fair dealing which far surpassed all other Gentiles and Moors, while in the exercise of justice he found them superior even to many Christians, for they do justice to unknown strangers, which in Christendom is rare ; moreover, there were hospitals in every city and no beggars were ever to be seen. It was a vision of splendour and delicacy and humanity, which he might have seen, here and there, in the courts of princes in Europe, but nowhere in the West on so vast a scale as in China.' (*Dance of Life*, pp. 18 and 19).

Later still, in the beginning of the eighteenth century, when the Jesuit Fathers had already penetrated into the interior of China in a considerable number, the impressions which they supplied in their letters were no less sensational. Father Premare, in a letter written from China, on 1st of November 1700 to Father Le Gobien said thus,

China is the most fruitful climate, and the richest country in the universe. The magnificence of the emperor and his court, and the wealth of the great Mandarins exceed all that could be said on these subjects (*Travels of the Jesuits*, p. 81).

Father Pelison wrote from Canton, on the 9th of December 1700 : 'When foreigners are once entered the river of Canton, they then began to form an idea of China. On each side of the river are large fields of rice, as green as the most beautiful meadows, which stretch quite out of sight, and are divided by a vast number of small canals ; so that the boats which are frequently seen moving up and down at a distance, whilst the water on which they go is hid from us, seem to run upon the grass. Higher up in the country we perceive the tops of the little hills crowned with trees, and cut along the valleys, like the theatre of the garden of the Thuilleries. This whole country is interpers't with such a number of villages, all of which have a sweetly rural aspect, and is so happily diversified that the spectator is for ever employed on the charming scene, and regrets his being obliged to leave it so soon. . . . We live in a kind of hotel, or public mansion, at the emperor's expense.' (*Travels of the Jesuits*, Vol. I, p. 55).

Similar statements about China by the early Church Fathers may be multiplied, but it would be rather a repetition of the same story of the incredible splendour of China. Wherever they went they saw beautiful cities in flourishing conditions. Some of the great rivers were simply lined with towns which in places were so close to one another that they appeared to be mere extensions. There were hospitals and public baths in every city. Marco Polo said that in one city alone he saw as many as three hundred public baths in his time. There were wide roads extending far and near and inns and hospitals built for travellers throughout the whole Chinese empire.

Let us now turn to India, the country which had always been the central attraction for its fabulous wealth to all Western adventurers. Robert Henry Major, in his introduction to *India in the Fifteenth Century*, wrote as early as in 1857 : 'Before the days when Alexander of Macedon sought to add to his triumphs the conquest of the Eastern world, India had been pronounced by Herodotus to be the wealthiest and most populous country on the face of the earth. The subsequent history of commerce has proved the correctness of his assertion.' (p. 1).

India was the country from which the Phœnician pilots of King Solomon's fleets brought gold, silver, ivory, apes, and peacocks. Winwood Reade says, 'Indian goods were carried by the Phœnicians to the coasts of Europe, and the acorn-eating savages were awakened to industry and ambition. On the routes of the Indian caravan, as on the banks of the navigable rivers, arose great and wealthy cities, which perished when the route was changed. Open the book of universal history at what period we may, it is always Indian trade which is the cause of internal industry and foreign negotiation.' (*Martyrdom of Man*, pp. 44 and 45).

Francois Pyrard de Laval, who reached the eastern coast of India about 1601, was very much struck by what he saw in the pro-

vince of Bengal. Thus he wrote :

'The country (Bengal) is healthy and temperate, and so wondrous fertile that one lives there for almost nothing ; and there is such a quantity of rice, that besides supplying the whole country, it is exported to all parts of India, as well to Goa and Malabar, as to Sumatra, the Molluccas, and all the islands of Sunda, to all of which lands Bengal is a very nursing mother, who supplies them with their entire subsistence and food. Thus, one sees arrive there every day an infinite number of vessels from all parts of India for these provisions ; and I believe it would be still greater, were not the navigation so perilous by reason of the banks and shallows wherewith all this gulf of Bengal is full. So it happens that when the Bengal ships are behind their time, or are lost, rice is fabulously dear, and there is a cry, as it were, of the extremity of famine. On the contrary, when the navigation is good, the rice is as cheap as if it grew in the country, and fetches no more than four deniers the pound. The country is well supplied with animals, such as oxen, cows, and sheep ; flesh is accordingly very cheap, let alone milk-food and butter, whereof they have such an abundance that they supply the rest of India ; and pile of carpets of various kinds, which they weave with great skill. There are many good fruits, —not, however, cocos or bananas ; plenty of citrons, limes, oranges, pomegranates, cajus, pineapples, etc., ginger, long pepper, of which, in the green state, they make a great variety of preserves, as also of lemons and oranges. The country abounds with sugarcane, which they eat green ; or else make into excellent sugar, for a cargo to their ships, the like not being made in any part of India except in Cambaye and the other countries of the Mogor adjacent to Bengal. . . . There is likewise exported from Bengal much scented oils, got from a certain grain, and divers flowers ; these are used by all the Indians after bathing to rub their bodies withal. Cotton is so plentiful, that, after providing for the uses and clothing of the natives, and besides exporting the raw material, they make such a quantity of cotton cloths, and so excellently woven, that these articles are exported, and thence only, to all India, but chiefly to the parts about Sunda. Likewise is there plenty of silk as well, that of the silkworm as of the (silk) herb, which is of the brightest yellow colour, and brighter than silk itself : of this they make many stuffs of divers colours, and export them to all parts. The inhabitants, both men and women, are wondrously adroit in all manufactures, such as of cotton cloths and silks, and in needle-work, such as embroideries, which are worked so skilfully down to the smallest stitches, that nothing prettier is to be seen anywhere. Some of these cottons and silks are so fine that it is difficult to say whether a person so attired be clothed or nude. Many other kinds of work, such as furniture and vessels, are constructed with extraordinary delicacy, which, if brought here, would be said to come from China.' (*The Voyage of Francois Pyrard*, Translated by Albert Gray, *Hak. Soc. Pub.*, Vol. I, pp. 327-330).

Pyrard thus continued to describe many other kinds of natural products out of which the people made a wonderful variety of things for their daily use. Next he went on describing the abundance of wild animals, such as, elephants, unicorns, etc. Finally he wrote, 'In short, I find no country in all the East Indies more abundantly supplied with all things needful for food, with the riches of nature and art ; and were not the navigation so dangerous, it would be the fairest, most pleasant, fertile, and profitable in the whole world.' (*Ibid.* p. 332).

Similarly, Father Pepin, in a letter written to Father Le Gobien from Bengal, on the 18th of December 1709, said : 'By the way, I do not know any country that furnishes so great a scope for writing on the mechanic arts, and on physic. The artificers are surprisingly skilful. They excel particularly in making linen cloth, which is so very fine, that pieces of a great length and breadth may be easily drawn through a ring worn on the finger. Should we tear a piece of muslin, it would be impossible to find out where the

pieces had been joined, though a mark were made for that purpose. These people will put together, so very artfully, the broken pieces of a glass, or China vase, that no one can discover they ever were severed.' (*Travels of the Jesuits,* Vol. II, p. 357).

Referring to the imperial city of Agra, the Portuguese missionary Sebastien Manrique (1629-1643) gave a detailed description of the various articles of luxury and comfort with the approximate value of such articles. It was beyond him even to imagine before what he had seen and heard of in the famous Agra treasury. He mentioned such things as gold, silver, and copper, each in huge quantity; household utensils and table appurtenances; precious stones, such as diamond, emerald, sapphire, and other costly gems; gold worked up into various kinds of chains, collars, and other ornaments and also into vessels of different kinds, and into ornaments for horses, elephants, camels, etc.; silver worked up into various articles, such as columns, bedsteads, stands for vessels, and other utensils; the most delicate and beautiful vessels of China porcelain, of coloured glass; various kinds of silken cloth, worked in gold and silver; carpets, awnings, wall-hangers, all being the most ornate of this class, for use in the imperial palace as well as in the pavilions and tents for camps, and so on. About the imperial library of the time he said that there were then twenty-four thousand separate volumes, each with rich and valuable bindings. These books were mainly the works of the oldest and most important writers. There were also arms of all descriptions, such as swords, scimitars, shields, bows and arrows, capuas, and brechas, many being furnished with hilts and sheaths of gold set with precious stones. Finally Manrique said, 'The whole of this immense treasure alone is kept in the fortress of the city and court of Agra, quite irrespective of the treasure which the Mogol monarch keeps in the strong impregnable forts of Laor (Lahore), Ratambar (Jaipur), Gualior (Gwalior), Rotas (Rhotasgadh fort), Narvar (Narwar in Gwalior), and Hassier (Asirgadh near Burhampur in C. P.).' (*Hak. Soc. Pub.,* Series II, Vol. LXI, See Ch. LXXVII, pp. 292-295).

Like Pyrard de Laval, Manrique too visited the eastern part of India and witnessed the vast riches of Bengal. Having been for some time at the old city of Dacca, he wrote thus, 'Many strange nations resort to this city on account of its vast trade and commerce in a great variety of commodities which are produced in profusion in the rich and fertile lands of this region. These have raised the city to an eminence of wealth which is actually stupefying.' (*Hak Soc. Pub.,* Series II, Vol. LIX, p. 44).

The above were the typical first impressions which the early Europeans received about China and India and reported to their folks at home. Their impressions about the smaller countries around these two great ones were no less sensational and tempting. Friar Odoric, that zealous missionary of the fourteenth century, visited Java and wrote about its equally dazzling splendour. He said, 'The king of this land has a most brave and sumptuous palace, the most loftily built that ever I saw. It has most high staircases leading up to the rooms, of silver and gold alternately throughout the whole building. Also the lower rooms were paved all over with one square plate of silver, and another of gold, whereupon were engraven the pictures of knights, each having around his head a wreath of gold, adorned with precious stones. The ceiling of the palace was of pure gold. . . .' (*Travels of the Jesuits,* p. 224).

Near the island of Java, Friar Odoric saw another island where 'there are trees yielding meat, honey, and wine, and the most deadly poison in all the whole world.'

Referring to the ancient kingdom of Champa, this zealous missionary stated, 'I arrived at another kingdom called Zampa, a most beautiful and rich country, and abounding with all kinds of victuals. The king hath so many wives and concubines that he had three hundred sons and daughters by them. This king hath ten thousand and four tame elephants, which are kept even as we keep

droves of oxen, or flocks of sheep in pasture. . . . In this country there is one strange thing to be observed. Many kinds of fishes in those seas come swimming toward the said country in such abundance that, for a great distance into the sea, nothing can be seen but the backs of fishes. They cast themselves upon the shore when they come near it, and allow men for the space of three days, to come and to take as many of them as they please, and then they return again to the sea.' (*Ibid.* p. 225).

Other parts of Asia were similarly described by Western adventurers as they travelled on from the already known lands to the unknown amidst enchanting scenes everywhere of wealth and luxury, of nature's golden gifts lavished in glaring partiality, of man's marvellous ingenuity and resourcefulness in converting these into brilliant objects for his personal use and for his country's need. Such fairy tales of facts about the East seemed to have turned many early missionaries, still inexperienced in higher forms of civilization, into visionaries allowing a full and free play of their rather fantastic and exaggerated propensities to rouse the passions of their home-folks for the infinite opportunities provided for all. The golden East naturally attracted more and more travellers and adventurers from the West. The opportunities which they all found through the never-failing spirit of welcome of the Orientals inspired them to a higher and higher pitch to prepare their reports with greater enthusiasm and imagination and ambition finally making the East the greatest obsession of the West during the entire sixteenth and seventeenth centuries. Following the travellers and explorers came organized trade companies in rapid successions from the various countries of the West each vying with the others to get and grab whatever they could of the East. With the companies came also soldiers to co-operate in their adventure for the attainment of an irresistible objective. Soon they all got busy to satisfy their burning lust for lucre. That they have got a most prosperous business all over the East since then has long been a familiar fact with all of us in this world.

HEART EXPERIENCE

By J. M. Kayande

He was a believer and had the simple faith of a child. He believed in the Creator and had the unshakable faith in the goodness of men and unity of the universe.

He believed that women were the visible embodiments of God's love-on-earth. They were all Goddesses. He believed in prayers and had the conviction that all things are made available if we are sincere. He lived a life of prayer. He found life was worth living though not always happy. He was always busy though his honest toiling failed to make him rich.

His prayers brought him all he needed at the right moment and his heart would throb with gratefulness for the divine dispensation.

He was leading a peaceful life, though it did not bring him fame but neither did it ever put him to shame. One fact he was blissfully ignorant of was that *where God moves, Satan follows.*

Once while he was saying his prayers, as usual at midnight, God appeared. He bowed down and found peace. When he lifted his head he found God had disappeared but somebody else was lingering near by.

'Who are you and what do you want at this late hour; what brings you here?'

Softly he came and signed him to be quiet. He looked all round and then whispered in low but clear tones. 'I am your well-wisher and mean to do you good. I linger round you every night after you finish your prayer but you were too full of thoughts about the One who disappeared just now and never had the occasion to notice me. I love you and I want to help you.' He told him he had everything worth having and needed nothing more. He had *faith, life worth living, and peace.* What more could be desired?

'Yes,' said the well-wisher, 'but you have no happiness, no riches which bring happiness, and, above all, you have no knowledge which is greater than everything, known and unknown in this universe.' He was awakened a little to a sense of reality, and, while he was absorbed in thought, the well-wisher added—impressively—'Poor creature, I pity you. You have wasted half of your precious life only in praying. I will now, in your interest—if you care to listen to me—even once to-night, make you realize that though *Ignorance is Bliss—Knowledge is Power.* You must realize the truth that though prayers bring everything you desire, it is only knowledge or power which will keep them with you permanently. *Once you have power, prayers would be unnecessary.*'

He was impressed, moved, awakened to a sense of a new reality and promised him obedience to get happiness, riches, and knowledge. The well-wisher led him by mysterious and unsought ways and blinded him with the brilliance of the unseen side of the universe. He found himself surrounded by Goddesses whom he now looked upon as women, who brought him happiness. He found himself master of fabulous wealth which bought everything he desired and he had the knowledge that he was all-powerful and happy. He stopped praying and in due course forgot it even altogether. There was only one thing that he was afraid of and that was 'loneliness.' He felt safe only when his friend, the well-wisher alias Satan, kept company with him. Satan made him realize that God was incapable of keeping him company as he did, and, while he was with him, happiness, riches, and power would never desert him.

After a time he found that faith and peace had deserted him and were nowhere to be found and his life was no more worth living.

He began to realize that women were merely women and not Goddesses and therefore gave him only temporary and transitory happiness. It dawned on him that his riches were nothing but the blood and bones and the very life of honest toiling creatures all round him. His knowledge which brought him power had suppressed justice, goodness, and fellow-feeling, giving birth to misery all round him and to all near and dear to him. He began to feel keenly that his life was not worth living.

Once again, secretly he longed for peace. He tried to argue but Satan would always defeat him and convince him that even the thought of returning to his former life was futile and the attempt a sheer folly. The most convincing argument was that God did only give a glimpse of Himself and appeared hardly once in a lifetime and that 'faith' was a needless necessity to keep alive the fact of His goodness, justice, and mercy while Satan was a constant companion who could be directly communicated, consulted, and lived with. He showed the world in its real perspective and proved that Goddesses were only women meant for men's happiness of the body—Soul was nowhere to be found, faith was sheer blindness and ignorance, and the consequent peace a myth!

All this seemed very convincing and he agreed to obey Satan for a few days more.

But he found more and more that his very happiness began to suffocate and kill him, and the sight of unimaginable misery and injustice all round him made his life unbearable. He began to think of committing suicide but he could not find a lone moment when he could succeed in the attempt. He wanted to flee from everything he came across. He was verily mad. Satan had fully over-

powered him and made him helpless in every possible way.

Though he had a glorious past, his present was full of misery and all his future dreams were shattered. He became ill, very ill, and God appeared and peeped to see if he was ready and equipped for the other world. He was satisfied to find that in spite of Satan's company for a fairly long period, his past had always reminded him subconsciously of his simple faith and daily prayers and the attendant peace.

God asked him, 'Are you prepared to follow me to the other world where I promise to be your constant companion and give you real peace or do you still wish to live?' He thought over. He was reminded of the story 'The king is dead; long live the king.' Wisdom dawned on him, and he promised to follow God. Satan, who had moved a little aside, managed to shake him a little and made him hesitate but he was now full of knowledge, not power. And wisdom impelled him to say, 'Yes, I am ever ready to bow down to your will.' The temporary phase of life through which he went was essential to bring him wisdom which now made him bind himself eternally, body and soul, to the will of the Almighty. He said aloud, 'Thy will be done, on earth and in hell or heaven.' The Merciful in His forgiveness caressed him, washed his gushing tears, put new courage in him and bade him for a longer time advising as follows, 'There is nothing like earth, hell, or heaven separately. The whole is one indivisible unit fully pervaded by all powerful energy—full of change every moment yet undying, eternally alive and life-giving, creating and re-creating. *There is diversity in appearance but unity in substance.* You are a part and parcel of this one whole, coming out of it and growing and proceeding unknowingly towards the same origin. To know and realize this truth is the goal of human life. Absence of this realization or knowledge is ignorance which is but a curse—a source of bloodshed and wars and misery. 'Ignorance' born of simple faith is bliss and human race lives, survives, because of it. Knowledge and enlightened faith which are the real Light are vouchsafed to the chosen few out of the multitude of men who pray. Prayer is a necessary and essential phenomenon of intelligent life. Death is merely a change in form. If ignorance, selfishness, and self-gratification are set aside in preference to knowledge, usefulness, and human happiness, there will be no sin and pain and all experience would be for the best of the self and others around. All beings are my children, and to do good to them should be your religion. Men make their lives happy or miserable on earth. *The Creator is unseen, only His creation is visible.* Even so the good you may do lives long and remains unknown to you yourself. This unselfishness is godly. Saints do nothing more than live such a life and hence *they find constant happiness in making others happy by word and deed.* Men who act thus are saints and women who follow suit are Goddesses.'

He was so absorbed in imbibing this advice that he lost all count of time and place and woke up only to find that God had silently, as usual, disappeared. In dismay he looked all round him for any trace of Satan—but even he was not to be found.

India will be raised,—not with the power of flesh, but with the power of the spirit; not with the flag of destruction, but with the flag of peace and love.

Swami Vivekananda

ART DEGRADED TO THE ARTIFICIAL

By S. P. Tayal

Art is not only expression of beauty, it is also vivification of truth, inasmuch as it gives material shape to what is actually hidden behind the veil of the gross exterior. An artist does not only paint on his canvas an image of the external and extraneous upper shell, he also brings out the reality behind, and gives its imprint on the image. The image is thus made a complete picture of the original, and is perhaps more real than truthful, if only because no camouflage or putting on a countenance can affect it.

Tendencies of an age, and currents and cross-currents of men's thoughts may be given expression in one plate, and thus history of decades in the space of a single page. One sentence sometimes tells the whole tale, but only an artist can give utterance to a sentence like this. No better history was ever written of the times to which the lines

> When Adam delved and Eve span,
> Who was then the gentleman?

relate, and their writer was surely an artist of a very high order. The present-day cartoonists condense the whole series of events in a pencil sketch of men and things, which reveal the inner working of the minds of protagonists who are engaged in a particular drama, ridicule the vain attempts of some to reconcile the irreconcilables or the selfish motives of their moves, and give colourful emphasis to the praiseworthy action of those who subordinate self to service.

In the workaday world his sense of art is evinced in everything a man does, and in the manner in which he does it. The use of one's limbs and their postures on ordinary occasions give expression to his training in art and good taste more than all the make-up he may press into service. Some men are so graceful in the movements of their limbs and organs that you are at once attracted towards them, and are simply charmed by their manners. They have no artificiality about them, every movement comes natural to them, and they are perfectly at home in any society in which they find themselves. In a company of strangers they would know how to wear an air of familiarity by an exchange of cigarettes, remarks about the weather, or by reference to a newspaper article, thus drawing the company into political discussion. Others are so awkward that even in the society of loving friends they will not know what to say, where to sit or stand, and when they open their mouth they will perhaps give offence or hurt the feelings of their closest friend, while they may at the same time be the most harmless and obliging of men. They will sometimes fumble their pockets, or button and unbutton their coat alternately, stand on their right leg at a time and on their left the next moment, presently supporting their body against a near-by pillar. This is deplorable want of training, and no costly costumes and silken suits will enable them to overcome this deficiency, for embellishments of the body are only devices of ugliness, when they are indulged in without any sense of proportion, or when they attempt to give a polished exterior to an untrained mind.

Beauty is best appreciated in its natural form, and a simple make-up adds to its charm, while sticked lips, penciled eye-brows, and rouged cheeks give the face look of a newly-painted letter-box, or of a doll done up in every meticulous detail. The wearer of these adornments will surely be mighty angry with these comparisons, but this is exactly what her artificial aids do to reduce a human being to the position of an inanimate object. If modern women do not want to become playthings of men, and care a straw for their self-respect remaining unsullied, they would do well to adopt a more sensible view of their toilet. Art consists in making your exterior acceptable, not in making it look ridiculous and derisive. Arranging your hair

in a decent manner is art, building it into curls supported by a scaffolding of hair-pins and clips is the height of artificiality, as dishevelled hair is the height of gross neglect.

There should be no conflict between art and artificiality. A framed landscape hung solitarily on a wall reminds you of Him whose hand-maiden nature is. It gives your room an air of sanctity, while if you make your room a ware-house of pictures and furniture you will convert it into a shop, attended by all the atmosphere of trick and cunning you associate with a shop. Advocates of simplicity do not decry art, they give it a meaning and a purpose while modern taste murders art, when it transgresses the bounds of simplicity. 'Man does not live by bread alone,' but neither does he require all the paraphernalia of fashionable living. Fashions are contagious, but thinking men and women may not forget themselves so far as to follow every idiosyncracy devised to make oneself conspicuous. If art is to be allied to truth, as it should, it will never allow itself to be used for hiding untruth, or for making untruth assume the shape of truth. When art is made to serve these functions, it is reduced to artificiality, and ceases to be a vehicle of man's urge for ideality.

INDIA AND IRAN*

By Dr. S. M. Razavy

. The links and relations between India and Iran are as continuous and as immemorial as the links between the waves of the Persian Gulf and the Indian Ocean. These are forged by divinities and will be preserved by generations of both countries. Records of these links are so numerous and are found so embodied in volumes that they need no further repetition. The glories of both countries and their mutual influence on civilization and culture also call for no further comment. Very recently, in the rooms of the Royal Asiatic Society of Bengal, Dr. Wheeler and I spoke on the subject of our archaeological relationships.

This evening, I desire to say a little which, I hope, may prove of interest concerning present-day Iran, as I am myself interested in your present-day India.

I came to India about a year ago to study her cultural and educational activities. I have already seen something of these, between Kashmir in the north and Mysore in the south, and touring west to east, from Bombay to Calcuttta. I have been much impressed by the progress in Indian education, publicity, universities, the press, railways, roads and air transport, municipal organization, etc. and I have been equally affected by the large number of writers, artists, and leaders of thought. Above all, I have been struck by millions of educated Indian youths on whom the responsibility rests to do what has been left undone towards full development.

I am sure that in all these movements there will be exchange between India and Iran. You probably remember the last Iranian Mission to visit this country two years ago. Resulting from that Mission have been formed Indo-Iranian cultural relations committees in Tehran and in Delhi. There are students from different colleges of Tehran completing their education at government expense in your universities, and soon students from India will be sent to Tehran

* Lecture delivered by Dr. S. M. Razavy, Delegate in India of the Iranian Ministry of Education, at the Ramakrishna Mission Institute of Culture, Calcutta.

University, for this is under the consideration of the authorities at the moment.

To let you have some notion of how things are shaping in Iran, I shall go back a hundred years. At that time the idea came to Iranians of modernizing education and the social life of the nation. The Government, or rather the Court, agreed to establish the machinery of education on new principles. The authorities decided to teach modern sciences through the agency of French personnel, and a Polytechnic was founded. This institution had sections for medicine, natural history, mathematics, art, and law, of whose facilities a growing number of students were found to take advantage, while many pupils set out for France and other Western countries to return later as professors.

Translation of European books started, mostly of French origin; so the new ideas of sciences, general history, and parliamentary system spread far and wide. As the people became aware of modern developments in Western life, they wished to set up a parallel organization in their own country. The first step, it seemed to them, not without reason, was to endeavour to install a parliamentary regime. They bent their energies to this end and not without sacrifice.

Forty years ago, in Iran, the people were proud of their success in attaining a parliamentary constitution, and the monarch derived pleasure from the happiness of his subjects.

Constitutional government began with new organizations and Iranian intellectuals grouped themselves together for complete economic and social reform. To put it briefly, they allowed twenty years for planning and the remaining twenty for execution. In this second phase a genius in the person of the late King arose, to facilitate execution.

You might care to know something of what we actually have now. It is better to state first what concerns education.

The branches of the above-mentioned Polytechnic developed in the form of colleges from which the University of Tehran, as such, came into being. Its new buildings formed quite a landmark in the locality.

When any of my audience go to Tehran, and I earnestly hope some of you will, you will see, close to the capital, several colleges forming together a dignified university city peopled by boy and girl students.

You should not wonder if you notice that professors, lecturers, and scientists are all Iranians directing this activity. They have been sent by Government to the world's great centres of higher education and have brought back the very latest methods and ideas. Alongside of the development in modern education, Iranians are concentrating on research in the archaeological field which was started by Europeans. The new museum is already a most worthy collection of antiquities and represents a sphere of study for scholars from all quarters.

Two years ago, Parliament voted for compulsory education, and this in itself shows the contrast between the past and present in public educational affairs.

In my suggesting that you take a trip to Iran, I am sure the communications, transport, commodities, conveniences, etc. would meet your every wish. There are highways for cars, trains, aeroplanes, etc.

As for agriculture and industry, it is unnecessary to enter into details. I would just say that during the six years of war, Iran has managed to produce enough to subsist upon, and we were glad that we were able to obtain what we lacked from our friends in India whose Government and nation have earned our gratitude.

FOOD POLITICS

By Raymond Swing

One of the most arresting facts in recent news is an offer by the Soviet Union to make available five hundred thousand tons of grain to France. It will be set down in Black Sea ports for the French to come and get. The French are to buy it, which they can more easily do than to ship it. The purchase would go a long way to maintain minimum living conditions in France.

Just at this moment the United States is being implored and importuned to reduce its own food consumption for the benefit of countries threatened with mass starvation because of the grain shortage. The shortage is crippling the work of UNRRA which administers food on a relief basis. It is threatening the food supply of countries with resources to buy food. People may read of the Russian offer with considerable astonishment. For UNRRA is preparing to bring aid to the Ukrainian and White Russian Republics on a relief basis. It must be noted, however, that the help the Russians are to get in these regions is in fats and oils, not in grains. But even recognizing this distinction, there still may be cause for astonishment.

The Russians are maintaining large armies in Eastern Europe today, nine hundred thousand in Roumania, seven hundred thousand in Bulgaria, nearly as many in Hungary, and are doing so primarily because of the food shortage in Russia. The troops are quartered in food-producing countries, where they are described as armies of occupation. But the basic reason for their presence is that they can be better fed there than if they were at home, and being there they leave more food at home for home consumption.

Still another cause for astonishment may be that the Soviet Union has not counted at this time as a land with a food surplus, and it has not taken any part in devising the schemes by which we and the Canadians and the Argentine and Australia as surplus countries are doling out what we can scrape up to relieve the worst of the starvation abroad. But let me suggest that the astonishment over this Russian action should not be angry. Granted, the Russians are playing politics with their food. Granted, they are undoubtedly making a considerable sacrifice to do so. They unquestionably are supplying grain to France with the intention of influencing the coming election and strengthening Communist influence in France. This is rivalry.

But if there is to be rivalry, this at any rate is a better kind than an armament race. It is better to feed people than to threaten them with war. It is better to try to win friends and followers by offers of food and well-being, than it is by presentiments of hostility. And best of all, here is a rivalry which we can meet. We are a great food-producing country with a visible surplus. We are sending much food abroad. We can send still more than we are planning to. We, too, should not be ashamed to pursue political objectives in this kind of rivalry. We ought to care for the reason that our own safety, security and liberty are involved in the security of others. And if we care we could find ways to provide a substantial quantity of food, with which we could accomplish a great deal of political as well as humanitarian good. Such rivalry would be much more to the point than that of atomic bombs, battleships and other symbols of strength. It would make us actually stronger than these, if one looks far enough ahead and sees deeply enough what constitutes strength.

I am thinking in particular of a way to rival this move of the Soviet Union in selling grain to France. We may be thankful that the Russian grain is intended for France, where we already are helping in many ways. If the Russians were sending the grain to India we should have cause for something more than astonishment. It happens India

needs more grain than the Soviet Union can offer, and the opportunity to influence the future of India still belongs to us. One can call it an opportunity simply in the sense of being a humanitarian privilege. But it is also a political opportunity, a chance to do something for ourselves as well as Indians.

For at this hour of history Indians stand at the cross-roads. They can take the turning to self-government, law and order, peaceful development, and full membership in Western civilization. Or they can yield to despair, disillusionment, and bitterness, and go into mass disorder and violence that will tear their social order to pieces. If they do that they put themselves into the keeping of the only political movement that thrives from chaos, Communism. Indians are tired of British promises. They are on the point of losing faith in the United States. And if they suffer a mass starvation, in which millions die, and tens of millions suffer the pangs of under-nourishment, we shall have lost the certainty of keeping India on our side. And to say that, is to speak of losing from our side one-fifth of the population of the world, for we must not forget that India's population is well over four hundred millions.

At the moment there is not much Communism in India. But if India lapses into wide-spread violence, it will cease to obey the old Congress Party and Moslem League leadership. The recent rioting in India, in which hundreds were killed, was set off by the mutinies. But the casualties were almost exclusively among civilians, who were driven to violence by Communists against the advice and exhortations of the older parties. A change has come over Indian mobs. Twenty years ago they could be dispersed by rifles firing into the air. Today they refuse to break up, until ten or more volleys are fired into the crowds. And if India goes in for mob violence on a national scale, as it well may, only those political leaders will keep their influence who go along with the aroused people and do not set themselves against the frenzy.

Let no one be so out of touch with the India of to-day as to suggest that if we let the Indians buy our grain we shall only be prolonging British rule and delaying Indian independence. The truth is that India will have its independence, in one way or another, almost immediately. The day of English rule has lasted too long, and that day is just at one minute before midnight. What we shall be furthering, with food, is continued association of India with the Western world. We shall be keeping nearly a third of Asia in a state of friendly association. If we lose India we lose a people outnumbering us three to one, capable of putting a vast army into the field, and already building up its industry at a rate to have become the fifth industrial nation of the world. An angry, awakened and armed India turned against the West would be something to fear.

No doubt I am over-simplifying, in suggesting that India will stay with Western civilization if it receives some food right away and will be lost to the West if it does not. But these alternatives underlie any analysis of the Indian situation. They cannot be wisely disregarded.

What it will take to save India from mass starvation is four million tons of grain, two millions of it needed by the end of June, the other two millions by the end of the year. It need not be wheat. It were better if a good part of it were rice, but even corn will be welcome even if Indians are not accustomed to it. The amount really is remarkably small in relation to the size of the population which will be affected. About a hundred and thirty million people are involved ; this is non-farm population of India. For all of India the grain available comes to forty-eight million tons, of which forty millions will stay on the farms, and will give the farm population a diet of less than fourteen hundred calories. Then the Indian Government hopes to induce farmers to deliver eight million tions for the rest of the population, which would be enough to provide a diet of six hundred and forty calories, which is about half of what is needed to keep up the lowest level of health. This figure of six hundred

and forty calories obviously spells death for millions. And what the Indians are asking is enough grain—the four million tons—to bring this to nine hundred and sixty calories. That still is well below a tolerable minimum. But it is enough to prevent mass starvation.

The Indians are here with a food mission asking to receive this grain, not as relief, but as buyers. They have money to pay for it. They can demonstrate that they are in their present plight, not because of lack of foresight, or poor organization. India has just suffered one of the worst droughts in its history. Compared with 1943, the year of the last famine, India is in much better condition to deal with the crisis. Three years ago there was no organization to distribute and ration food. Now rationing is well-established, and the Indian Government can undertake to distribute all the food it gets, and even to keep it out of the black market. Three years ago, with a shortage of five per cent in the food supply of Bengal, deaths from famine numbered a million and a half. This year the shortage covers a far greater area, and is twenty-five per cent. But that does not necessarily mean five times the number of deaths, though it could. What it means depends on what India is allotted by the Combined Food Boards, and then what its agents can obtain here, and in the other grain surplus countries. At the moment India is getting some Australian wheat. Now it must have the additional four million tons, which will permit a nine hundred and sixty calory diet.

If I have stressed the emergency in India it is not because I recommend a greater allocation to India at the expense of the lands in Europe where starvation also will be stalking, but because the interests of India can well count as being, at least, of equal importance. The Europeans have many special pleaders in this country, while Indians do not. And I should say I include Ceylon in India. It is in extreme danger, and thirty thousand tons of grains would keep six million people from starvation.

If we value our Western ways of life, if we want our ideas to permeate and guide the Eastern world, here is an opportunity to get more from a modest investment than we are likely to do for decades. All we need is to wake up and care what happens to the world.

SOME VEDIC TEXTS ON REINCARNATION

By S. V. Viswanatha, M.A.

Among all the ancient religious systems of the world reincarnation seems to have been the most universally accepted belief from immemorial antiquity. Possibly, in its elementary stages, the doctrine was considered as natural as what was experienced by man in sleep and thereafter. When we are asleep, the Sthula Sharira (physical body) is, in theory, *dead*, the astral body and the brain alone operating to cause dreams, pleasant or unpleasant, the soul being not at all affected. Every day, it should be considered that there is rebirth for the soul.

The ancient Egyptians, like the Hindus, believed that the soul of man is immortal and that it transmigrated through every variety of animal. The oldest monuments of their country show their faith in a future life based on punishments and rewards for evil or good deeds done in this life. They viewed the human and animal souls as the same. Hence, in the Egyptian doctrine every soul must pass through all animal forms and complete the whole circuit of animated existence after which it would again enter the human body. The Jews also appear to have believed in the

doctrine of reincarnation, as well as Jesus and the Apostles, though the Christians now deny it.

A clear enunciation of the doctrine is met with both in the Sankhya and the Vedanta as well as the Buddhist and Jaina works which teach that the soul never dies but passes through, it may be, an endless series of lives. It is said 'to throw off its old and worn clothing and wear new robes.' (Gita, II. 22). This is held by many scholars as not consonant with the teaching of the Vedas and as an innovation in the Aryan religion. It may be observed at the outset that as the Vedas contain the germs of the later philosophical treatises in India, they also contain the rudimentary ideas of a doctrine according to which the soul of the deceased, instead of being destroyed, appears again, enshrouded in a new physical frame. Ancient Indian scriptures, particularly Vedic, contain such a compound of mysticism, symbolism, and ritualism that it is likely that those that work in the field are apt to lose sight of such features and facts as could not be easily comprehended under their own rules of interpretation and reasoning as being outside the vision of the Vedic seers and singers of distant antiquity. It is desirable that we take note of the caution sounded by Max Müller (*Contribution to the Science of Mythology*, Vol. II, p. 598) not to adopt 'that laziest of all expedients, that of ascribing all that seems barbarous in Indian religion to the influences of the aboriginal inhabitants of the country, of whom we know next to nothing.' There is a tendency with scholars to attribute all ideas in Hinduism that seem to them unaccountable according to accepted notions and theories, to the influence of the non-Aryan peoples; and the doctrine of reincarnation is one such.

Bloomfield is of the opinion (*The Religion of the Veda*, p.254) that the doctrine of transmigration is likely to have been borrowed by Brahminical Hinduism from some of the aboriginal non-Aryan tribes of India. We read in the *Cambridge History of India* (Vol. I, p. 144): 'We have no reason to doubt that such ideas were prevalent among the aboriginal tribes with whom the Aryans mixed. But these vague ideas are totally inadequate to account for the belief in transmigration, and the theory must, it would seem, have been a discovery of the school of seekers after the nature of truth, who arrived at it on the one side from popular beliefs of the peoples among whom they lived, and on the other from the conception of the Brahmanas that death could be repeated in the next world.' Keith writes that this doctrine 'is not an early one in Indian philosophy. Most authorities are agreed that it can be found only in the Upanishads, that is to say, very little before 600 B.C., if indeed at all before. Nor can we safely say that the doctrine, as an articulate theory, existed long before it appears in literature. We must not exaggerate the fact that Buddha accepted the doctrine into a view that it was then a universal philosophical belief.' (*J. R. A. S.*, 1909, p. 574).

Let us examine whether there are in the Vedic scriptures themselves any evidences of the doctrine. The theory of the soul being enshrouded in a new body is hinted in a funeral hymn of the *Yajur Veda* and of the *Atharva Veda*, which is addressed to the dead body and which reads thus: 'This garment has now come first to thee; remove that one that thou didst wear here before; knowing do thou follow along with what is offered and bestowed, where it is given thee variously among men of various connection.' (*Atharva Veda*, XVIII. 2. 57). After this prayer a new cloth is thrown over the body. In the above passage is suggested the simile of the soul wearing a new body, as the deceased is given a new cloth to wear. After death the deceased was supposed to be split up into three parts, one going to the earth, one to the region of the sun and wind, the third being Aja (unborn). (*Atharva Veda*, XVIII. 2. 48). 'Go thou to the sun with thine eye,

to the wind with thy soul (Atman); go both to heaven and to earth with the merit that is due (Dharma); or go to waters if that be acceptable (Hita) to thee.' The term Aja suggests the idea of rebirth for the soul. The dead body is thus addressed in two passages of the *Rig Veda* (X. 16. 3): 'Go according to thy merit (Dharma) to earth or heaven.' This may probably indicate that the Aryans had some knowledge of the principle that was developed later, that the nature of rebirth depended upon the quality of the deeds done or virtue attained in the previous birth. 'Leaving sin and evil, (the soul of) the dead man seeks anew his dwelling, and, bright with glory, wears another body.' (*Rig Veda*, X. 14. 8). 'Varuna, O my Lord, have mercy on me, may I not enter again this house of clay.' (I. 92. 10). In these passages there is reference to the soul taking a new body which is described as the earthy tenement. Ushas, the Goddess of dawn, is addressed in two passages of the Veda as 'the one that is born again.' It cannot be doubted that Punarjayamana and Punarbhu, as applied to this deity, have some reference to a belief in a new birth, besides being the natural observation of a daily phenomenon. These texts go to show that the Vedic Aryans were acquainted with some of the elementary ideas of metempsychosis. Out of such hazy ideas arose the fully developed doctrine of transmigration. The belief had become well established in the Upanishadic period as a few passages in the *Chhandogya Upanishad* clearly show, until it became the corner-stone of the religious systems and philosophic thought of the Hindus and Buddhists. The evolution of the principle may have received an impetus from the view current among animists that the souls, on the death of men, can pass into new forms, animal or vegetable (as in Egypt). In the light of the evidence adduced above, it will not be right to suppose that the doctrine was borrowed by the Aryans from the non-Aryan or aboriginal peoples of India.

NOTES AND COMMENTS

To our Readers

In this month's *Conversations with Swami Shivananda* the necessity of steady perseverance in Sadhana, the greatness of renunciation, devotion to God, and the usefulness of organizations like Maths and other allied matters are dealt with.. . . Swami Satprakashananda from St. Louis, USA, deals exhaustively with the question of world peace in *Vedanta and World Peace* and stresses some of the important methods by which alone real peace, so dear to the heart of man, can be brought about. . . In a highly learned article, *The Splendour that was the East,* Dr. D. N. Roy gives us a glimpse into some periods of the past history of some of the countries of the East. His account will show how rich the East was, and will make our readers ponder over the causes that have led to the present state of economic and political slavery of these countries which were so deservedly famous in the past. . . . In *Heart Experience* Mr. J. M. Kayande, Principal of the Bhonsale Military School, Nasik, tries to show how unsatisfactory the world is with all its wealth, if we lose faith in God and religion. . . . In *Art degraded to the Artificial* Mr. S. P. Tayal pleads for adherence to simplicity and truth in art. . . . In *India and Iran,* Dr. S. M. Razavy pleads for revival of the active cultural co-operation that had existed between the two countries from time immemorial and points out some of the ways and means for the realization of this aim. . . . Through the courtesy of the America-India Feature and News Service, New York City, we are publishing a broadcast by Mr. Raymond Swing on

India's case for more food allocation from America. Mr Raymond Swing is one of the most distinguished publicists of the USA. In *Food Politics* he appeals to Americans to help famine-stricken India not only from a humanitarian point of view but also from the point of view of their own enlightened self-interest. A nation like India, struggling to be free, should alienate nobody's sympathy but must try to get the maximum of help from generous friends and nations outside. Mr Swing gives expression to the thinking of far-sighted Americans; and his views should be carefully considered by Indian statesmen who are interested in promoting Indo-American cultural co-operation. . . . In *Some Vedic Texts on Reincarnation* Mr. S. V. Viswanatha maintains that the idea of reincarnation is not a later innovation in Hinduism but had its roots in the Vedas.

Evangelization through Education

The activities of Christian missionary societies have long been suspect in India though Indians have not failed to appreciate and support these missionary institutions carrying on their social, educational, and humanitarian types of work. In spite of what the missionaries outwardly profess, some of them in order to gain their ends in view, have been following, even today, methods that are by no means fair. One of the chief plans of their evangelistic program is the imparting of education to non-Christian pupils and thereby winning the latter's allegiance to their official creed. It is common knowledge that the Travancore State Government has had to take over direct control of primary education in the State in order to keep education free from sectarian influences. Writing about the subtle ways in which Christian missionary propaganda is carried on in our country, in the *Aryan Path* for May 1946, 'Kumara Guru' observes:

Modern Hindu India does not perhaps realize the mental anguish through which youngsters passed in their school education, say, towards the close of the last century, owing to the teaching of Christian dogmas in mission schools, which spread to students of the Hindu schools. It may be that the older generation had understood the self-denying spirit of Jesus, but the later generation met with an onslaught on Hindu self-respect, when everything Hindu in spirit was held up to ridicule and scorn by Christian missionaries, both Indian converts and Europeans, who were in an assertive and proselytizing mood, besides being conscious of the fact that their religion was that of the latest conquerors of India.

Let not the Hindus get away with the idea that, even today, Hindu youngsters are left without distraction of mind on the subject of religion. The Christian Literary Society of India publishes Tamil books for schools. Even in elementary Tamil texts that Society infuses Christian dogma, as for instance, the idea of 'original sin' in which man is supposed to be born—an idea very repugnant to the Hindu mind. Let alone the puerile translations into Tamil of the parables of Jesus; the explanations in Tamil, offered for the understanding of the child bring to the forefront this Christian dogma.

The writer reproduces an example of such a text, and proceeds to correct the wrong belief held and preached by Christians that such ideas as love, service, and charity were propounded for the first time by Jesus. He calls such belief 'colossal ignorance,' and draws the attention of Christians to the practical teachings of the Gita, the *Dhammapada*, and the *Analects* of Confucius.

When asked for his opinion about the work of foreign Christian workers in India, Gandhiji said: 'In the manner in which they are working there would seem to be no room for them. Quite unconsciously they do harm to themselves and so to us. . . . They do harm to those amongst whom they work and those amongst whom they do not work, i.e. the harm is done to the whole of India. They present a Christianity of their belief but not the message of Jesus as I understand it. . . .' Again, some months ago, two distinguished Christian visitors met and discussed with Gandhiji the place of Christian schools in an independent India. Gandhiji is said to have assured them that as long as their efforts were aimed at helping India and were in the interests of the country and in harmony with the principles of Jesus Christ, he should always lend his whole-hearted support to their efforts.

The influence of subtle missionary propaganda on young minds during their formative

period, in educational institutions, is bound to produce unfortunate results. Gandhiji has rightly expressed the Indian attitude towards foreign missionary workers in India. Unless they change their methods in keeping with the spirit of India and cease maligning Indian religious and social institutions, there is little chance of the missionaries doing anything really helpful to Indians and thereby obtain the latter's gratitude and goodwill. Judging from what these Christian 'Doctors of Divinity' have been striving to accomplish in India, through their educational and other activities, among the rich and the poor, the educated and the uneducated, not excluding even the aboriginal tribes, (often with the advantage of favourably discriminative governmental help), no one need be surprised at the statement of Rev. Dr. John Mackenzie, Moderator to the United Church of Northern India, to a press conference at Edinburgh. Dr. Mackenzie is reported to have admitted 'that in recent years there had been a very serious and unfortunate breakdown of goodwill in India' and added that 'Christian missionaries could testify that there was still a great deal of goodwill remaining.' Now that India is on the threshold of a new era, Christian 'friends of India' will do well to see the signs of the times and not further alienate the already dwindling sympathies of Indians.

Purpose of Life

'What is the purpose of life ?'—this question has occurred to every man and woman at one time or other. 'Blessed is he,' said Louis Pasteur, the eminent French chemist and scientist, 'who carries with him a God, an ideal, and obeys it : ideal of art, ideal of science, ideal of the gospel virtues ; therein lie the springs of great thoughts and great actions ; they all reflect light from the Infinite.' Though every one of us would like to live our life 'purposefully' (and, if necessary, attain martyrdom on that score), yet few have seriously thought about the true purpose of life.

In the course of his illuminating speech delivered at the Ramakrishna Mission premises, New Delhi, on the occasion of the birthday anniversary of Sri Ramakrishna, the Hon'ble Mr. G. D. Mavalankar dwelt on the purpose of human life and the ways to the realization of the same. He said :

> But there is one thing to which I should like to draw the attention of all brothers and sisters, one idea running all through, and that is an enquiry by every man or every person as to the purpose of life. What is the purpose of life ? Why is it that, if death is a certainty in life, that we are born ? I am reminded of what a great scientist said the other day—in nature apart from man we see all joys and sorrows. Take, for example, a flowering tree or a flowering plant. Let us take the case of a rose. That plant, whether planted in the garden of a rich man or in that of a poor man, or whether it grew in a part not inhabited by any single human being, that rose plant will function irrespective of whether its functions are seen or are appreciated by anybody or even whether there is none around to appreciate it. Even in a forest it will grow, it will flower, and ultimately it will die and disappear. That also has life. . . . Can we not draw, so far as the purpose of our life is concerned, a parallel from the life of a plant ? Is it not possible for us to be fulfilling the purpose of our life irrespective of the appreciation or otherwise by other people ? Do we need really any one to appreciate what we have been doing ? Is, in other words, publicity of our life the essence thereof ? Do we really require publicity in order that we should live as the best men or women ? It is the purpose of life we have to realize, and the great master (Sri Ramakrishna) tells us what it is by his own example . . . It is the purpose of life and the fulfilment thereof—all attempts to achieve the purpose in our life, I can say, is my religion. If we regard service as our purpose in life and look upon the whole creation as God's creation and that we should live that His creation may continue to evolve, then I believe every one of us has to think in terms of the whole universe and that too not in terms of riches and personal comforts, but in terms of duty. Of course, if one were to think in terms of duty, then the rights of others are automatically respected. But the difficulty is that hardly any people realize, in this materialistic world, that they have to think in terms of duty. Most of us are thinking in terms of rights. . . . Even if one of us feels certain that truth and non-violence are true religion, that one should always think in terms of duty and not of rights, and that service of humanity is the aim in life, is the purpose of life, then, instead of going about in despair because others do not follow the same thing, it is one's own duty to follow it more assiduously than others. If I were to be told that truth is of no use when the whole world is untruthful,

my answer would be, 'My good sir, if you claim to be a follower of truth, if you claim to be progressing, if you claim to follow religion in any form, then it is your duty to be true to yourself and follow your path unflinchingly even if the whole world were to be untruthful.' . . . we must be true to ourselves and be of service to others and try to think always in terms of our duty and act accordingly—this, in short, is the purpose of life.

Science Notes

We have so far considered the nature of this universe, and of the matter it is made of. We have also examined the relation of energy with matter, and the production of tremendous energy consequent upon transformation of matter. Though this latter subject is so fascinating and so modern that the temptation to pursue it to its latest conclusions is irresistible, we must acquaint ourselves further, with certain other aspects of the universe around us, before we proceed to the current tendencies of scientific thought and achievement.

In this short note I propose to deal with the nature of space, which is the same thing as defining the limits of this universe. By space we generally mean the container of this universe which is displaced by matter and which matter occupies, and the popular view of space places its frontiers on immeasurable distances. The confines of the universe are the confines of space which contains it. Consideration of space is like consideration of zero, and just as zero has no value of its own, but is far from being valueless, so space is like vacuum without which matter cannot exist, something outside matter but which makes the existence of matter possible.

Modern science is being led by the nose by the mathematician, and lands on strange conclusions and stranger theories. This space is now regarded as finite, because the mathematician finds that the presence of matter produces curvature of space, which means that the more the matter in it the more its curvature, or the more it is full of matter the smaller is its size. Einstein and De Sitter both came to the conclusion that space and time have an inherent curvature, and that they are either expanding or contracting. They, however, differed in that Einstein attributed major curvature to the presence of matter, while De Sitter thought that the matter was so sparsely distributed in space as not to affect the original curvature to any appreciable degree. However, as long as the the curvature of space is admitted we must admit that this universe has conceivable frontiers, however distant they may be.

Another interesting phenomenon which is relevant to the consideration of space is the reddening of light of all nebulae in the sky which is always observed in case of a light moving away from us with great speed. The white rear light of a moving train appears red, and so the bright red nebulae indicate that they are moving away from us. Some nebulae are at such a distance from us that their light takes 50 million years to reach us, and they are receding with a speed of 4500 miles a second. This means that this universe is expanding, and that, though it is not an unlimited expanse which contains it, it is so vast that however large an arc we may take from its encircling boundary it will always be a straight line.

Forces of gravitation of matter have also now disappeared, for it is not necessary to admit its existence, when the curvature of space can account for all deflections of moving bodies from their straight course. A cricket ball when thrown at an angle, does not go straight in that direction but turns round to the earth. Instead of making gravitation responsible for this bending the curvature of space itself now accounts for it.

But space cannot exist alone without time, and their interlocking gives rise to a new kind of medium which is named 'continuum.' It is a four-dimensional medium, three of space and one of time, and the curvature of space spoken of earlier is really curvature of this continuum, and this curvature is mostly there regardless of any matter that may disturb its uniform distribution. Existence of matter intensifies this curvature, or produces corrugation in it, which is the same thing as saying

that matter is nothing more than small or large, tense or loose, crumplings in this continuum. Thus along with its conservation matter itself has been reduced to a mere conception, without any real substance, a mere figuration of a medium, like waves in an ocean. It is this matter which engrosses us day and night, a shadow without a reality, a mere mirage and a hallucination, which is so like what the Vedanta preaches.

REVIEWS AND NOTICES

THE DREAM OF DESCARTES. By Jacques Maritain. Translated by Mabelle L. Andison. *Published by Philosophical Library, New York. N. Y. Pp. 220. Price $3.00.*

Prof. Jacques Maritain is an eminent philosopher of contemporary France, and his works have been translated into all major languages. He is now in the United States, pursuing his philosophical reflections in a free and unchecked atmosphere. He has established himself as a popular writer of philosophy. If one reads his books one will be immediately struck by his combination of interest and satire in his writings. I suggest, one may reasonably think of his writings as always and altogether written in the fashion of a novel. Mabelle L. Andison has achieved a remarkable thing in making this translation which quite naturally reads like a novel with a peculiar atmosphere surcharged with irony and poetic justice. But this emphasis should not in any way detract from the philosophical wisdom contained in this book.

The book is entitled *The Dream of Descartes*. There is a reason for this significant title. 'The tenth of November 1619, he was filled with Enthusiasm, he discovered the foundations of the Admirable Science, and at the same time his vocation was revealed to him in a dream.' Actually he had a dream, and all was revealed to him in a dream. Also what he revealed as a consequence of his dream and later intense thinking still bears the countenance of a dream. This is so according to Professor Maritain. In the words of the philosopher, 'Science according to Descartes is one, of the very unity of thought. Thus he not only transposes into the order of intellectual virtues what the ancients used to say of the *connection* of the moral virtues, but also he transforms that connection into *unity* pure and simple, into the unity of the one and the same specific nature.' (Page 48). I think there is no harm in believing all sciences to be one. Science, like truth, is one, though progressive. Certainly there is some harm if one were to say that the oneness of science implies 'the unity of one and the same specific nature.' Still people, undoubtedly thinking people, who can be justly regarded as true spectators of all time and of all existence, think in this fashion that there is the great reality. That is One: call it science, or truth, or God.

Prof. Maritain has simply succeeded in exposing the dream of Descartes. He has not tried to analyse and describe the entire philosophy of the great philosopher. Justly he writes: 'After all, to be the adversary of a philosopher does not mean that one underestimates his genius. It is commonplace to state the fact that Descartes was a philosopher of genius, a superbly headstrong intelligence, heroic in his way, one of those great people whose thought engenders a world; and, in addition, an admirable initiator and creator in the domain of the physical and mathematical sciences (a necessary condition for his historic task).' (Page 164). Definitely this is a great praise, justly given. But this spirit the professor is not able to retain, fortunately or unfortunately. To his mind Descartes was a great disaster. To quote his words again: 'I have often said that Descartes (or Cartesianism) has been the great French sin in modern history.'

One thing is certain that Descartes failed to report a near approach to God. He could not understand the real Self. The greatest knowledge is to know the Self. That he could not know. This was a great failure. 'The work of Descartes, whatever may have been the intentions of the author, comes to this, finally, that it not only separates philosophy from theology, but that it denies the possibility of theology as a science.' (Page 81). It comes to this: Descartes remained essentially materialistic in his outlook, and he might have successfully tried to analyse the earth but he failed to see God, the great Soul that is behind all this show of power and Maya.

Descartes was right in believing science to be one; but he was sadly mistaken in establishing a separation between philosophy and theology. It is definitely wrong to think that there is nothing in common between religion and reason. All religion is not faith, pure and unmixed. There is enough room in religion for reason. Only in a combination of reason and religion there will dawn, if ever it will dawn, the great days of happiness and comfort for the entire humanity. Think of the work of Swami Vivekananda. I regard him as a combination of faith and reason. His entire success is due to his rationalism and religion. He had a message. I will say, he has a message: for as long as we live, as long as humanity lives, his message of hope and salvation *in work and in construction* will live. The message will live eternally. There is spirituality, and not pure rationalism. Ironically Maritain writes: 'He closes all outlets and strives within himself, and using only his reason to attain the real, in the same manner in which the man of prayer attains God within himself through

love and the infused gifts of grace.' (Page 39). True, the shunning of spirituality will not carry us far in the quest for truth. Reason and faith must go as brothers, combined in a common cause.

Altogether, Prof. Maritain's analysis is a very helpful attempt to revive spirituality in this age devoted to war.

B. S. MATHUR

U. S. FOREIGN POLICY. BY WALTER LIPPMANN. *Published by Thacker & Co., Ltd., Rampurt Row, Bombay. Pp. 109+xvii. Price Rs. 3-12.*

Walter Lippmann is a special writer for the *New York Herald Tribune*, which presents his widely syndicated column, 'Today and Tomorrow'. His age, reading, and experience entitle him to a position of authority in the matter of U.S. foreign policy. That the book under review is an eminently intelligent contribution is shown by the fact that it is introduced by that learned and intelligent Professor Dr. W. Brogan.

In his Introduction Dr. Brogan writes: 'Every nation has its pet illusions. The Germans have the illusion of self-pity; the French have the illusion of being universally loved by all civilized people; the English have the illusion of being always morally right and, in the long run, always victorious. The Americans have the illusion of being invincible, right or wrong; of being disinterested spectators of a world on which they descend like the god in a Greek tragedy to untie the knot the Europeans or Asiatics have tied in their malignant fashion.' There Dr. Brogan stops. I feel that Walter Lippmann has enough of the American in him and he rightly or wrongly considers that his analysis and conclusions are worth consideration and are invariably worth acceptance. He has taken pains to indicate bluntly and clearly that the American foreign policy pursued thus far is not in her interests. And so he writes: 'It would be hard to find a more perfect example of total incompetence in guiding the foreign relations of a people. The Senate Committee invited a war in the Pacific while it deliberately refused to take measures to fortify our ancient defences in the Atlantic. This monstrous imprudence was what passed for American foreign policy at the outbreak of the present war.' (Page 26).

Here one thing must be stated immediately that Lippmann is against a slow and steady policy. He wants an active policy. Neutrality is not possible. In fact there should be a strong and vigorous policy, with a positive purpose. This is indicated in these words: 'Nor did the United States go to war to make the world safe for democracies . . . The United States did not go to war because it wished to found a League of Nations; it went to war in order to preserve American security.' Thus Lippmann rightly wants America to have a positive policy. If there is a war, let it be forced by America herself in order to win her objective. Instead of mere defence he wants aggression. Of course this aggression has to be in the fulfilment of an objective, considered to be just and humane.

What is Lippman's thesis? 'Thus the statesman who means to maintain peace can no more ignore the order of power than an engineer can ignore the mechanics of physical force. He should not, to be sure, frivolously "play power politics." But he must with cold calculation organise and regulate the politics of power. If he does not do that, or does incorrectly, the result must be a cycle of disastrous wars followed by peace settlements which breed more wars.'

I certainly agree with Lippmann in so far as he suggests that there should be no wars to blacken our future. But one thing is definitely staggering to me. Lippmann seems to be a worshipper of violence, and as such he ever emphasizes violence and power. My impression of Lippmann is that he is talking as if he were a militarist, having in his blood the war-craze of Hitler or of his companions. Lippmann has positively given up the weapon of education and culture for proclaiming an unending peace and security in the world. Then another thing that is disgusting is that he does not make a single reference to India. Indians expected much and have got very little from America. There cannot be peace and greatness in isolation. Peace like war is catching. It does not know of frontiers. If Lippmann wants America to be great and peaceful he must strive, right and left, day in and day out, for peace in the world as something which has to be equally shared by all.

Also there is an air of selfishness in his suggestions, which he wants America to catch and follow. This is his conclusion: 'Then, when we know what we ourselves need and how we must achieve it, we shall be not only a great power. We shall know our interests and what they require of us. We shall know our limitations and our place in the scheme of things.'

One thing is significant. Lippmann is full of challenge to Russia and full of call for co-operation to Britain. 'By the same token again, a Russian policy of aggrandisement in Europe, one which threatened the national liberties of her neighbours, would inexorably be regarded as such a threat to Britain and America that they would begin to encourage the nations which resisted Russia. In Asia, a Russian policy of aggrandisement against China would disrupt Russian-American relations in the North Pacific and, in the coming air age, across the top of the globe,' (Page 105).

Nevertheless, Lippmann has presented a thoughtful contribution, which will be read by many with eagerness and illumination. He will have readers in America and elsewhere, because of his plain and forceful speaking.

B. S. MATHUR

NEWS AND REPORTS

BENGAL AND ASSAM FLOOD RELIEF

Ramakrishna Mission's Appeal

We have already informed the public that the Ramakrishna Mission has sent its workers to start relief in the Bhangarpar area of the Cachar District of Assam. Owing to the disruption of postal communications, no news has yet been received of the progress of the work.

Our representatives have also inspected some flood-stricken areas in the Chittagong Districts. Since the Government has undertaken the responsibility of feeding the needy people and together with other private organisations is giving medical relief, the Ramakrishna Mission has decided to start hut construction immediately in the Bagaon Union, under the Raozan Thana (South), which is one of the worst affected areas. Funds permitting, it will extend its activities to other Unions of this as well as other Thanas. As the number of houses washed away or heavily damaged is very great, the expenditure will be proportionately high.

Our funds are fast dwindling. We appeal to the generous public to contribute their mite and enable us to carry on the work of both Districts successfully. Contributions will be thankfully received and acknowledged at the following addresses: (1) The General Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta; (3) The Manager, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta.

Swami Madhavananda
General Secretary, Ramakrishna Mission

RAMAKRISHNA MISSION, PORT LOUIS

(Mauritius Branch)

The report of the Ramakrishna Mission (Mauritius Branch), Port Louis, for the year 1945, shows that the Ashrama (with temple), library, reading room, institute of culture, and dispensary worked with usual enthusiasm in spite of difficulties during the closing months of the war and after. Vacoas has become an additional centre of Mission activity with the growth of the Hindu orphanage (Desai Anathalaya) and infirmary there.

For the first time in Mauritius the Mission conducted temporary relief work in the wake of the devastation caused by cyclone over the Island. Food relief was given to 4,142 persons; clothes, blankets, and mattresses were distributed among 505 persons; 111 vegetable growers were supplied with seeds, manure, and fertilizers; 554 huts were built or repaired; and cash money was given to some others to meet labour charges in building huts. Distress relief work was also done.

The year under report was marked by the beginning of the first Hindu infirmary in the Colony, which was located in the premises of the Mission at Vacoas. There were 18 inmates in the infirmary. There were 24 orphans in the Desai Anathalaya (Hindu orphanage). A fancy fair was held for the first time by the Mission in favour of the orphanage and the infirmary.

In the Ashrama at Port Louis weekly congregational prayers were regularly held. Weekly religious classes and lessons in religious teaching were conducted in outside educational institutions. Besides daily worship, some special Hindu festivals and birth anniversaries were celebrated.

The institute of culture held classes for teaching an Indian language. The attendance in the Tamil school at the end of the year was 40. There were 73 children on the rolls of the Hindi school.

The total number of cases treated in the Mission charitable dispensary during the year was 5,431.

The Mauritius Branch is in need of suitable buildings, at Port Louis, for accommodating the Ashrama, temple, and dispensary. Also a fund for the Mission's charitable and educational work is required.

RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

The activities of the Ramakrishna Mission Sevashrama, Brindaban, during the year 1945, fall under the following two heads:

Indoor: The total number of cases during the year, including 51 remaining cases of last year, was 1,379. Of them 1,243 were cured and discharged, 63 were discharged otherwise, 41 died, and 32 remained under treatment at the end of the year. The total number of indoor admissions in the Nandababa Eye Hospital was 611. The total number of surgical cases in the indoor department, including those of the eye department, was 1,121 of which 333 were major operations.

Outdoor: The total number of new cases treated during the year was 20,879 and the total number of repeated cases was 36,112. The average daily attendance was 157 and the total number of surgical operations, including those of the eye department, was 699 of which 5 were major operations. The total number of outdoor cases in the Nandababa Eye Hospital was 14,256.

Under the head 'outdoor help,' a sum of Rs. 188-2-0 was spent in giving monthly and occasional monetary relief to 38 helpless persons. Clothes and blankets were also supplied to the needy.

Some of the immediate needs of the Sevashrama are: (1) Women's ward: the estimated cost of building, together with equipment, is Rs. 25,000; (2) Jumna wall; (3) Workers' quarters: the cost of this new construction is estimated at Rs. 15,000; (4) Doctors' family quarters: a sum of Rs. 10,000 will be required for the purpose; (5) Laboratory.

Contributions will be received and acknowledged by the Secretary of the institution.

PRABUDDHA BHARATA

VOL. LI SEPTEMBER, 1946 No. 9



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

'Arise! Awake! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

The anniversary of Buddha's birth, the thrice blessed day—Buddha's renunciation—The middle path—Discussion of Buddhist philosophy at the Cossipore garden—Swami Vivekananda's experience under the Bodhi tree.

(*Place*: Belur Monastery. *Time*: Thursday, 23 May 1929)

It was the full moon day of the month of Vaishakh, the anniversary of the birth of Lord Buddha. In the afternoon there was discussion of the life of Buddha. Several monks spoke. The image of Buddha had been decorated with flowers, garlands, and greens. Devotional songs were sung, followed by the reading of the biography of the Blessed One. The life and teachings of Buddha were discussed in Bengali by Swami Suddhananda and in English by Swami Sharvananda.

After supper Swami Omkarananda came to Mahapurushji's room and in the course of conversation remarked: 'It is a great day. Here at the monastery we have been observing it. In the afternoon we had lectures.'

Mahapurushji: 'Yes, it is indeed a great day—the thrice blessed day! Well, did you have that song—"For peace I seek; but where can peace be found? Whence have I come, and whither shall I go? . . ."'

Swami Omkarananda: 'No, we did not have that song because nobody had it fully by heart.'

Mahapurushji: 'That is an excellent song composed by Girish Babu.'[1]

Saying this Mahapurushji sang the song. Then he remarked: 'How beautifully Girish Babu worded it! He got the idea from the *Lalita Vistara* which describes this feeling nicely. Buddha, then Prince Siddhartha, was making merry with his wife Gopa, when some angels flying through space sang this song. Hearing it unexpectedly, Buddha was startled and an awakening came to him. He said: "Who is singing that song? I know it very well. 'For peace I seek; but where can peace be found?'—that is a song I have always known." After hearing that song the trend of Buddha's mind suddenly changed. He

[1] A disciple of Sri Ramakrishna.

could not give his heart to enjoyment any more, constantly remaining in a state of dispassion. King Shuddhodhana, Buddha's father, coming to know of this, tried various means to divert Buddha's mind, and by placing many temptations before him hoped to draw his mind to the pleasures of the world. But Buddha being fully awakened, all efforts in this direction proved futile. Then one night he left the palace. About the middle path also, Girish Babu composed a song containing ideas found in the *Lalita Vistara* :

My lovely Vina, strung with care
With many a strand,
The rarest melodies will yield
Beneath a master's hand;
Let it be but rightly tuned—
Not high nor low—
And from it in a hundred streams
Enchanting songs will flow.
But over-slack, the strings are dumb
And the music dies;
While over-stretched, they snap in twain
And away the music flies. . . .

'That was indeed a time—what renunciation, dispassion, and austerity we had! When God comes to this world as a man, then flows a current of spirituality. Many are blessed by getting the light of knowledge; many attain emancipation.'

Swami Omkarananda: 'In the hills of Pareshnath as many as twenty-five monks attained illumination. Out of that number fifteen or sixteen were Jain monks—the rest Buddhists.'

Mahapurushji: 'At one time we too discussed Buddhist philosophy a great deal. That was long ago. At that time we, including Swamiji (Swami Vivekananda) and others, were living with the Master at the garden-house at Cossipore. Swamiji was well versed in Buddhism. We too read a little. We used to have hot arguments. In those days we did not believe in the existence of God. Some of the devotees felt very much hurt to note this tendency in us. Swamiji himself would not say much. He would egg me on. I would argue my point vigorously. Swamiji would listen quietly and enjoy the fun. Sometimes I would even say that it was harmful to have body-consciousness, for it would be a handicap in meditation. Even the thought of God would not allow the mind to be free from modifications. It was not that we only expressed ourselves that way. Our meditations and experiences also were of that nature. We could not think otherwise in those days—we were so absorbed in those ideas. Some devotees brought the matter to the notice of the Master who remarked: "What they say is also true. There is a stage in spiritual life when the seeker does not admit the existence of God." This tendency of ours lasted quite long. Even after we moved to the monastery at Baranagore, after the death of the Master, these ideas continued. We were still atheistic. One day the Master appeared to me and said: "Well, the Guru is all in all. There is no one higher than the Guru." The moment I had that vision these ideas left me and did not return. Sri Ramakrishna was a divine incarnation born to establish religion. Why should he allow a narrow or one-sided idea in us?'

Swami Omkarananda: 'Did not you once slip off to Bodh Gaya during the Master's lifetime without telling him anything about it?'

Mahapurushji: 'Yes, we went with Swamiji. There we sat for meditation under the Bodhi tree. We became quite absorbed in meditation. Suddenly Swamiji burst into tears in a state of spiritual ecstasy and embraced me. I was seated by his side. Later he came down to the normal plane and became absorbed in deep meditation again. The next day, in the course of conversation, I asked Swamiji about this matter. He replied: "I felt a deep pang in my heart. Everything here is as it was before. Here, in Bodh Gaya, we have Buddha's ideas in an intensified form. His renunciation, his dispassion, his great compassion, and deep spirituality—all these are here; but where is he, the living embodiment of those ideas and ideals? I so keenly felt the absence of Lord Buddha that I could not control myself. That is why I burst into tears and embraced you." The few days that we

spent in Bodh Gaya we were in a very blissful mood.'

Swami Omkarananda: 'In Bodh Gaya they have put white marble lotuses to mark the place where Buddha walked up and down after attaining illumination.'

Mahapurushji: 'Yes, after illumination Buddha experienced so much joy that he walked up and down the whole night. He walked around in an ecstatic mood, enjoying the bliss of self-realization.'

That night we had long discussions about Lord Buddha.

* * *

Mahapurushji's compassion—Initiation—Pilgrimage.

(*Place*: Belur Monastery. *Time*: Sunday, 21 July 1929)

It was Sunday, the Guru Purnima[2] day. Since early morning many devotees had been coming to see Mahapurushji. His health had not been very good. When a devotee saluted the Swami and inquired about his health he remarked: 'My body is not at all well. How can it be well, my child? From now on the body will become feeble. That is the nature of the body. The body is subject to a sixfold change.'

Devotee: 'You can be well if you only will!'

Mahapurushji: 'No, my child, that cannot be. All bodies are bound to disintegrate some day. "Today or after a century it will be confiscated"—don't you know that? The body has its death; that is certain. This body of mine has lived a long time—seventy-six or seventy-seven years. How much longer can it live? If the body dies, what is that to me? I am certainly not the body. The Master has been kind enough to reveal this to me. The body made of the five elements will go back to the five elements, and I myself will pass on to that divine realm, the abode of immortality, where there is neither old age nor death, neither happiness nor unhappiness. The Master has been gracious enough to reveal that knowledge to me and he continues to give me more and more of it.'

At about half past nine in the morning, Mahapurushji went to the shrine and initiated two devotees. After returning from the shrine he was sitting calmly in an easy chair when a devotee came and in an aggrieved tone asked: 'Did you initiate some devotees today also?'

Mahapurushji: 'Yes, I have given them the name of the Master.'

Devotee: 'Your body is in such a bad state; it will be worse if you initiate people, Maharaj.'

Mahapurushji: 'Tell me, what can I do? When people earnestly ask for initiation I cannot refuse them. I cannot control myself when I see their earnestness. As long as the body lives it will have its pleasures and pains, and this body will, to be sure, perish some day. Therefore, so long as it is permitted to live, let it do something for the good of the people. It is good if this body perishes while doing good to others. It is enough compensation if a single soul is helped by this body.'

After a while a devotee came in, saluted the Swami and stood by his side. He had just returned with his parents from a pilgrimage to Puri. When he mentioned this, Mahapurushji said: 'That is good. Your parents were blessed by this pilgrimage and you too had the privilege of seeing Jagannath (the Lord of the Universe).' Saying this he started laughing.

Devotee: 'I made this pilgrimage once before, too, but it was at an inauspicious time. Many have expressed the opinion that pilgrimages at an inauspicious time do not bring good fruit.'

Mahapurushji: 'Well, my child, we do not believe in those things. To see the Lord (i.e. within a temple) does not require an auspicious time. All times are good. The

[2]An auspicious day observed in memory of the Guru.

moment you see the Lord even an inauspicious time becomes auspicious. God is the Supreme Good always. How can harm ever come to one by seeing the Lord ?'

Saying this he started singing: 'Blessed is Thy name, and blessed Thy abode ; Blessed are Thy actions, blessed Thy dispensation.' He repeated the song several times and said, 'Swamiji often used to sing this song.'

* * *

In an organization where many live together friction may occur—Patience and forgiveness necessary.

(*Place*: Belur Monastery. *Time*: Friday, 26 July 1929)

It was afternoon. Mahapurushji had just finished having a shave. Seeing a monastic worker of the orphanage at Baranagore, he called him to his side. In the course of conversation the Swami remarked : 'How can you leave now ? Let S. return; then perhaps you may go. And why do you want to go at all ? Even here, after attending to your regular work, you will have plenty of time for spiritual practices. It is simply a matter of the mental attitude. If the mind has a natural leaning towards God, one can make time and opportunity for spiritual practices. What is essential is earnestness. If you cannot carry on your spiritual practices here, you will not be able to do so anywhere. The Master used to say, "He who has it here has it there too." That is a statement full of truth, my child. Call upon God and pray to Him with great sincerity. He will give you an abundance of devotion and faith. Why should you go ? You are doing the Lord's work. Is it a small matter ?'

Monk: 'In season and out of season, K. says whatever comes to his mind.' Saying this, he started crying.

Mahapurushji: 'I had a feeling there was a misunderstanding between you two. Why does he use abusive language ? I know very well that you do not deserve that treatment. You are a gentle, good-natured person. Why don't you ask K. to come and see me some time? I will explain matters to him. Do not take it to heart, my child. You know, when pots that are together are moved, friction is inevitable. Do not take it seriously. Misunderstandings are bound to occur sometimes and they are straightened out eventually. It takes two hands to clap. Let him say whatever he wishes. Just endure it all quietly. That will prevent misunderstandings. You will have to be a little humble. You will have to sacrifice a little. You have dedicated your body, mind, and soul to the Master's work. You have renounced everything for his sake. You will have to do this much also for his work. You should practise forbearance, you should sacrifice—for his work. The Lord will bless you abundantly.'

Monk: 'Please bless me so that I can do it.'

Mahapurushji: 'Certainly you will be able to. You have my hearty blessings, my child. But you must pray to the Master sincerely, too. He will give you greater strength. You have come here, renouncing everything for his sake. There is nothing that he will withhold from you. How will his work go on if you all do not live at peace in one place ? Be patient for his sake, paying no attention to what people say, good or bad. You are all Sadhus and have come here with the idea of improving yourselves. You do not have any other desire or wish in your life. You want him alone. Temporary misunderstandings are inevitable when several work together. They are not something to be blamed for—it is quite natural. Such misunderstandings cannot touch your inner self—they come and go, because the main objective of your life is the realization of God. Such petty matters as attachment and aversion cannot deeply affect you. This is what we feel. The work that you are carrying on is being done in a spirit of service. This work is purifying your mind day by day. You have no selfish motive in your work. You should carry on your spiritual practices along with

your works of service. Whenever you can, practise Japa, meditate upon God, and pray to Him sincerely. The moment you have a feeling of weakness or of being lacking in anything, tell the Master about it. If you pray very sincerely, you are bound to get a response. Repeat his name often. The repetition of his name will purify your body and mind, washing away all impurities. You have renounced everything in order to be Sadhus. The realization of God is the aim of your life, my child. Your ideal is " to remain unaffected by praise or blame, to be silent and contented with a little." Balance in praise or blame, silence, and being satisfied with whatever comes— this is the state at which you should aim. You should be absorbed in God. What does it matter to you what people say about you ?'

After hearing these words, the monk burst into tears and caught hold of Mahapurushji's feet, saying : 'Maharaj, please bless me that I may be unaffected by praise or blame, that I may remain absorbed in Him.'

The more Mahapurushji tried to pacify him, the more disconsolate he became, crying like a child. Mahapurushji said : 'You will certainly reach that stage, my child. The Master has brought you to him because he is gracious to you.' After a while Mahapurushji said with great affection : 'Go to the shrine for a little while. Practise Japa and pray to God—that will lighten the burden of your heart. Then take a little of the food offered to the Master. In future, whenever you have the leisure, come here. There are so many Sadhus and Brahmacharis at the monastery. Do you mix with them freely ?'

ORGANIZATION AND SPIRITUAL LIFE

By the Editor

There are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.—Vivekachudamani

The leading of a spiritual life is generally associated with ideas of other-worldliness, and an almost absolute individualistic outlook on life. Personal salvation is often the primary and in most cases the only motive force that drives the individual into leading a spiritual life. A dissatisfaction with the sorrows of life and its inane pleasures is not seldom the first emotion that leads a man to take to the spiritual life. But the spiritual life is embraced not only by the ego-centric type, but also the socio-centric type of humanity. The ego-centric type wants to escape from the world and get the bliss of heaven for itself by its own efforts; but it emphasizes only its own personal salvation holding that each soul must work out its own Karma and that the problem of salvation is a matter concerning only the individual and his maker. The socio-centric type in religion believes that it is not mere personal salvation, but personal salvation with a view to the salvation of all persons that should be the aim of all noble souls. The ego-centric type contends that the problem of saving the world is beyond its strength and that it will be best helping the world by helping itself and not by interfering in matters beyond its depth. From the dualistic standpoint, by positing a personal God, the ego-centric type believes that is God's business to save the whole world and that its main duty is to please God and save itself through His Grace. The socio-centric person is willing to immolate himself in the service

and uplift of his fellow men and be born a thousand times in the world in order to achieve his purpose. The idea of going to heaven and being happy there in secluded glory while beings on the earth here are in suffering and tribulation does not appeal to him. To him it smacks of selfishness and lack of charity, and the mere thought of misery elsewhere than in his heaven detracts from the value of the happiness in that heaven itself. From the Advaitic standpoint also the ego-centric type believes that once it has conquered Maya and become one with the Absolute the problem of salvation is neither individual nor social, for in the Absolute these distinctions vanish, and so the problem of the salvation of 'other' souls does not even arise. But the socio-centric type believing in Advaita says that unless cosmic Maya, not individual Maya, is conquered and all souls are liberated there cannot be any complete salvation for any soul whatsoever, and so the easier route to one's own salvation lies in working for it through helping others also to get their own salvation.

II

The ego-centric type of person who takes to the spiritual life wants to lead a solitary life, away from the distractions and turmoils of the world, in forests or mountain retreats, and minimizes his periods of contact with society for the purpose of the satisfaction of the barest needs for the maintenance of the body. A love of asceticism, carried often to extremes, is a notable characteristic of the hermit, the recluse, and the solitary wandering monk. Such people inure themselves to heat and cold, pain and pleasure, as a systematic method for spiritual progress. We read in the *Mahabharata* of many examples of this type of spiritual aspirants. In the Ashrama-vasika Parva we find that Dhritarashtra, tired of the life of sorrow that he had to lead after the death of all his beloved sons, determines to go out and lead a life of penance. He is followed by his wife, Gandhari, and by Kunti. They wear barks of trees or deerskins. They lead lives of great abstinence, eating only the fruits and roots of the forest and the clear water of the streams. They spend their time in controlling senses in speech, mind, and body. Dhritarashtra becomes mere skin and bones, has his hair matted, is clothed in rough barks of trees, and sits and sleeps on deer-skins. They lived in Gangadwara. At last Dhritarashtra gives up all food and lives on air only for six months. Gandhari takes only water, and Kunti fasts for one month at a time. Sanjaya eats once in six days. They live in the open and not in huts. In this condition they are burnt to death in a forest fire, while Sanjaya only somehow manages to escape and lives to tell the tale. We read that Vidura also was leading a life of penance, and was living on air only without taking any food, and had become very lean and was looking like a skeleton before his death. The Munis or hermits also lived such strict lives of abstinence and self-control, and aimed at salvation. We hear of the Balakhilyas doing penance by suspending themselves by their feet and hanging head downwards. Others are said to do penance by always keeping their hand or hands aloft; some do so by always standing on one leg and never sitting or sleeping. In the West also we hear of such ascetics and hermits who acted on the principle that the soul would be delivered from the captivity to the body only by mortification of the severest kind, and that salvation could come only afterwards. Abou 325 A.D., Jerome, himself a monk of Roman birth, wrote, 'I have seen and still see, in that part of the desert which lies between Syria and the Saracens' country, monks of whom one was shut up for thirty years and lived on barley bread and muddy water, while another in an old cistern kept himself alive on five dried figs a day.' There is also the story of Simeon Stylites, or Simeon the Pillar Saint, who lived between 390 and 459 A.D. Because of his addiction to extreme self-torture he was driven away from the monastery in which he was living. So he went and took his abode on the top of a pillar which was at first twelve

feet high, but was gradually raised until it was sixty-four feet. On the top of this pillar he lived for thirty years enduring the heat, rain, and cold. Thousands of Christians and non-Christians came to worship at the foot of the pillar on which the saint was seated. 'Once a week the hero partook of food. Many times a day he bowed his head to his feet; one man counted twelve hundred and forty-four times and then stopped in sheer weariness from gazing at the miracle of endurance aloft. Again, from the setting of the sun to its appearance in the east, he would stand unsoothed by sleep with his arms outstretched like a cross.' At last this saint died on the top of the pillar itself.

From Tibet also we get such stories of abstinence, mortification, and endurance in order to achieve complete control of mind over body as a prelude to the gaining of salvation.

III

While the solitary hermits and wandering monks tried to reach salvation by going against the instinct of gregariousness as well as the other instincts that bind man to the body-idea, the socio-centric religious type wanted to realize its salvation through the service of fellow men and women as brothers and sisters in God. The fact is that man is essentially a gregarious animal and even the hardened misanthrope is sometimes so swayed by the power of the social instinct that he gets tired of living apart from all his fellow men. No wonder, therefore, that men and women of the socio-centric type naturally lived not only in spiritual groups but came out in society to minister to the needs of their less fortunate brethren.

Though the self-torturing ascetic living far away from the haunts of men still continued to command the awe and veneration of many, especially for his supposed spiritual powers, yet the effect exercised by such men in society has been sporadic and very temporary in character. Men admired the self-torturing saint, but considered themselves incapable of such unnatural heroism, and continued to lead their lives as before, paying occasional visits to such hermits to worship them hoping to receive some religious merit in return. Buddha who himself led a life of extreme moritification found that the way to salvation was not along that road, especially for the many. So he taught the law of the golden mean. Both extreme asceticism as well as luxury were barriers on the path of spiritual progress. So too were the extremes of solitude and too much engrossment in mere social activities; it was as bad to shun absolutely the company of one's fellow creatures as it was to be a perpetual slave to social customs and conventions.

The fundamental principle on which alone all spiritual progress is possible is love for God or the Absolute or the Self, by whatever name the Infinite may be called. Intense yearning and active mental effort to reach one's goal are necessary if this love of God is to increase. In the beginning of the spiritual life it is very helpful to live in solitude or within the sheltered refuge of a monastery in order to develop love for God and non-attachment to the binding forces of anger, lust, and other passions. First we must develop and strengthen the conviction that God alone is real, that He is both transcendent and immanent. For this purpose solitude and a disciplined life under the guidance of spiritual teachers is initially almost a *sine qua non* for most spiritual aspirants. Poverty, as symbolic of the attempt to conquer the instinct of acquisitiveness in its lower and material phases, must be there. Krishna said, 'Him whom I want to save by My grace I make penniless.' Christ also said, 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven.' But this instinct of acquisitiveness has to be turned on the love of God. There should be set no limit to the acquisition of the love of God and the knowledge of Him.

Chastity comes next. Where there is Kama or lust there Rama or God cannot manifest fully. Though married life need not *ipso facto* or in all cases be a real hindrance to God-realization, and there have been

honourable instances of married couples who have reached the pinnacles of spiritual progress, yet in the vast majority of cases, a separation of the sexes, at least during the period of spiritual consolidation, is very necessary. Propinquity is a great mental disturber, and until self-control is fully established the spiritual aspirant should remain secluded as far as possible. The ends of monastic life and of the usual married life are different, and one must not confuse these. Because a man forgoes marriage, it should not be argued that he is a man without the finer feelings of a noble human being. Marriage is a social institution and is a necessary ladder for the majority by which to climb the path of spiritual progress. Without raising controversy about the alleged spiritual superiority of celibate life over married life or *vice versa*, one may safely say that there are some temperaments to whom married life is a barrier to spiritual progress. It is undoubtedly true that people like King Janaka of old have reached perfection while living in the married state. But Janaka was a real Sanyasi in spirit and acted without any attachment. He is reputed to have said, 'Even if Mithila (the capital of his kingdom) is burnt to ashes, nothing of mine is lost.' It is stated in the *Mahabharata* that Janaka, out of a fit of great dispassion one day, shaved off the hair of his head, and putting on ochre clothes, was sitting in the streets of Mithila begging for food; and that it was only after he had been persuaded by his Queen that he was following a path not suited to him that he agreed to go back and rule his kingdom without any attachment to it. But King Janaka had earlier undergone a lot of spiritual discipline in solitude, and only after he had become a Siddha or realized soul do we find him living unattached in the world. While true religion is possible in all stations of life, it is also a fact that it is very rarely found in the world at large, unless like the cultivated cereals and vegetables, it is properly nurtured in religious institutions like monasteries. The conservation and increase of energy that chastity brings to the individual are of utmost value to spiritual progress. Chastity is also possible outside the monastery; but in that case the special necessity for the companionship of the opposite sex loses much of its force, unless the couple are bound together by ties of common ideals of God-realization or service of fellow men. It is true, all the same, that chastity outside monasteries is a rarer thing. Not that the chastity in monasteries in enforced; for chastity that is not voluntary and self-imposed will be no chastity at all. But it is rather crude to argue that voluntary chastity is abnormal and smacks of a proud or perverted abstinence from the enjoyments of God's gifts to mankind. With unnatural remedies for overpopulation flooding the market, it does not lie in the mouth of people who indulge themselves to inveigh against voluntary chastity as abnormal. We call it supernormal; it is a result of sublimation of the instincts by the higher emotion of the love of God that a man gives up all desire for progeny. It is not waging war on human nature. It is impossible for any person who is immersed in self-indulgence to think of God or of the service of fellow men or of any other good work for others; out of low selfishness only evil results.

IV

Spirituality, like everything else, is a fine flower of human civilization and can grow only if cultivated assiduously and with intelligence and knowledge. Religious organizations like the monasteries are, as it were, the model centres where such special cultivation of the spiritual life can be carried on, and the fruits of intense spiritual research can be handed on to the rest of mankind for their benefit. The ancient schools of Yoga, Sankhya, and Vedanta were such spiritual laboratories. But the influx of time works many strange changes, and much of this lore has been lost, though enough has been preserved in India to enable us to go forward and reach greater heights by our efforts, especially in modern times with all its advantages of increased scientific knowledge. The great mysteries of person-

ality, life and death, the material world, soul, and God, and other allied problems are still awaiting agreed solutions—solutions that all mankind will accept as true like scientific discoveries. Whether man lives but once on this earth, or is born millions of times till he becomes as perfect as the Father in heaven, whether there are other worlds like heaven and hell which can be proved to exist on empirical evidence, and kindred problems may well engage the attention of special groups of men in monasteries.

Ancient India laid down four chief purposes or aims in human life, which they called Purusharthas. These are Dharma, Artha, Kama, and Moksha. Dharma is that course of conduct which prevents man from sinking down to the purely animal level, helps him to maintain his level as a civilized human being and prepares the way to higher spiritual achievements. Dharma includes all those moral qualities that go to make a man a good and useful member of society. It forms the foundation on which alone one can achieve the other three Purusharthas. The acquisition of wealth by proper means based on Dharma alone can lead to mental comfort, as ill-gotten gains never prosper. The use of wealth properly acquired is for the satisfaction of one's Dharmic desires or Kama. Kama or the satisfaction of legitimate desires is possible only by means of wealth. The satisfaction of legitimate or Dharmic desires is no crime, for Krishna himself says in the Gita, 'In the hearts of men I function as desire unopposed to Dharma.' The final Purushartha is Moksha or complete freedom from duties, from the acquisition of wealth, from the bondage of desires. The monastic life is one which is devoted exclusively to the attainment of Moksha. It is futile to judge it from the standpoint of either of the Purusharthas of Artha and Kama. But in the attempts for the attainment of Moksha, Dharma has to form the basis in the beginning. For as the *Katha Upanishad* says, 'One who has not refrained from evil conduct, who is not calm and collected, and whose mind is not controlled, can never reach God by mere intellectual striving.' So people whose lives are devoted to the attainment of the first three Purusharthas have a right to expect that the aspirants after Moksha are Dharmic, and that they are not anti-social; but to expect them to serve society so that society may be enabled to have more wealth and the means for the satisfaction of their natural desires is rather unfair and selfish on the part of society. The realms of industry, politics, and home-life may be a part of God's world. But it is a distorted view that would try to make religious men serve the material ends of the world. The aim of the spiritual life is to make man religious and lead him to God. The first step man has to take is to reach God. 'Seek ye first the Kingdom of God and all these things shall be added unto you.' Or, as Shankaracharya puts it, we must first have a consciousness of the Divine in oneself, and next the consciousness of the Divine in all. 'Adau brahmasmityanubhava udite, pashchat sarvam khalvidam brahma.' From Maya we have to reach the Nitya, and from the Nitya it will be manifest that Maya is no longer Maya or a binding force, but Lila, the play of the Divine. The world then becomes a mansion of freedom and joy, and not the prison-house of sorrow and suffering.

Monastic or religious organizations, therefore, are the storehouses and transmitters of spiritual knowledge. They keep burning the ideal of God-realization which so often tends to be lost sight of by men and women in their headlong rush to enjoy the pleasures of the world. When violence, ignorance, greed, and lust tend to overpower the world, the life of spiritual men acts as a soothing light, and makes the rest of mankind realize that they too can rise higher. All human institutions are liable to decline and decay in the course of time; monastic and other religious organizations are not exceptions to these rules. But no such institution need perish if it holds steadfast to its ideal and purges itself of unfit persons who would enter its portals only to lower its ideal. Monastic and religious organi-

zations, it is true, cannot function in a vacuum. They form a part of society as a whole, and they have to work in, through, and for society. In so doing there is no phase of life in which they may not make their entry. In a spirit of true Karma Yoga monks and religious men can do work in the world with a view to uplift mankind, whether the work be in the field of education, literature, temperance, medical relief, or social reform. As the Gita says, 'By doing all work as worship to the Eternal, from which all this universe has arisen, and which permeates all this universe, a man reaches perfection.' But one should not conclude, however, that love of God can be expressed *only* through social service of various kinds. Social service is but one of the several ways in which one can develop and express one's love of God ; nor is social service an end in itself. God-realization is the end, and social service, a contemplative life, a life of prayer and formal worship are all equally respectable and well-tried paths for God-realization. It is the glory of organizations devoted to the spiritual life that they preserve a continuity of tradition and maintain that harmony of spiritual methods suited to different human temperaments.

AN APPROACH TO UNIVERSALITY

By Anthony Elenjimittam

During the days of my farm experiment in the neighbourhood of Eye, Suffolk, England, I met a little boy of five who was incredibly inquisitive and was firing questions after questions at me. One of his first questions was this: 'Where do you come from ?' I answered : 'From India.' He asked : 'Is India as big as Eye ?' (Eye is a small village of about five thousand inhabitants situated about fifteen miles north-west of Ipswhich in the county of Suffolk). I answered the boy : 'India is much bigger than your little Eye.' The boy was apparently hurt because he would not like to have anything bigger than his native village. Then thinking that he was going to defeat me he asked : 'Is India as big as London ?' I answered: 'Much bigger than your London.' The boy grew uneasy and in one breath put me this final question : 'Is India bigger than our. England ?' 'Over twenty times bigger than England,' I replied. The boy did not and could not believe me and went home sad, rather despondent and apparently offended.

We are all born and brought up in our small 'Eyes', Calcuttas, Indias, and Englands, in our small Hinduism and Christianity, in our Aryan race and Dravidian race. Most of us are like frogs in the well with high walls all around us not enabling us to see the open space outside. Besides the traditional barriers and social conventions there are many other sources of self-imprisonment. We all begin our earthly pilgrimage in a state of complete bondage. As a matter of fact the new-born babe is completely helpless if left to itself. As we grow older we become less dependent in some ways and more dependent in other ways. Although as the boy grows older he becomes more and more physically independent he is nevertheless enthralled in many ways as far as his spiritual and social life is concerned. Most of us are screened off and enclosed within our city-walls, our traditionally transmitted views and we want the rest of the earth, the whole universe adjusted or interpreted according to our frozen brains and narrow ideologies. It is this that stands between us and the vision of an infinite horizon, a city without walls, an ocean without shores beyond, the Fairyland of universality, of real catholicity and world-wide

vision and attitude towards life and the problems connected therewith.

But we are not to be blamed for these necessary limitations as we have inherited them from our forefathers, and they have become ingrained into our being, and become part and parcel of our deeper selves. The law of heredity, of human logic, the framework of mental categories of thought together with other life-currents are flowing through our veins and arteries. The natural man is not the victor but the victim of these life-forces that are unconsciously operating in him. Anyway, the fact that man starts his life in a mental prison-cell is self-evident from experience and history.

History has its own glowing and dazzling light ; but history certainly is not what is final or most real in the life of man. What is really great and mostly real, realistically universal, universally divine, cannot be recorded in the pages of history. Is not our boast of a few thousands of years of civilization an evident proof that we are all but children playing with our toys on the shoreless eternity and infinity of this vast universe ? It is my firm conviction that no conscious—or better superconscious—force has ever joined the current of history before being first transformed into the great unconscious, the decisive factor in shaping the course of history and of the historical man. It is now a commonplace distinction made by critics between the historical Jesus and the eternal Christ. Jesus Christ (like Buddha and other great seers) is not a mere historical figurehead. He is too high, too far divine to be imprisoned within the walls of pure history. The Church that claims—or the churches that claim—to have been founded by Christ are really historical, for they are far too human to be anything beyond that. The historical Jesus is not identical with the divine Christ as Gautama of the Sakya race was not identical with Buddha, Tathagata, the eternal. I dare to think and venture to suggest that there are souls perhaps greater than Jesus and Buddha, who for one reason or other did not get admission into the domain of history. History is not everything, as Professor John Macmurry would think. Science is not everything, religion is not everything, philosophy is not everything. All are but fractional and sectional parts of the one stupendous whole Life, all-pervasive, all-including. Rocks and mountains are life. All spring forth from life, vibrate and dance in life, return and end in life.

The Western philosopher of history might tell us : 'Is not Jesus Christ the centre of all human history ? Is not Christian civilization by far the greatest of all civilizations ? Is not Asia becoming westernized and consequently becoming christianized ? Is not Europe the guardian and repository of what is greatest and most divine and progressive in human history ?'

That is how a Europe-bound philosopher of history thinks, argues and asks. But to be a European or Asiatic is again a delimitation and specification of the common man, the universal, which transcends the limitations of both the Western and the Eastern, more generic than Christian or Buddhist, white or black.

Let me make one point as clear as I can before proceeding further. Universalism is an abstraction outside individualism. Individualism is still valid, real and alive even without universalism. The value and significance of universalism depends upon the value and significance of the individual and not *vice versa*. John Smith and Kathleen Brown are real, concrete and alive in themselves. Universality, humanity, society and all the rest of it are mere abstractions outside John Smith and Kathleen Brown. The individual is not to be raised to universalism, humanitarianism and other 'ism'-abstractions ; but the abstractions must descend from their celestial abode and take concrete form, incarnate—as it were—in the individual human being. It is individuality, and the particular, the specific uniqueness of the individual that matters most and to which everything else is to be subordinated ; it is not the individual man or woman who is to be immolated before

the moloch of universalism and abstraction. Human individuality connotes personality, and personality implies reality, concreteness, dignity, majesty—nay divinity. I am not alien to the belief, whatever be the philosophical reasons to the contrary, that God Himself is personal. Whatever be the quidditative or essential nature of God, it is certain that the moment we are face to face with God, the Whole, the Absolute, we cannot but assume a personal relationship. Although on practical grounds and strictly based upon personal experience I cherish a theistic conception of God, I cannot possibly come with any one to the extent as to say that God is one nature in three persons. But I must not deal with theology now.

I want to state as forcibly and as clearly as I can the immense importance I attach, nay, the all-importance I give, to the notion of personality and individuality in every human being; for outside individuality and personality I cannot possibly see or admit anything real, concrete, tangible and of eternal values. But from the exceptionally emphatic assertion of the all-importance of personality let none conclude that personality is everything. Personality implies concreteness as opposed to mental abstraction. But concreteness is not all that matters. Drunkards and murderers are concrete; Machiavellian politicians and the voracious imperialists are concrete. But one thing is concreteness, another thing is perfection of personality. Personality is that matters; but perfection of personality is that matters more.

Universality, then, is intimately linked up with the idea of personality and personality with the idea of perfection. But personality is the corner-stone and tap-root of both universality and perfection. A universal person is thereby perfect; a perfect person is thereby universal. Perfection is the logical and necessary corollary of universality in man, as universality is the necessary premises of perfection in man. Man is potentially both universal and perfect.

We are born and brought up under such social environment that over ninety-eight per cent of us live and die within the meshes of prejudices and pre-concepts hampering the perfection of Man in us. One thinks: 'I am an Indian, a Hindu, belonging to the brown race.' Another thinks: 'I am an Italian, a Catholic, belonging to the white race.' Another thinks: 'I am a Japanese, a Shinto, belonging to the yellow race' and so forth. We construct our edifice upon these flimsy, shabby and shaky foundations and we lose sight of the fact, a more universal factor, that we are all human beings. The mere terms: 'Christian perfection', 'a Westerner or Easterner', sound badly in my ears. Your Christian perfection is simply nothing if it is not based upon human perfection; your Hindu philosophy is simply nothing if it is not based upon human philosophy; your Buddhist religion is simply nothing if it is not based upon human religion. Man, then, is the rock-bottom upon which everything else is to be built. I cannot build a system, a religion, or a philosophy based upon my Indian birth or my Christian religion. I must first of all be a man and then everything else will have meaning, significance and value for me. I, as a man, am on the same plane, on the common ground with any of my fellow creatures; but I, as a personality, am simply unique, distinct and different from any human being that has ever appeared, or will ever appear on this planet. Does then my personality do away with what is man in me? No, it implies, asserts, integrates, vivifies, and deifies it.

As a man I am neither an Indian, a Christian, or belonging to the brown race. As a man I have neither fatherland, nationalism, nor racialism nor creedalism. I am just a human being and the perfection of a human being is the perfection of man. Perfection as man is the basis of every other perfection that goes to make out of the common man a unique individual. Without the perfection of man every other perfection is but showy, shallow, lifeless, and finally death-bearing. We have to build up the perfection of being an English-

man, Chinaman or a German, of being a Christian, Moslem or a Zoroastrian, of being a socialist, conservative or liberal, of being orthodox, heterodox, or a nihilist; all these various perfections constituting personality in us must be built and raised upon the rock-bottom, Man or manhood in us.

What are the terms in which average man thinks today? 'American soldiers, refugees, foreigners, allies and enemies, Christians and pagans, churches and mosques.' Everything outside what is most common, basic and universal, is man or manhood in them. We ordinarily do not take others as human beings, but firstly and essentially as allies or enemies, compatriots or foreigners, tories or communists, Christians or pagans. That is why our life individual, social and political, is so shallow, superficial, flickering and evanescent. That is why we are at the end of a decadent epoch of civilization comparable to those great geological epochs of bygone days. That is why the blind, fettering and unconscious law of history has held us serfs and slaves and we do not even dare to look at the full glory of the integral man, to the unbounded freedom of manhood, the birthright of each and every one of us.

Man is man everywhere and at all times whether you consider him as spirit or matter, or as a composite of both. The black man and the brown man, the rich and the poor, the learned and the illiterate, all enter this planet and disappear therefrom in the same way. Facts of our birth and death which no sceptic or hyper-supernaturalist can deny can furnish us with better, safer and surer foundations to build up a science, philosophy and religion of Man than the sectarian, walled, perpetually conflicting and dialectically opposed creeds and beliefs, faiths and fictions of history.

But the universalism of manhood does not blind my mind to the fact and reality of history, of the uniqueness of the individual, of nationality, creed and race. I told you that humanity outside the individual man is a mere abstraction. So also internationalism without a nation or nationality is an abstraction. Nationality, patriotism are classed among virtues and not among vices. I believe a strong sense of nationalism and patriotism is the real strength, inspiration and bulwork of all internationalism and world order. But of course, also the terms like nationalism, patriotism etc., could be understood and preached in various senses and could be utilized both by the progressists and regressists, by the authoritarians and the libertarians, by the illuminists and the obscurantists, by the idealists and the realists, by the romanticists and the hard-realists. The name of God Himself is used and utilized and even exploited by both God or Self-realisers and world-realisers, by both Christianity and Churchianity. That does not invalidate the fact and significance of either patriotism or nationalism or godliness. That only proves the truth of the saying of Aristotle that human mind can be drawn towards either side of the two opposites. A mind that was thinking until yesterday that eating, drinking, loving and hating, sleeping and chambering is the only real and positive life for man turns to the opposite side and now begins to see and say: 'No, thought and consciousness is the real and positive life of man: everything else is either an illusion, or a mere semblance or shadow of the Substance behind, a mere appearance of the Reality beyond, sheer phenomena of the Noumenon underneath.'

I am extremely sympathetic towards the idea of nationalism, patriotism, and individualism; for these are the basic realities upon which alone other realities can stand, without which everything else dwindles down to a mere *flatus vocis*, mental abstractions and logical connections. But Man is more than his mind, more than his logic, more than his metaphysics, more than the body in which he incarnates, more than the fatherland he is born in, more than the planet he inhabits, more than this visible universe, more than the entire creation, more than anything you can think or conceive of. Yet, how small, frail, and mortal is man! But even behind his mortality, frailty, and littleness there looms a hidden majesty, an unmanifested divinity, an unrevealed and un-

told something, something indefinable, something ineffable, the core and centre of what is really great, universal in man.

Perhaps some of you with shrewd practical sense may think and say inwardly: 'This man is in the clouds. Let him come down to the earth and face the challenge of the historical reality, of the real historicity, of man.' I admit I am far removed from life. My universalist view is foredoomed to failure ere it is constructed on the ground. I confess it is just a castle in the air. Universalists, those who have touched and read deeper levels of human consciousness never moved the wheels of history. Their ideology, their philosophy, their religion was too far deep to be reached or touched by the history-waves. History is not certainly the most normal and natural growth of man. History is as it were some spasmodic abnormal eruptions from something far deeper and greater than history within man. What is meant by history for many is the record of the rise and fall of kingdoms and empires, of victory and defeats, of war and peace, of growth and development, of decay and death of peoples and nations.

But man is not compassed by the whole of history. History in itself is simply nothing, or next no nothing. What is behind history, what is beyond the recorded events and achievements is everything or next to everything. What is deepest in man is far too real to be recorded in history or transmitted by tradition. What is deepest in the heart is perceived by what is deepest in the heart. What is spiritual is discerned and experienced by what is spiritual: What is God and godly is deciphered and known by what is God and godly in us, as St. Paul once argued. By a mere look, by a glance, by a mere exchange of words, at first sight we can know and discern the birds of the same feather.

But let none think that I am running down the whole of history and everything involved in and implied by history. No, I am not. All I am pleading for is the fact that we must penetrate behind the veil and grasp, touch, experience, have just a glimpse into what is truly real, great, divine in history, and what is godly, immortal, and infinite within us. But I do not say that we have to stay long in that paradise of bliss; but we should not descend upon this earth where birth, disease, decay and death are far more real and positive than pleasure, enjoyments peace and bliss before we have had our firm stand upon that Substantial Reality behind history, beyond the range and reach of the apparent man.

Men are many, but man is one. Religions are many, but religion is one. Races and nations are many, but race and nation is one. All are one, although all are or seem to be many. In the clash and conflict between idealistic monism and the materialistic dualism, monism is bound to win and supercede dualism, not necessarily in the realm of history, but in the heightened consciousness and concentrated thought of man. Monism is unity; monism is harmony; monism is universality. And universality is defeat, death in history, but life and life-everlasting in that something that lies beyond and behind history about which I hinted a little above.

It is my firm conviction, a hard-tried conclusion I have arrived at, after so many years of study, reflection, search after light and inquiry into truth and reality, that time is ripe—or shall I say over-ripe for all of us to realise and recognise the need of a wider, fuller and ever-growing universal outlook in our individual, social, political and international life. I am not suggesting a mere idle uniformity of ways of thinking and feeling of all about the individual and world problems of today and tomorrow; but I am requesting the reader to see that unity is far deeper than plurality or multiplicity of the objective universe, that peace is at the bottom of all the apparent conflicts and antagonisms of life, that bliss is underneath all the untold sufferings and miseries of our earthly life.

Man starts his life as an Englishman, Chinaman, Indian or Italian; as a Catholic, Anglican or Lutheran, as a Buddhist, Shintoist or Zoroastrian, as rich or poor, as lord or peasant. That is the starting point of human

life—acquired illusion. Then is the second stage, the stage of vision when man ceases to be an Englishman or Chinaman, an Indian or an Italian, a Catholic or a Protestant, a Muslim or a Jew, rich or poor, but simply and steadfastly tries to be a mere man, a human being in all its nakedness and sacredness and godliness. That is the vision, the land of unalloyed idealism, when rivers are no more rivers, when mountains are no more mountains, when parents are no more parents, when children are no more children. But that is not the final stage where this world of history and the known human logic and felt experience will lead us. It goes further than that. It is the final stage of consummation, when from the idealist flights and vision-tops a man descends and returns to his earthly abode, but not any longer with the veil of illusion with which he began his earthly journey, but illumined, enlightened by the vision and realization he had in the second, super-earthly stage. The first and second stages are not and cannot be the final stages for a man caught in the coils of history, for one who has known both the idealism of a unitary life and the dualism of the cosmic forces outside. It is in this third stage that man is not any longer separated from man, nation from nation, creed from creed. All are embraced in one all-embracing vision, love, heart.

But whether you are prepared to accept this universalist view of life or not facts and figures prove that such a catholicity or universality is a forthcoming reality and is fast approaching and pervading all the thinking in free and emancipated circles and quarters of this globe.

Religion today is growing more and more universal. You cannot possibly stem this tide by the old authoritarian impositions, by dogmatic definitions or conciliar anathematizations. Today there is a new branch of study called comparative study of religions which certainly has done much to break barriers down and build bridges wherever and whenever possible. Today we do not study Christianity or Islam as exclusive walled religions; but as divisions and branches of the Semitic group of religions. Now, even the Semitic or Aryan religions are not studied as exclusive or narrow groups ; they are classified and subordinated under a still general and more universal head : religion. It is the nature, origin and growth of religion in general that we study or set as premises before approaching the history or creed of any particular historical religion. The Bible is no more a book fallen from heaven; and if, in some sense, revelation could be accepted or re-stated, even the Bible is but a chapter in the universal revelation of man and mankind. It is only on this common basis we all can meet, and not by tightening more and more our old tensions and rivalries and exclusive claims. 'Our watchword is inclusion, not exclusion,' as was proclaimed by one of the apostles of universalism of the modern age, Swami Vivekananda.

Similarly there is universalism, in science and in the modern way of living and feeling. Science has never been a curse, it has been and it will ever be a blessing to mankind. It is not science but men who abused science who are responsible for battleships and bomber planes. V1s and V2s. Man is not under the inexorable law of fate, of destiny, of *kismet*. Man is a free agent, a free being from the marrow of his bones. Freedom breathes in the air, freedom and not necessity is the motive spring of every conscious force in this life and perhaps in the next. Neither materialistic determinism nor scientific monism can shake this faith in me. It is not a question of proof; liberty is a question of vision, realization and experience. I have seen liberty, I have had a glance at it, a glimpse into the infinity and eternity of freedom, and I know all throughout my life I must strive after and yearn for that infinite ideal—liberty, more liberty, fullest liberty.

It is the greed, diplomacy, hypocrisy, ignorance, and insolence of many self-styled leaders of peoples and nations that have made science more a curse than a blessing. But science in itself is but a crystal-clear gift of God and handmaid to religion and

philosophy. Now, science has done so much in breaking down barriers and in building bridges in many quarters of human life. Science, however shallow its glamour and domain, frees man from many a superstition and many a narrow provincial wall. There may still be a Church of England or a Church of Rome, but there is nothing called a Science of England or Science of Rome. Science is universal, its laws governing supreme everywhere and at all times. The laws in physics, in radiology, telegraphy, thermodynamics and bio-chemistry, in ornithology or orthopaedics, in philology or zoology. It is science that has unified the modern world, bringing peoples and countries together in a way never even dreamt of before. The easy means of communications, the better facilities to study religions and philosophies, the closer and more intimate contact between members of various races and creeds and nationalities have all helped in unifying the world in a way never dared to be thought of before. Narrow nationalism, creedalism and racialism will still struggle for life until they die and a world-flung community of nations and peoples be formed. One world, one humanity, one citizenship. 'My nationality,' 'my religion,' 'my history,' 'my people' and all the rest of it will be alive, frequent with meaning when built upon this basic and common factor of what is common and central and universal man, and are dead while afloat outside it.

A great step has been made today in breaking off the time-old traditional barriers. I believe that religion or Self- or God-realization, or if you like to choose some other name to convey that meaning, is what is most real and deepest in human life and human experience towards which everything else is focussed and subordinated. But when we are children we need dolls and toys to play with. Passed childhood, we abandon toys and dolls and face the reality of life in its entire majesty and sacredness. Chickens must break the shell when they are apt to see the daylight and sunshine outside. Symbols and myths may or may not embody some truth or certain aspects of truth. But symbolism and mythology is not for the grown-ups. A pedagogue and an authoritarian guardianship may be needed when we are one with the blind unconscious force of Nature; but when consciousness has dawned and the star of self-visions has risen, there is neither Bible, nor Koran nor Buddha nor Christ for our religion, but we become ourselves our light and refuge, our island and our strength, our Bible and our everything. Nature is mother, she is earth, she is necessity. Consciousness is life, it is heaven, it is freedom.

But I am not so childish, Utopian or unexperienced as to suggest that an idle monotonous uniformity is going to come in the religious and political world. God forbid! I would prefer war and violence, German racialism and British hypocrisy to such an idle static conception of uniformity. Not uniformity, but unity in diversity is the law of nature. However that be, I am firmly convinced that today we are in a better environment than were our forefathers of centuries ago to make the ideal of world citizenship possible and practical. Today we have got better tools and finer implements to break through the walls and cut through the shells to reach and see the very kernel of religion of Man. Religion of the Christians and religion of Hindus, religion of Catholics and religion of Protestants, religion of poets and religion of philosophers have life only when built upon and nurtured by the religion of Man, worthless and lifeless when planted outside this garden, the religion of the integral, Universal Man.

When I am telling you this ideal I am painfully conscious of the gulf that exists between the ideal and the real. The unconscious forces of history are threatening to degrade and degenerate this downtrodden, fear-haunted and authority-ridden humanity. The jaws of hell are wide open—forgive me for using these symbolic and mythological expressions to convey what I mean—to swallow up this death-stricken and prison-closed mankind. Perhaps this humanity will perish and die as in the

epoch of Atlantis or that of the deluge. Science foretells his doom, as of this planet man inhabits. Atom Bomb has brought us nearer that prophecy. But in these agonising and soul-sickening and heart-rending signs and omens it is worthwhile to grasp on something more real, on something really conscious, on something really grand and sublime. Is not the idea of a world citizenship based upon world culture, world science and world vision of today, one among the avenues leading man and mankind to that land of dreams, to that island of peace and bliss, to that oasis of grandness and divinity? Has our consciousness, our conscience and reflected experience anything to answer to this question? Perhaps the heart of man and his conscience will give him an adequate answer.

CREATIVE EDUCATION

By Prof. B. S. Mathur, M.A., B.A. (Hons.)

As we are advancing towards peace, after this war of utterly inhuman bloodshed, we are getting conscious of the aims of real education. It needs no illustration to say that we have to turn to education for our redemption. There can be no lasting peace if it is not based on true culture. True culture cannot be acquired without education that is real and intimately connected with man, his soul, and the outside world. If by some means this connection, you may say the treble connection, is established, undoubtedly we shall be in possession of a world of delight and comfort. Hence aims of education need to be understood clearly. There was a time when people thought that education should lead to a sound mind in a sound body. There were some who regarded education as a preparation for life. Still there were, and there are, others who regard it as life itself. All these aims have one thing in common and that is the development of the personality according to inherent tendencies and aptitudes. This development of the personality means an *inner content.*

Really if progress is our aim (and progress has to be all-round, moral, material, and mental) we will have to think of inner content. That is, education according to our creative instincts. Education has to be creative: it has to be constructive. Prof. J. S. Bright writes: 'A person who fails to make his pupils reach inner content, fails to be a teacher, whatever his paper qualifications. The soul of a child should be transmuted into a vehicle for subtle influences rather than set apart as a storehouse for fleeting facts and fancies. A student should be moulded into a harp for etherial tunes rather than manufactured into a pillar box.' These are words of extreme wisdom The great end of education is harmony. This is the civilizing influence of education. In Nature there is a great chaos, and out of this chaos order has to be evolved. This education can do. Take the man himself. As a child he has many tendencies. He loves to possess things, and this tendency to possess cannot be suppressed altogether. It can be sublimated. He may be taught and trained to use the misdirected energy of the acquisitive instinct in acquiring knowledge. He may ultimately attain knowledge. Take another case. A child is full of curiosity, and this curiosity can be used in acquiring right and useful knowledge, and ultimately he will be really educated. It means when he is born he has certain tendencies to which his training gives a new orientation. That is education. In other words this is harmony.

This is a fundamental fact that man is a creator, just in the manner God is a creator. Next to Him he is most constructive. As compared with God he may be said to create

artificial things. But if we are to believe a poet we will have to revise our view and will have to admit that he is not inferior to Him. Sir Philip Sidney, in course of his essay entitled *An Apology For Poetry* writes: 'Neither let it be deemed too saucy a comparison to balance the highest point of man's wit with the efficacy of Nature: but rather give right honour to the Heavenly Maker of that maker, who having made man to his own likeness, set him beyond and over all the works of that second nature, which in nothing he showeth so much as in poetry, when with the force of a divine breath he brings things forth far surpassing her doings. . . .' In this quotation we will certainly allow some exaggeration in a poet, especially when his task is to praise his own art. But the fact remains that a man is a creator, though on a little scale. This fact education should not forget.

A man is a bundle of certain ideas and he will like with all justification to build his future on these ideas. So who can for a moment ignore the importance of these ideas in the matter of education of man? Our common knowledge is that we are directly connected with God. Our oldest book, the Rig Veda, informs that in the beginning there was nothing in the universe except God. For some time He remained all alone, but after some time He felt an urge to reveal Himself in the many. This universe is the outcome of that urge on the part of the One to reveal Himself in the Many. So God is a creator, and we have a Divine Essence. Thus education must take account of this divinity in us; in fact education has to be a going-in or going-up. It is going-in because we have just to reveal our divine essence by means of education; or we have to progress and go up to reach perfection, which is God. We have to reach Him through education. It means that education has to take into consideration all these facts. It has to be a comprehensive process. Here I will content myself with a quotation from Milton: 'I call a complete and generous education that which fits a man justly, skilfully, and magnanimously, to perform all the offices, both private and public, of peace and war.' This is true education, all-comprehensive and all-embracing. We cannot think of improving upon this definition of education. It may be considered the last word.

The Swedish poet and author, Ellen Key, has prophesied that our century is the century of the child. This truth cannot be forgotten, while we are thinking of educational reconstruction. Dr. Maria Montessori, in her book, *The Secret Of Childhood,* writes: 'We must draw a clear distinction between the two planes of enquiry covered by psycho-analysis. One, the more superficial, covers the clash between the instincts of the individual and the environment to which he must adapt himself. This conflict may be resolved, for it is not difficult to bring to consciousness the disturbing causes that lie below consciousness. But there is also another, deeper plane, that of infant memories in which the conflict is not between man and his present social environment, but between the child and the mother, or, we may say generally, *between the child and the adult.*'

The conflict between the child and the adult is the thing that must absorb our attention. I say it so significantly, here, because we are considering the ideas that must govern educational planning. You might say that Dr. Maria Montessori is thinking of the education that has to be imparted to little children. I might add that if there is a conflict between the child and the mother, here is a conflict between the student and the teacher. Essentially the conflict is the same. It will necessarily take us to the consideration of the nature of the taught, else our education will not be a successful thing. As already indicated, in education we have to evolve a *certain harmony.* Without this harmony our education will not create, but it will destroy. Complete realization is possible in an atmosphere of harmony and concord. Take the word 'realization.' Is it not education? I think if our international poet, Dr. Rabindranath Tagore, were asked to define

education he must have described it as a 'realization.' Truly he considers education a sacred thing, and whenever he refers to teachers he thinks in terms of great sages who thrive in the midst of divine sacredness. So teachers have to realize the truth, and this they want their students to realize. Therefore education comes to be 'realization.' I have used this word in a significant manner. Education is realization because through it we have to realize the truth: again it is realization because it is possible that we, that is teachers, may realize our students, their nature, their ideas, their wishes, hopes, images, pictures, nay their *whole self*. Hence this emphasis on ideas governing education.

Thus far we have attempted to describe one side only. Alice Meynell writes: 'It is too often required of children that they should adjust themselves to the world, practised and alert. But it would be more to the purpose that the world should adjust itself to children in all its dealings with them.' It is true that education must be such as to give a perfect atmosphere to children to grow according to their instincts and inclinations. After all education is a certain opening-out. And so Alice Meynell has rightly emphasized this idea by writing that the world should adjust itself to children in all its dealings with them. But that is not the only thing. I know that the world's history—future progress that will be possible—is written in the subconscious of the children. It is in this sense that children are regarded as the hope of mankind. But it does not mean that we should completely forget ourselves and the world that we have already made. What is the position: There are children, they are to be educated. Let them grow, flourish in a free atmosphere. But this freedom should not be unchartered. Our wisdom, a happy result of centuries of thought and experience must give a certain check. Education has to be a preparation for life. Life means life in the world. What we have already achieved we cannot altogether cancel. It may not be a compromise but a harmony. Ultimately education resolves itself into a process for evolving an order out of chaos. This is creative education. As a result of this sort of creative education we can definitely think of a sacred and happy future for mankind. The future will be sacred because the divine essence of man will come out, pervade the entire atmosphere, enable man to approach God, leaving behind all disturbance of mind, as the necessary prelude of a great result. It will be happy because this creative education will enable man to seize the truth of divine and general equality of man all over the world, ushering in comfort. And then Dr. Rabindranath Tagore's dream to be held by the hand will be materialised:

'In this great world we carelessly pass by the room where Mother sits. Her storeroom is open when we want our food, our bed is ready when we must sleep. Only that touch and that voice are wanting. We are moving about, but never coming close to the personal presence, to be held by the hand and greeted: "You have come!"'

VIVEKANANDA'S ANNIVERSARY

By Nanalal C. Mehta

If Vivekananda had been alive today, he would have been an old man of 83—not an impossible age by any means, and yet when one thinks of him in terms of history, he barely lived 40 years and yet what a record he has left! Had he been merely a great man—a man of genius—his stature would have been already determined by now; but as it happens in the long history of this country, he belongs to that select category of

deathless souls, whose orbit of influence grows with the lapse of time and with the calibre of the people in understanding and assimilating his message. I still remember my undergraduate days when Vivekananda was already a hero—one who had brought glory to his motherland by sheer eloquence and unrivalled powers of expression in uttering the spiritual message of a country, which had lost caste in the comity of great nations. It was a glimpse—rather distorted, for the greatness of the Swami was discerned in his superficial qualities rather than in the depth and intensity of his real teaching, and the great contribution that he had made to the future of the motherland. In the arrogance of our ignorance, the Swami looked as only the spearhead of a resurgent India, still shackled to the old superstitions and indiscriminate attachment to his Master, the great Ramakrishna. Ramakrishna looked more as the symbol of India which had already disappeared for good and hardly appeared to have a future. It has taken all these years—more than a generation—to have now got a glimpse of the truth of the Swami's dictum that he, the great Vivekananda, the hero of many platforms in the West, and the apostle of a new message from India was but a feeble instrument of his great Master. In fact it is vital that Vivekananda and his work, if they are to be properly assessed and understood, should be studied in their proper background of the humble beginnings at Dakshineshwar, hallowed by the memories of the Master's life. Recently the Ramakrishna Mission has published a book of exceptional merit—*The Gospel of Ramakrishna*. I know of no book published during the last decade, which I have found so rich of wisdom, profound spiritual insight and genuine inspiration to the common folk as this simple gospel chronicled in a language of unsurpassed simplicity, covering over 900 printed pages. I shall not say more than merely commend this gospel to all those, who have not had the privilege of reading it.

The Ramakrishna Mission has been celebrating the anniversaries of the Swami and his Master for a number of years. These occasions would have nothing more than conventional significance if Vivekananda and Ramakrishna had been merely leaders of talents and even of genius, for it is inherent in every nation to throw up men of outstanding merit and great leadership, for they undoubtedly are the architects of a nation's destiny. Men, however, of the stamp of Vivekananda are rare at all times and in all countries, and it is because of this uniqueness that our participation in an anniversary celebration is more of a privilege, a kind of stolen prayer that we of the common clay are vouchsafed and enabled to seize even for a brief moment a glimpse of the Himalayan peaks of spiritual enlightenment. To Vivekananda spiritual enlightenment was not withdrawal from life, but the conquest of it. Even after more than forty years, there is a freshness of outlook and an energy of expression which are unsurpassed. Writing to an American friend in 1894, he modestly wrote : 'I cannot write and I cannot speak, but I can think deep, and when I am heated, can speak fire.' There is no doubt about the fire in the message of the Swami, and that fire, let us hope, will continue to burn so long as there is suffering in this world to alleviate. This apostle of new India diagnosed the malady from which his country was suffering, and also knew what the remedy was. The condition of the poor was at the root of all evils in India. Religions of the world had become lifeless mockeries. What the world wanted was character. It was in need of those whose life was one burning love, selfless. That love would make every word tell like the thunderbolt. 'Neither numbers, nor powers, nor wealth, nor learning, nor eloquence, nor anything else will prevail, but purity, living in life, in one word, Anubhuti—realization.'

Time and again he pleaded for a morsel of food, for the suffering of the poor had priority over everything else, including the so-called religion. The problem of food is now more menacing than ever. We talk religion but are indifferent even to a modicum

of ethics in our practical behaviour. Our charity is not even skin-deep. We have become callous because of the wide gap between precept and practice, and also because of too much suffering, filth and squalor and sheer human inefficiency all round us. The Swami, therefore, rightly concentrated on removing the great inertia—physical and moral—which has held this country in thraldom for centuries. As a learned Pandit told me the other day, he would rather have the country being treated to an intensive course of agriculture than to a recitation of the *Bhagavata* or the Gita. The people have been fed too long on the opiate of religiosity; when they have regained their manhood and the right to human existence, they would have also recovered their true religion.

There is a unique pattern of spiritual development in the life of every country. It runs like a golden thread throughout the history of ages. On the battle-field of Kurukshetra, it was the seer—Yogeshwara Krishna, who guided the striking power of Arjuna—the doughty warrior. Ramakrishna lived the life of the spirit, inspired and embodied. Vivekananda was the man, who was the potent instrument in the hands of his Master. Even in the political sphere today, this pattern seems to be repeated. Gandhiji has been moving on high and remote altitudes. His message is carried with an unsurpassing energy by his beloved disciples like Pandit Jawaharlal Nehru and Vallabhbhai Patel. The history of Islam furnishes also a striking parallel. The Prophet was both a thinker as well as a worker; but his message transcended all geographical limitations in the hands of his great disciples Ali and Omar. Life is a complicated pattern; it cannot be reduced to a simple formula. It is true that 'the individual is not an isolated, separate thing; an individual is a transformer of matter and experience; it is a system of relations between its own basis and the universe, including other individuals . . . . It is in the devotion of the sacrifice that he becomes most himself; it is because of the devotion or sacrifice of individual that causes become of value' (*The Uniqueness of Man* by Julian Huxley, Page 298).

The constantly recurring note in the Swamiji's speeches and writings is that of service in the cause of the helpless millions of the motherland. What the Swamiji wanted most was to regain the spirit of heroism and to eschew the spirit of dejection which had crept over the country during the last few centuries of its evolution. He recalls the words of the Gita, and calls upon his countrymen to shake off fear, for that which makes body and mind weak is *sin* indeed. The Swami reminded us of the famous words of Sri Krishna to Arjuna: 'Yield not to impotence, O Partha! it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, Parantapa!'

He was never tired to point out that in this beastly world blackguardism often prospers and virtue suffers. He did not despise material progress, but he rightly subordinated it to the life of the spirit for bearing aloft life's fulfilment and peace.

It is curious to note that Sri Ramakrishna shook off his mortal coils on the 16th of August, 1886, and that his great disciple followed suit in 1902. Within less than 20 years the message of the Master had gone forth, and it is now easier to see something of the magnitude of the work that Sri Ramakrishna achieved, living in his humble apartment at Dakshineshwar a life, singularly simple and unique in its significance.

Like the Great Prophet of Islam, Vivekananda was a great believer in the integration of the secular and the spiritual, for life in community was a matter of discipline and organization. These two were the vital instruments of maximizing all human effort whether in the sphere of secular achievement or social improvement. His experience of the life in the USA must doubtless have influenced him in the need for a more rigid enforcement of discipline in this country where almost everything militates against regular and sustained effort over a period of

time. There was one feature, however, of his organization which must not be lost sight of. He wanted to serve his country not through leadership, but through service. He wanted his boys to march in the forefront, but only as servitors, who must identify themselves with the masses in all their difficulties and their sufferings and render service in a spirit of utter humility. Vivekananda shines as a steady light in these days of strain and hardship, for he had the courage to face difficulties of all kinds and even defy them; and he had also supreme faith in the destiny of his people. As time goes on, as he anticipated himself, his bones will speak more and more effectively, and strike heroic chords of emulation and inspire people in the service of mankind. It is good, therefore, to have celebrations such as these, if only to remind us of these rare flowers of mankind, for they enable us, even if it be for a few fugitive moments, to transport ourselves to cleaner and more spacious regions.

THE GOAL OF THE UPANISHADS

By Prof. Gobinda Gopal Mukherjee, M.A.

The term 'Upanishad' essentially means the 'secret,' the 'Rahasyam,' and the main business of all the 'Upanishads' is to explore and reveal this secret, this hidden reality, and to lift the veil over this great mystery. Now what is this supreme secret? The *Brihadaranyaka Upanishad* cryptically remarks that it is 'Satyasya Satyam' (2.1.20), 'the Truth of all truths.' So the goal of the Upanishads is not a relative truth but a truth, absolute and final. The Upanishads seek to dive deep into the fundamental ground. They never rest till they reach the ultimate bottom, the supreme source from which everything springs. The Upanishads never stop at a penultimate stage but always press forward to the ultimate basis, though never neglecting the different and numerous steps of the upward flight or ascent. They never err in making a relative truth, however glorious, their final goal, neither do they confuse a partial realization with the final consummation. They are not like those travellers who take some half-way house as their final resting place, refusing to move further. These seers of the Upanishads were pilgrims of eternity, whose thirst for knowledge knew no satiety. The more they knew the more they hankered after some more light, till they reached the Light of all lights, beyond the shores of darkness, the 'Jyotisham Jyotih.'

Hence the first business of the Upanishads is to set the goal firmly so that the pilgrims may not have any confusion in their minds as to the final limit of the journey or the journey's end. Now, what is the goal? The Upanishad unequivocally answers: 'Brahma tallakshyamuchyate' (*Mund. Up.* 2.2.4), 'Lakshyam tadevaksharam' (*Mund. Up.* 2.2.3)— Brahman, the Immutable, is our goal. That is to be pierced through, with the help of this mighty weapon of the Upanishads (*Mund. Up.* 2.2.3), for, without knowing it there is no final peace but only approximations to it.

Next we must enquire: Who is this Brahman? The Upanishad replies 'Satyam jnanam anantam Brahma' (*Taitt. Up.* 2.1)—It is the Truth—not the relative truth that we know of but the Truth that knows no contradiction in any time or place, i.e. the Absolute Truth. It is also the knowledge—again not the knowledge that we are familiar with through our intellect, for our knowledge is essentially a process and so involves a knower and a known, as well as the act of knowing. But here the

term, 'Jnanam,' neither signifies the subject of knowledge nor the object of knowledge nor the act of it. It is knowledge itself, single and simple in its own reality, not a process or a product of something but the fundamental knowledge in itself, 'Ekatmapratyayasaram' (*Mand. Up.* 7). The term 'Anantam' is not a negative one but has got a positive content. By this term 'infinite' is not meant an unlimited extension of the finite, which covers or rather pervades the whole space or creation like the ether or the sky. The infinite is not an extended finite but something unique, apart from which nothing can exist, which gives reality to all finite things and yet transcends them all. Again these three terms are not used here as adjectives to specify the different qualifications of Brahman. They rather define the very nature of Brahman, they signify the Lakshana of Brahman and are not Visheshanas. A definition of Lakshana conveys the unique nature of the thing defined, points out the distinct mark which pertains to that and that alone. Here too Satyam, Jnanam, and Anantam pertain to Brahman alone. Nothing but Brahman can be this absolute truth, this supreme consciousness, this all-transcending infinite. These are unique to Brahman alone.

This uniqueness of Brahman and its overtopping of all categories of our experience is stated elsewhere in the *Kena Upanishad* (1.3) 'Anyadeva tadviditadatho aviditadadhi.' It is something else than the known and also more than the unknown. It transcends both the categories of the known and the unknown. Here the two words, 'Anyat' and 'Adhi' peculiarly suggest the utter uniqueness and wholly otherness of the nature of Brahman.

Though the essence of the reality of Brahman lies in this uniqueness, yet this conception about its wholly other nature seems queer and forbidding to our intellect. In conceiving of the ultimate nature of Brahman we always try to push the analogy of our consciousness to the final state of things. Our consciousness grows only through a relation—the relation of the subject and the object. Without this mutual impact of the knower and the known, our consciousness remains poor and stagnant. The very law of our growth lies in this dialectic process. As our consciousness grows, the gap between the subject and the object becomes gradually shortened, till they finally merge into each other or rather coalesce in a deep union. There we get the direct intuition which seizes the object no longer through the halting steps of intellectual process but penetrates directly into the very heart of it. So there we get not a piecemeal view of things from one angle but a whole or integral vision, which has reached the centre and so has a grasp over the whole circumference.

Being caught up in the net of division, we are seeking to bridge the gulf. Without the healing of this wound of apparent division there is no peace. We know that our life's endeavours must end in frustration unless we can make the two poles meet. Without the meeting of these two opposite currents, one positive and the other negative, there can be no creativity, no illumination. We feel that we are cut off from the original source and are drying up from want of nourishment and so we are trying to join up with the main stream or current of life. We are trying to break open the barrier which withholds or keeps back the infinite reservoir of Soma or Amrita from flowing down into our life and thereby preventing it from enriching us with its life-giving properties. In fact, our whole life is an unconscious endeavour to link up with that founthead of divine ambrosia. In every act of our life, we are trying to take in what lies outside of us, to make the outer object a part and parcel of our being. But we are never wholly successful. Though we can take in a portion of the outer world into us, much of it still lies outside of us and so there is no complete fusion of our being with the world, no absolute coalescence between the subject and the object. This happens because our intellect is unaccustomed to this act of identification. It knows things from a

distance through a relation of separation alone. Only when we become Avakrachetasah, only when we give up the crooked and circuitous way of the intellect and take the straight and direct path of intuition that we begin to hear the melody of union. What had appeared foreign and forbidding so far becomes now the very stuff of our being.

Intuition is essentially a unitive faculty while the intellect is a separative one. 'Intuition gives us the object in itself, while intellect details its relations.'[1] It is the clear light of reason, (Sphutah prajnalokah), and does not follow from a process (Kramananurodhi). The knower merges himself in the known or rather becomes molten into it. There is consequently a clearer and truer vision of things and also a growing richness of our comprehension, as well as an extension of all our faculties. Intuition is not a thing which is 'incapable of giving us anything else than simple being,' but it is a vision direct as well as comprehensive (Asheshasavisheshadarshanam).

Hence intuition brings about a synthesis, a harmony, because it takes us up to the source from which the division sprang, where the two poles are held in equal balance. So here the strife is at an end and there is a consequent feeling of utter peace. Division and discord are no more but they give place to union and concord. What had appeared so long as separate and disconnected parts now become complementary components of one whole. Illumination floods even the darkest chambers of the being. No resistance or obstruction is felt in any sphere (Apratighatah chittasya). We have a supreme command over the entire working of the machine. 'He is the lord of everything, the knower of everything, the Antaryami, the source from which spring all beings and to which they return.'[2] We have been practically searching for an adequate explanation of this enigmatic world, we wanted to know the reasonableness of this huge show and now that we have reached the supreme source (Yonih) which gives birth to this existence, we feel that we have discovered the whole purpose and meaning of it. The key to this world riddle seems to have been found at last. What else is to be desired?

But here the Upanishads ask us to take a still further step, for we have not reached yet the journey's end. Though we have found the source of the division, and consequently the meaning of it, that is not all and sufficient. We must pass beyond the source to have a view of things *sub specie aeternitatis,* for that is the true and real vision of things. So long we have been pressing forward with our own instrument of intellect, but now we must abandon everything at our disposal and look at the thing in and through itself (Sakshat aparokshat). We must be stripped of everything and should enter as a naked child the kingdom of heaven to have a naked view of reality. Though we had refined our intellect to the utmost and had as a result of it the glorious vision of the head and source of the creation, yet, after all, it was a vision of the intellect. It was a view of things through a medium, though for all practical purposes the medium had ceased to exist owing to its utter transparency and finest form. Still there was a film though the film may have been the finest. Now we are being called upon to abandon that too and plunge straight into the heart of Reality and take a 'flight from the Alone to the Alone.' Here our intellect quails, it shrinks, because it is being asked to commit suicide; and the last thing that one can do is to bring about one's own self-extinction. The intellect protests, for an impossible demand is now being made and it thinks that things are now being lifted out of the sphere of concrete reality to a region of arid abstraction. The causal link which was being so carefully traced so far, suddenly gives way; we are faced with an yawning

[1] Radhakrishnan, *An Idealist View of Life*, p. 153.

[2] Esha sarveshvara esha sarvajna eshoantaryami esha yonih sarvasya prabhavapyayauhi bhutanam. (*Mand. Up.* 6).

chasm and are being asked to take a jump. Here is the mighty fear, the upraised thunderbolt,'[3] but the Upanishad assures us that one who can face it boldly and take the leap becomes immortal.

As we are being asked to face the relationless absolute, we think that we shall be losing all relations with this *terra firma*, it will all become an illusion or phantasmagoria—this rich concrete world of ours. The highest intuition had given us the vision of the world as bearing an organic relation with the supreme reality. It was found as a complementary aspect of the Absolute, rather a necessary manifestation of the supreme. It was seen that 'God is essentially bound up with the life in time.'[4] So it was all soothing and comforting truth so long. But now as we are being asked to discard that vision too, it looks all dark. So in the Upanishads we find that Maitreyi was seized with a similar fear, and apprehended that things were now definitely drifting towards a nihilism, a total extinction and nothingness when Yajnavalkya explained the nature of Atman as a thing which was neither within nor without (Anantara abahya), and also without consciousness (Na pretya samjnasti). He immediately assured Maitreyi that the Atman can never be extinct (Anuchhitti-dharma), that it is immortal (Avinashi). What has happened is that the light of separative consciousness has gone out, there is no more the cognizance of an object outside the self because there is no trace of duality any more. Similarly when the supreme reality is described through negatives, by 'Neti neti,' we are often misled in thinking that the negative particle 'Na' signifies a negation or rejection of everything else, whereas in reality it only tries to bring home to us the absolute transcendence of Brahman, its uniqueness or Vilakshanata. In our terminology or association of ideas, 'Na' means nothing but a negation. So when Brahman is signified by 'Na,' we think that everything is being taken away, that the reality is going to be depleted of all contents, its richness is being sacrificed, or it is rather being impoverished. But one who is fortunate enough in having even a glimpse of this glorious absolute finds that nothing is here depleted at all; on the other hand, all the richness is not only completed here but exceeded and transcended. Here, by a strange mathematics, we find that even after subtracting the full, the remainder is full still. The reason of it is this that its fulness or richness does not depend on anything else but is inherent in it. So nothing can take it away or decrease it nor increase it. Its richness can never be fathomed in measure of degrees because it utterly exceeds all measure. Measure is essentially a feature of Maya, rather the very basic meaning of it. That which transcends the Maya naturally transcends all measure. In Maya there is a progressive growth in luminosity; it is accustomed to evolution, it buds out petal by petal; so after its full-petalled growth or complete outflowering, it thinks that the consummation has been reached. To conceive of yet another stage outpetalling it all is absolutely impossible for it; and it is a mere abstraction or a figment of the imagination. But can that which gives all the meaning and value to our life and the world be itself a meaningless abstraction? That is the one 'in whom all is found and yet all is lost,'[5] that is the indescribable supreme bliss,[6] that is the one about whom one can only say that it is and nothing else, for the mind and speech return thence baffled, being unable to comprehend it. That is the region of eternal full bloom, where there is no progressive flowering stage by stage but everything is complete there all at once and for ever and from all eternity and beyond. So Radhakrishnan rightly remarks in his illuminating exposition of the nature of the Absolute:

3 Mahadbhayam vajramudyatam.

4 Radhakrishnan, *An Idealist View of Life*, p. 338.

5 Radhakrishnan, *An Idealist View of Life*, p. 343.

6 Anirdeshyam param sukham (*Katha Up.* 2. 3. 14).

'Creation neither adds to nor takes away from the reality of the Absolute. Evolution may be a part of our cosmic process but the Absolute is not subject to it. The Absolute is incapable of increase.'[7]

But none can climb this rarefied height all at once and the sages of the Upanishads were very well aware of this fact. Speculation about it from a distance can only lead to a deeper darkness and will never give the illuminating vision.[8] Without the supreme refinement of the intellect, without the complete growth of our personality in all its parts, this supreme majesty of Brahman can never be apprehended or grasped. 'If we would transcend personality, we must first take the trouble to become persons.'[9] After the completest development comes the fulfilment and realization, and never before it. Nature, a cautious and careful mother as she is, will never allow us to get out of her arms and walk our own way until she finds us completely mature and developed. We want to run before we have learnt to walk, we seek to jump before we have learnt to take our steps. But unless we complete the cycle of development there is no hope of getting out of it. To know the biggest thing, that is Brahman, we too must grow the biggest. So we find in the *Prashna Upanishad* the reference to the Purusha with sixteen parts, or Kalas. After the development of all the Kalas or parts of our being, we can hope to merge in the Absolute, as the river merges in the ocean losing its name and form and becomes partless and free (Akalo amrito bhavati).[10] We must first grow whole if we want to reach the sole reality.

In order to make the Absolute seizable by our intellect, the Upanishads point three aspects of its being. In the exposition of Omkara, which has always been taken as the supreme symbol of Brahman in the Upanishads, the *Chandogya Upanishad* shows three distinct aspects of it. The first is the Rasatama, the second is the Mithuna, and the third is the Samriddhi aspect. In its Rasatama form, i.e. in its ultimate essence, it is the Supreme, the Transcendent, the Eighth.[11] The Mithuna form represents its immanent aspect where it is no longer a pure indivisible unity but a unity in difference, a one-in-two, a union of two complementary parts (Vak-prana, rik-sama), known as Shiva and Shakti in the Tantras. From the union of these two parts comes the fulfilment of desires[12] and this is the source from which flows the stream of creation, the seed from which springs this mighty world tree with its infinite ramifications. It is the Shabda Brahman, the root of all creations. It is also Savitri, the Divine Mother, who gives birth to this universe, who is worshipped as Gayatri, who directs all the movements, inner and outer, in the hearts as well as in the heavens. She is the Adya Shakti, the creative will, who manifests herself in this polarity of subject and object, (Aham and Idam). During the time of creation the Idam predominates, the object attracts the will outwards and binds it, while in the process of dissolution or freedom there is a gradual ascendancy of Aham, a gradual dissociation from Idam, and consequently it is drawn more and more inwards. These two movements, the one outer and the other inner, signify the basic law of creation and pervade all through. Life and death, waking and sleep, day and night, youth and age, everywhere we find this law in action. This ebb and flow, this contraction and expansion is the cosmic systole and diastole, which is at work. Everything is being swung from one pole to the other through this natural motion of the pendulum and if we want to get out of it we must seek out the source whence comes this dual movement. In the Mother's lap alone we may hope to find rest. So the

7 Radhakrishnan, *An Idealist View of Life*, p.343.

8 Bhuya iva te tamo ya u vidyayam ratah.

9 Huxley, *Ends and Means*, p. 325.

10 *Prashna Up.* 6, 5

11 Paramah parardhyo ashtamah. (*Ch. Up.* 1. 1. 3).

12 Apayita ha vai kamanam bhavati (*Ch. Up.* 1. 1. 7).

Tantra has sought to indicate the true way to salvation through the propitiation of the Mother, for it is she who binds and again it is she who releases.[13] The *Kena Upanishad* also tells us that when the gods ran towards Brahman in order to know it and ultimately failed to fathom its reality, at last to Indra, the king of the gods, appeared the divine resplendent Mother, Uma Haimavati, and she revealed the nature of Brahman to him. So it is through her alone that one may hope to know the supreme, and never in any other way. In the Vedic symbol it is the sun, the Ravi, the Vishvarupa,[14] the Mukhya Prana.[15] It is this sun which covers the true nature of reality with a golden lid[16] and so the prayer goes out to him, the sole seer, the sustainer, the ordainer, the sun, the offspring of the lord of creation, for contracting his rays, for the withdrawal of his diffused effulgence by which it may be possible to have a view of the most beneficent form of the Supreme.[17] Without the piercing of the veil it is not possible to have absolute and complete identification with that reality, to feel that it is I (Sohamasmi). Without this identification the two poles remain wide apart, this Sah and Ham, this Bindu and Visarga. Sometimes the Bindu bifurcates itself in two and brings into existence the Visarga or Srishti or creation and again it takes back into itself the Visarga and remains as the one dot or Bindu or the seed. This goes on endlessly, this cosmic breathing, this inhalation and exhalation. These two are in eternal coalescence, the one is indissolubly united with the other and none of them can exist apart from the other.

From this Mithuna flows the third aspect, the Samriddhi, the expansion, the richness. the exuberance of creation. The command[18] seems to have been received to 'be fruitful and multiply' and so the thousandfold stream of desires flows thence and actualizes itself. From the union of the two principles, i.e. Mithuna, comes the creation (Samriddhi) which is called in the Gita as Yoga and Vibhuti.[19]

But even this deep union does not give us the seamless whole that we are seeking. Union we have got but not yet unity, oneness we have achieved but not yet non-duality. Only when we pierce this glorious veil, this effulgent film, that we reach the utter unity, the absolute transcendence. Only after achieving the full realization of the Shabda Brahman can we hope to pass beyond to the Para Brahman, pass from sound to the silence. So it has been said that only to the adepts and the wise and those who have deeply contemplated over the Saguna Brahman should this final truth of things be revealed.[20] Though a straight and direct path to the Para Brahman is not ruled out, though it is possible to move all at once through one single effort alone (Ekenaiva prayatnena) straight to the bosom of the Absolute, yet that is an exception to the general rule, a hazardous path, fraught with dangers for the ordinary men and open only to the most proficient.

This supreme effulgence, this glorious sun, is the source of ignorance as well as the repository of all knowledge, a paradox which is almost bewildering. Here is the veil of ignorance put over the face of that ineffable reality and here again is the wealth of all the world of knowledge. All the knowledge that we are having, whatever we are now knowing, is only a remembrance of what lies imbedded in us. So what we call knowledge or Prama is only Prama through courtesy, because, according to the definition of Prama, it is the knowledge of something which was not previously known and which is not going to be contradicted later on.[21] But can we assert with any boldness that all that we have

13 *Matrikachakraviveka*, 3. 4.
14 *Prashna Up*. 1. 7. 8.
15 *Ch. Up*. 1..2. 7.
16 *Isha. Up*. 15.
17 *Ibid*. 16.
18 Anujna (*Ch. Up*. 1. 1. 8).

19 Gita, 10. 7.
20 *Vidyaranya-Anubhutiprakasha*, 6. 98.
21 Anadhigata badhita tattvabodhah.

known up till now were really Anadhigata, previously unacquired? Were they not Adhigata, known already in the deepest layers of our being? We are bringing them up to the surface, that is all. Sir James Jeans makes a profound statement, full of the deepest significance, in his illuminating book, *Physics and Philosophy,* when he says: 'Now these waves of knowledge exhibit complete determination; as they roll on, they show us knowledge growing out of knowledge and uncertainty following uncertainty according to a strict causal law. But this tells us nothing we do not already know. If we had found new knowledge appearing, not out of previous knowledge but spontaneously and of its own accord, we should have come upon something very startling and of profound philosophical significance.'[22] Modern science, even after having such a complete and thorough knowledge of all the phenomena of Nature, finds that knowledge is utterly inadequate and, to its surprise, it also finds that what it has learnt so far is nothing new or unique. As its knowledge is still inadequate and relative, it is seeking for a knowledge which must be spontaneous and coming of its own accord, i.e. a knowledge which must bear its own validity (Swayampramana) which would be valid through itself (Swatahpramana) which need not be validated by something apart from it. In a word, we must have an absolute knowledge and not a relative one. This knowledge can only be the knowledge of the supreme Brahman, for only in the Brahman is this utter freedom and spontaneity. Everything else is dependent and mechanical. The only unique thing which has never come within the ranges of knowledge, the only thing really unacquired (Anadhigata) is the supreme Brahman and to know it is to have real knowledge (Prama) which will lift us out of this sphere of causality, take us out of this region of absolute determinism to the kingdom of real freedom and glory. That knowledge is not a knowledge of simple being, shorn of all richness, but through this knowledge comes the knowledge of everything else, by knowing it we know all.

The Upanishads incessantly call us to take this bold leap and find the supreme solution, for only by knowing Brahman we transcend the sphere of death and not otherwise. The Upanishads have no ambiguity in this, in the enunciation of our goal. To read the Upanishads in some other light is to thrust our own bias into the texts. The plain meaning is clear as daylight and to confuse it is to miss the whole teaching of the Upanishads. 'Spiritual books are written in the language of the spirit and must be spiritually discerned. They yield a new sense at every reading and it is only after many years that most of us begin to realize the colossal nature of our own initial mistakes.'[23] The real spirit can never be taught, it must be caught through an act of sympathy with the true essence of the Upanishadic teaching.

To conclude: From expansion to union or illumination and thence to identification—these are the three broad steps indicated by the Upanishads and to skip over any of them will be to retard our growth and delay our realization. From the world of Bheda or separation, in which we are now placed, to the region of Bhedabheda or the unity-in-difference, the Prana, the Mithuna, and finally to that of Abheda or absolute unity, the Rasatama. Human thought has tarried too long at the second level, the level of synthesis, the level of Prana. The time has come for us to take a still bolder step forward and find the final solution of things there, where there will be a total removal of all doubts for ever, the untying of the knots of the heart and annihilation of all the bondages of Karma. That is the end of the road, that is the supreme status of the all-pervasive Vishnu.

22 Jeans, *Physics and Philosophy,* p. 195.

23 Underhill, *Concerning the Inner Life,* p. 88.

SRI RAMAKRISHNA AS A LIVING PRESENCE*

By A Westerner

I am a Western devotee of Sri Ramakrishna and the Holy Mother and Vivekananda. Here in Bengal—in Calcutta—you have had three of the greatest incarnations the world has seen for centuries. No matter how great your troubles are—and let us hope that these will soon be over—you have this most divine, most precious consolation; and that is—that your country is still in the hey-day of her glory and of her power; for she can still produce sublime men and women for the guidance, for the teaching, and for the uplifting of the whole world. I who am a Britisher can tell you with all sincerity that this Belur Math where we are gathered together now, is probably the greatest spiritual dynamo or power-centre on earth. How proud you must be of that! And how thankful I am, on behalf of my people, that the Sanyasis of Sri Ramakrishna welcome the foreigner to this holy place, in his name!

You have all come here today to do honour to the memory of Sri Ramakrishna. But when you honour him, you are also honouring Sarada Devi and Vivekananda—for they and he are as one being in different aspects. You are also honouring all those wonderful men who were—and are—his disciples. And let us not forget the dedicated Indian women and Sister Nivedita and other foreign Sisters and Brothers, who gave their lives, and are giving them still for this righteous cause.

Now when I hear people talking about honouring the *memory* of Sri Ramakrishna, I feel that I must point out that Ramakrishna and his holy group are not just a mere memory. They are living presences here among us, and all over the world too, wherever they may be needed by suffering and truly aspiring men and women. When in our inmost hearts, and with true and sincere yearning we approach the Lord, he is found to be no longer a memory. He is found to be present in reality—he is here, with us, albeit our eyes of flesh cannot always see him. And yet, how many have seen him! Their number is legion. Do not forget this: that Sri Ramakrishna is living among us—that Sarada Devi is here today—that Vivekananda, the mighty hero, is also with us today!

You must be very happy when you realize that, in the person of Sri Ramakrishna, your country has given a major spiritual outpouring to the whole human race. It is not really necessary for me to tell you this; but in case some of you may not yet feel quite sure about it, may I suggest that you should try to make the opportunity to study the *Gospel of Sri Ramakrishna*, and the long *Life of Sri Ramakrishna*, with an Introduction by Mahatma Gandhi, and the two-volume *Life of Swami Vivekananda* as well as his *Complete Works?* If you read intently, and re-live in imagination the wonderful stories and scenes which are recorded in those books—if you even *partially* absorb the teachings found in those books, then you will be in a position to know for certain that you are face to face with the sublime Drama of Divinity, clothed in forms suitable to our time. You will no longer grope. You will be sure of it. For the modern mind searches for proof, and it is not satisfied with theories. We moderns demand experience, not merely experiment, and to any one who goes deeply into the matter, Ramakrishna *is* that experience. But if you want to succeed in business, in art, or in any walk of life, you have to work hard for it. So then, you have to work at least as hard, to prove to yourselves beyond the shadow of doubt, that Ramakrishna is one of the company of world saviours, and that his evangel, and the evangel of Vivekananda, are

* Condensed from a broadcast talk to the birthday celebration gathering at Belur Math, near Calcutta.

indeed the message to the twentieth century which, if understood and lived out, can save us all from ruin. A Western scientist said to me a few months ago: 'If we Westerners don't "get" this thought in the next twenty-five years, *we are done.*' As usual, India is the spiritual teacher of mankind.

But among us there are fortunate ones who make contact with Sri Ramakrishna even before becoming well-acquainted with these books. Such people are in a position positively to assert that a spiritual revival does not consist in a mere book or preachment—that it is not to be found in prayer alone—that it is not even a Ramakrishna Mission, though God knows that the Mission is in itself a miracle of love and sacrifice! No. A spiritual revival is always ushered in by a personal contact—by a *presence.* It is the real and actual presence of God incarnate living among us. The whole world is hungering today for that living power and that Presence. No amount of knowledge, of material expansion, or even of spiritual practice will help us out of our miseries, unless we can have this Presence, which is found in the personal living touch of the Master. Ramakrishna has brought this to us. How can we sufficiently well serve him, and serve one another for his sake ?

We are gathered here on the most holy ground. This place, Belur Math, is sanctified by Sanctity Itself. Here is the Most High, the Divine Being—the Beloved, the Friend, and the Servant of all! No wonder that you come here in such great numbers—it is the magnet of this presence of Sri Ramakrishna and of his glorious spiritual family which draws us all!

Before I leave this thought, let me remind you of his words to the Holy Mother when she was sorrowing after he had left the body. (I quote from memory). He appeared to her and told her not to remove her bangles. 'I am here,' he said, 'where else is there for me to go ?' So, he is here. Where else is there for him to go ?

Some of you may be thinking of all the difficulties of your lives, and because of these, how can you reach him, and live by him and become one of his blessed company ? Some of us feel sorrowful when we have to return into the petty things of our lives from such a place as this. Listen to the words of Sri Ramakrishna, by which he shows the sure way to reach beyond all our sorrows: He said: 'People shed a whole jug of tears for wife and children. They swim in tears for money. But who weeps for God ? Cry to Him with real yearning . . . As the mother loves her child, the chaste wife her husband, and the worldly man his wealth—add together these three forces of love, and give it all to God.' This was the way he indicated to us. There is no royal road. We have to make the road as we go. Even God cannot interfere, if we are not willing to work for the prize of Him.

Ramakrishna is so great that no one can express that greatness! Vivekananda, his other half, thought that Hinduism—Vedanta—most perfectly explained Ramakrishna; so he interpreted Vedanta in a wonderful, assimilable form, to America and England, and to you, his co-religionists. Let us not only worship him and say pious things about him for what he has done—he, who gave back her very soul to India, whose teachings will live through centuries to come as a beacon-light to us all! Let us, rather, address ourselves to carrying out those teachings for the good of this country, and of distraught humanity.

For some time past, I have been watching and wondering at the Sanyasis of the order founded by Vivekananda—the order of Sri Ramakrishna. I can only tell you that after having travelled over much of this globe, and examined the lives of all kinds of holy people, I have come to the conclusion that these men are the holiest, the purest, the most utterly selfless and sincere that I have ever met. To such men, you may indeed entrust the guidance of your souls, and the serving of your people.

It will be our honour to guard this precious

order as well as the Mission, for the sake of their priceless services to this country and to the world. It is rare to find such holiness in all the world; therefore, not only shall we bow our bodies to it, but also our minds and our hearts. Please do not let it be said of you that a prophet is not a prophet in his own country! I think that each one of us should shoulder the responsibility for serving Sri Ramakrishna by standing by these men who are his spiritual grandchildren, and spreading their magnificent order and Mission in all ways possible. If we do this, then we, too, will become Ramakrishna's very own. If we come to such a place as this to give ourselves wholly to him, we will most surely find and hold him for ever and ever. Then, all our troubles will cease, we will stand quietly in the midst of the river of Karma, and even if it still flows over us, we will remain with Ramakrishna—unhurt, and at peace.

THE DAWN OF A NEW DAY

By A. Dorothy Barrs

The study of mankind in Europe today is impossible without a visit to the war-weary lands; moreover, the peoples who have suffered under the heel of the Nazis have had no time for anything except the licking of their wounds. The new life has not yet burst forth; when it is awakened it will be decades before it is able to flourish, and possibly centuries before it comes to maturity. All the world is taking part in this great awakening; all nations have passed through the dark night of anguish and suffering, but it is with the West in particular that we are concerned at the moment.

Is the mind of man awakening from its long sleep? Has man in the mass yet realized the causes of war and its far-reaching consequences? The answer is No. In all countries we read of greed and selfishness actuating men's lives; of cruelty and hatred resulting in murder and lawlessness; of the exploitation of the powerful over the weak; of the black market racketeers everywhere frustrating law and order. Man's greatest discovery, the releasing of atomic energy, marks a new era in destructive warfare; and the use of animals for experiments with new lethal weapons is apathetically accepted. We open our morning paper and read of deep suspicions and antagonisms of one nation towards another. In daily life we find men and women with jagged nerves and frayed tempers. The more thoughtful among us ask ourselves if it is possible from such turmoils and strife to build a lasting security, or will it be a repetition of the false peace that followed the first Great War?

Humanity has yet to realize that although war apparently starts with governments at cross-purposes, it is the clash of ideologies of different nations, the subversive activities of armament combines, cartels, and monopolies which serve vested interests and personal aggrandizement; the misuse of political, financial, and personal power, and the thoughts and actions of ordinary men and women that provide the soil wherein the seed of war is germinated.

We are not yet able to see the mote in our own eyes but only in our brother's. One of the greatest difficulties for those who live in the West is to face up to their own weaknesses. How few ask themselves the question: 'In what way am I adding to the turmoil and chaos in the world?' When the new life expresses itself, more care will be taken to

radiate love rather than hate; generosity will take the place of greed; unselfishness will be substituted for selfishness; compassion will be extended to all, animals and humans alike, instead of so much cruelty, which is commercialized today; understanding will take the place of exploitation; the powerful will protect the weak; and the life of the community everywhere will be based on the ideals of the great pioneers of the past of 'each for all and all for each.'

All this could be possible in the era on the threshold of which humanity now stands, if men respond to this urge within them. The new life belongs to the spirit, the age which is passing is based on the deification of material wealth and glorification of the personality. Are the men and women of this century destined to achieve such an apparent miracle as the preceding paragraph portrays?

There are signs everywhere, in spite of the dark picture outlined at the beginning, that the nations are groping for something different. The forces of evil, having been driven back to some extent with the overcoming of the Axis Powers, will assuredly concentrate their attention on the emotional and thought life of the world. Evil might be said still to be dominant, yet there are indications that the will-to-good grows steadily in every country. The demand for the use of atomic energy for the welfare of the nations instead of the destruction of civilization is heard on all sides. Man will learn by slow degrees of the potential lessening of poverty, crime, disease, and other evils through its use. It may be by slow processes, too, that he will learn how usefully to occupy his leisure, as this wonderful power locked up within the atom, when released, lessens the labour underground, in transport, factories, workshops, and kitchens which has hitherto been done by men and women by the sweat of their brow. Groups of enlightened persons are working for international cohesion and co-operation in handling of world peace. Perhaps the most encouraging of all signs is the slow but sure awakening of the masses towards the need for better conditions; the realization of the responsibility of each person in building the future. We see signs in the young of a readiness to espouse a humanitarian cause, such as kindness to animals and birds, which will eventually lead them to a better understanding of human needs not only in their own countries but everywhere in the world.

Today experiences and incidents are speeding up the tempo of many lives and it is not always easy to see the wood for the trees. Those more fortunate ones who are able to stand aside from the rush of life for a few moments and to meditate in silence upon the meaning of things around them, may receive a glimmer of some purpose behind all the upheaval, a plan to which all nations are contributing. Each person and nation is perceived as part of the purpose of life. All persons, races and nations are important since each one brings a strand to the weaving of the pattern.

To understand the purpose of life; to co-operate with the plan; to awaken powers which are now latent within the mind of man; to use these new powers, the gifts of the spirit, in service, is the work of the immediate future of humanity. These powers, only awakened as yet in the few, transcend the personality and are the threefold aspects of the soul or spiritual ego: Spiritual will or purpose, spiritual vision or intuition, creative activity or inspiration. These are only some of the innate qualities mankind is destined to unfold and consciously use during the coming age.

Through suffering new life is born. The dawn appears on the horizon for all nations. How man will respond to his opportunities can only be told by those who are yet to come.

GERMANY AND WORLD POLITICS OF TOMORROW

By Dr. Tarakanath Das, Ph.D.

I

When the Treaty of Versailles was signed, after the conclusion of World War I, it was hoped by many statesmen of the Victorious Allied Powers that Germany, disarmed, deprived of her navy and merchant-marine, colonies, and also the sources of raw materials at Ruhr, and partitioned in the East by the establishment of a Polish corridor, would not be able to play any decisive role in world politics in the near future. Although it was understood by some far-sighted statesmen that a nation of more than 60,000,000 most industrious, highly educated, scientifically trained, and vigorous people could never be kept permanently under subjection, unless she was completely isolated in world politics. To carry out this complete isolation of Germany in world politics, the makers of Versailles Treaty virtually secured control over German economy, national defence, and foreign affairs. The League of Nations was made a part of the Treaty of Versailles. This League was a league of victors and a kind of grand alliance of the victors—the big Five with their satellites—to maintain the *status quo* of the territorial disposition made by the treaty and have a united front of all the members of the league against any possible move by Germany and her former allies to violate the provisions of the treaty.

But this programme did not work, because World War I which ended with the destruction of the Ottoman Empire, the Tsarist Russian Empire, the Austrian Empire as well as the German Empire, created a new situation in world politics, *upsetting the balance of power;* and, in this new situation of new international rivalry there could not be created a new balance of power without Germany, a strong Germany as a balance among the three rivals, Britain, France, and later on Soviet Russia. Thus within a few years, with the growth of Anglo-French rivalry, German support, at least neutrality, was sought after by all the great powers and German statesmen utilized this situation to the maximum to bring about recovery of Germany to the position of the most dominant power in the world.

II

After the signing of the Treaty of Versailles, which was at first rejected by all Germans of all parties, the German statesmen began to undo the treaty; and to do that, *the first and foremost thing that was necessary was to break Germany's isolation in world politics.* The first step towards gaining the objective was possible because the Allied Powers did not wish to take Soviet Russia within their council and even wanted to overthrow Soviet Russian Government by promoting civil war in Russia. Thus Soviet Russia while fighting a civil war at home and foreign intervention in every field of her national life also needed at least German neutrality, if not support. It was the common interest of both nations, Germany and Soviet Russia, in the fields of economy, national defence, and international relations which led to the *de facto* Russian-German alliance, which was signed at Rapplo in 1921. This happened when both Russia and Germany were debarred from becoming members of the League of Nations. *In this connection, one thing should not be forgotten by students of world politics, that the ideological issue of communism* versus *capitalism did not prevent communist Russia from signing a virtual treaty of alliance with capitalist Germany.* In fact communist Russia agreed to support capitalist German national economy by supplying raw materials and opening Russian markets for German goods, while German scientists and military experts began to extend their services to

build up Russian industries and a *military machine* which later on became so formidable.

After securing Russo-German understanding, in the lines of Bismarckian foreign policy, German nationalist statesmen began to seek support of Britain against France or to do their best to break up the then existing Anglo-French solidarity. This was not a very easy task and it was not accomplished without much manoeuvring--and lack of space will not permit me to go into details. The attempt to break up Anglo-French solidarity against Germany led to the occupation of the Ruhr by the French; and the Germans who hoped active British opposition to French policy were disappointed. Then came the German success in securing Anglo-American financial support regarding the solution of German reparation problems. After the Ruhr occupation, German statesmen of the type of Dr Stresseman became convinced that revision of the Versailles treaty could not be secured without some kind of Franco-German understanding. When Mr M. Briand and Dr Stresseman began to take active steps to cement Franco-German understanding through economic collaboration between the two nations and also mutual political understanding, then Britain, to prevent any possible formation of a Franco-German-Russian bloc took up the side of Germany; and through various steps the Versailles Treaty was revised and the Locarno Pact was signed, and the alien army of occupation left Germany five years before the time set by the Treaty of Versailles.

While Germans were courting both France and Britain to gain their support, they also succeeded in bringing about better understanding with Japan and Italy; and they began to spread their economic and political activities in China and India. Germany was no more isolated and in actuality the Versailles Treaty was broken at many points. The German nation was gaining consciousness of their power and was most anxious to reassert their old position of dominance in Central Europe, if not in the world. It was under this situation that Hitler appeared on the German scene. Hitler was the product of German national aspirations to reassert and to take revenge.

Hitler realized that to recover German territories and to destroy the Polish corridor, it was necessary to have military power and diplomatic support. Hitler worked against partition of Germany and took active steps that all Germanic people, in Austria, in Czecho-slovakia, and in Poland, must be united and this must be achieved without a war, if that was possible. But at the same time Hitler knew rightly that without strong military backing, Germany will never be able to accomplish the objective. Thus Germany secured British support to introduce conscription and continued secret arming. The British did not object to this; because they were anxious to have a strong Germany as a balance between a strong France and the growing power of Soviet Russia. The British policy for a time was to have an Anglo-German understanding to prevent any possibility of a German-Russian-French understanding or a German-French understanding or a German-Russian understanding which would be injurious to British interests. In short British policy during the governments of Baldwin, Ramsay MacDonald, and Neville Chamberlain was to follow the policy of Disraeli who used German support to further British interests. Thus Britain signed the Munich agreement and made concessions to Germany so that the latter would reach eastward which would be a menace to Soviet Russia.

When Soviet Russia became convinced that Germany with the support of Britain and her western allies might start eastward expansion even menacing Russian Ukraine and towards the Caucasus, then Stalin, to preserve Soviet Russian national interest, signed a virtual alliance with Hitler, and divided up the whole of the Central Europe as their spheres of influence, destroying the very existence of the Polish state with which Soviet Russia was in alliance. This led to

Hitler's attack on Poland and which led to World War II. Germany within fifteen years after the signing of the Treaty of Versailles, not only overcame all the restrictions that were imposed upon her, but became the most powerful single state in Europe. It was the greatest blunder on the part of German Nazi leaders to plunge their country into wars hoping that they would be able to gain territories by defeating their enemies. *Germany lost the war because she brought about the combination of Great Britain, America, Soviet Russia, and other Powers against her and also because the Axis Power did not follow a common foreign policy and common defence policy.*

III

Because Germany has lost the war, the defeated country is being partitioned. Poland and Soviet Russia have occupied large sections of East Prussia, the heart of Germanism. German industries have been dismantled and machines of all kinds have been taken to Soviet Russia and other countries. Millions of Germans are being used as virtual slave labourers to rebuild Soviet Russian devastated territories. American, Russian, French, and British armies of occupation are policing occupied Germany divided into four zones. There are demands that in the west, German Ruhr and Rhineland should also be detached from Germany and there should be international control of German industries. But at the same time there are also protests from the British—such men as Churchill and others have raised their voice against deportation of millions of Germans by the Russians. There are also warnings by American military authorities that there must be centralized German government and that the four separate zones of occupation should be substituted by one and should be policed by combined forces of occupation. We also find in the Russian zone that the authorities have divided up great estates among the masses and also are doing their best to bring about consolidation of socialist and communist parties into one pro-Russian party. In the recent elections in the American and British zones, communists have been overwhelmingly defeated by the Christian democrats or all those who are opposed to pro-Russian policies of the German communists. Today in Germany there is a tug of war between the Russians on the one hand and the Anglo-American Powers and their allies on the other, for getting support of the German people in the growing rivalry among these powers.

German scientists are being sought and hired by these Powers and in the United States very large numbers of German scientists are carrying on highly secret researches in the field of perfecting war weapons. In Russia today German scientists are used for atomic researches and Great Britain is also pursuing the same policy.

IV

During the present session of the Foreign Ministers Conference at Paris, United States Secretary of State, Byrnes, has made the proposal that the Big Four Powers should form an alliance for twenty-five years and there should be a Four Power Commission appointed which will have the full authority to carry out complete disarmament of Germany. It is interesting that Russia is violently opposed to any such proposition and Britain is not anxious to see any such development. This is a very significant development. Russia does not wish to see complete disarmament of Germany nor is Great Britain in favour of any such proposition. But they are in favour of a Germany which will be in their favour in the future alignment of powers in world politics.

The role of Germany in the world politics of tomorrow will be as significant as it was during the post-Versailles days. In spite of the existence of the United Nations Organization, all nations are arming feverishly and they are creating political blocs and it is only a question of time when Germany, a nation of sixty-five millions (in spite of being

partitioned), will be sought as an ally by rival blocs. Germany will use the situation to her advantage. *It is safe to say that Germany will go with that bloc of powers which will wipe out the present existing condition of dismemberment and also afford equal opportunity for economic development in world markets for her recovery.* It seems that Soviet Russia cannot support a movement for a United Germany which will be again dominant in Central Europe; on the other hand to check Soviet control of the Balkans, the Danubian States and Soviet expansion in various regions undermining the position of Anglo-American powers, the latter powers will be willing to make adequate compensation to a rejuvenated Germany. Thus it is quite probable that within a few years there will be rejuvenation of Germany under the direction of the Anglo-American Powers; and the only way Soviet Russia would be able to prevent such a development is to create a strong German communist bloc which will bring about a civil war in Germany, as it exists today in China. In any case Germany's role in the world politics of tomorrow will be decisive in the coming re-alignment of powers.

NOTES AND COMMENTS

To our Readers

We regret that the publication of *Prabuddha Bharata* for this month has been considerably delayed owing to printing and other difficulties created by the unprecedented Calcutta disturbances. As these difficulties still continue, the issue for October also will come out a little late.

In *Conversations with Swami Shivananda,* the readers will find another instalment of the inspiring advice of Mahapurushji on matters that come close to the human heart. . . . In *An Approach to Universality,* our readers will find the great spirit of toleration and understanding of diverse points of view for which Indians are noted permeating the mind of the author who, though a Christian, is yet able to view religious problems in the broader perspective of world civilization. The author studied in Rome, and took his Degree in Theology from the University of Rome. . . . That education, if there must be, should be both creative and constructive at the same time is the view expressed by Prof. Mathur in *Creative Education.* Himself an active educationist, the Professor (with whose writings our readers are by now familiar) lays emphasis on the basic aim of real education, viz. the manifestation, in an unencumbered atmosphere, of the divinity inherent in the pupil. . . . How the life and teachings of the great saints are influencing acute and even sceptical minds like his own is revealed by N. C. Mehta in *Vivekananda's Anniversary.* . . . Prof. Mukherjee in *The Goal of the Upanishads,* traces clearly the fundamental ideas of the Upanishads which are the fountain-head of Vedantic thought. . . . In *Sri Ramakrishna as a Living Presence,* a Westerner records the impressions the life and teachings of Sri Ramakrishna have made on her. . . . In *The Dawn of a New Day,* Dorothy Barrs, another Britisher, deals with present-day Europe and the chances of a spiritual renaissance in that continent. . . . In *Germany and World Politics of Tomorrow,* our readers will find a learned, instructive, and authoritative account of the international political situation as it stands today.

Religion and Modern Youth

The need for every one subordinating purely personal ends to the common good was stressed by Sir S. Radhakrishnan in his

address to the students of the newly started Vivekananda College (Ramakrishna Mission), Madras.

Sir Radhakrishnan pointed out that Swami Vivekananda after whom the institution had been named, had been referred to as a 'patriot saint.' That, he said, should indeed indicate to them the track they had to traverse. Saintliness was not exclusive of patriotism. Piety and patriotism might well go together. Students should grow into true Indian citizens. When one talked about India, one might look at the subject from the standpoint of geography,—the mountains, rivers, and terrain which made up the country,—or from the point of view of the land's traditions, ideals, and culture which showed the pattern of its history. India, he said, had never failed in this historical sense. She had always clung fast to her great ideals and it was this steadfast adherence to great ideals, which had come down to them from the beginnings of her history, that had enabled the history of this land to outlive the political vicissitudes of centuries. The secret of this lay in the fact that the key-point of India's strivings had been a readiness to change as circumstances demanded. A civilization languished when it resisted change but when it was able to change readily in response to circumstance, it flourished. 'Our mental stupor, our physical breakdown, our political backwardness—all these,' he said, referring to present day conditions, 'are nothing more than an expression of our failure. If our religion had been as liberal and as catholic as its original founders intended it to be, we would not have had all the difficulties by which our country happens to be confronted with at the present moment.'

'Religion,' the learned speaker said, 'is not exclusive of social life. In an exaggerated emphasis on spirituality, we tended to neglect social concerns. To-day, the time has come when we have to interpret religion as a call to serve God in the souls of men and to make their starving bodies and famished minds elevate and protect themselves from sorrow. That is religion; that is politics; that is patriotism; that is piety. That is Vivekananda.—*Hindu*.

Science Notes

We have seen how science has reduced matter to a mere irregularity in a space-time medium, called 'continuum.' Let us now examine radiation and try to find out how this fares in a world which is so unsubstantial, so devoid of anything which may be called material. The first astounding discovery about radiation is that it exerts pressure on anything on which it falls, and though this pressure is small compared to astronomical figures with which we have now become familiar, its smallness is due to the tininess of the earth dotted in a vast space, with reference to which we can measure this pressure. Maxwell found that the radiation emitted by the sun exerted a pressure equal to a ten-thousandth of an ounce of matter falling on a square mile of the earth per minute. This may be negligible enough, but the total radiation emanating from the sun is 250 million tons a minute, which means that the sun is losing weight at an enormous rate, a matter of deep concern to us, who live and have their being because the sun gives heat to our world which would otherwise have been cold, bleak and dreary. The mass of the sun is, however, so big that it must take millions of millions of years before a considerable portion of its mass would be lost by radiation. All evidence in our possession shows that stars have lived a life of millions of years, and it is a known fact that the temperature of the interior of the sun is 50 million degrees. There is also evidence to show that the temperature of the sun was not any higher in its younger days. The question, therefore, arises in what form was all this huge mass, emitted as radiation, contained in the sun for millions of millions of years of its existence. We must also remember that the heat and light received from the sun does not lessen the amount of heat in the sun.

The only source of energy which can be spontaneously generated is known to be that produced by the annihilation of matter, which alone can be responsible for this tremendous amount of radiation going on for all these long years without causing any waste, and the only fuel to feed this factory of radiation can possibly be the vast amount of meteors and nebulae which fill all space and which continually enter this blazing forge. But Shapley estimates this fuel to be only one part in two thousand of what the sun loses by radiation. So the conclusion is irresistible that the sun is melting away like an iceberg,

but as it is not losing temperature there is no cause for anxiety for many billions of years yet. This radiation is going on on the pattern of radio-activity, and the disintegration of matter is believed to be not due to the high temperature of the interior of the sun. This mass of radiation can, therefore, be contained in the sun in the form of atoms which are being continuously disintegrated.

Another evidence of this annihilation of matter going on in space has come to us from the efforts of Millikan, which makes itself felt by what is called 'cosmic radiation.' This radiation is constantly falling on the earth, and amounts to one-tenth of the total radiation received by us from all the stars except the sun. Its penetrating power is so great as to pierce several yards of lead. This radiation has also been found to originate in the annihilation of matter in remote regions, carried on for remote ages. Thus, radiation in general is the result of the transformation of matter, or if you choose, is another form or state of matter. Mosharrafa has put this conception beautifully when he said that radiation travelling with a speed less than that of light was matter, as matter moving with the speed of light was radiation. Thus matter and radiation are interchangeable terms, and as matter has already been shown as a mere crumbling in the 'continuum,' radiation has now been reduced to just another kind of crumbling.

This is another milestone in the understanding of the fundamental structure of this universe, which demolishes the boundary separating matter from energy, and if it does not make one identical with the other, it at least shows the way how far our search for the reality is ever crushing our concept of matter as something gross and tangible, and ever bringing the intangible to the foreground as being something which alone matters.

REVIEWS AND NOTICES

THE GRAND INQUISITOR. By Feodor Dostoevsky. *Published by International Book House, Ltd., Bombay. Price Rs. 1-4.*

This book is a translation by Madame Blavatsky from that great Russian novelist Dostoevsky, known for his powerful and realistic characterization. This book reveals quite clearly how a great mind works. It is a patent fact that this work of translation is necessarily effective in leading to a cultural understanding which has to precede a political understanding. In India itself there are so many languages, and, as such, there is a great need for this work of translation. The original is the celebrated novel *The Brothers Karamazof* in the Russian. If one reads through this book one is face to face with the ways of thinking, so common in Russia, and ultimately one will realize that in the matter of essentials, food, and worship, all think alike.

In the Introduction we come across these words: 'To-day is the era of social planners, and to be a little Irish, apparently more planners than social. Yet these are the same types of wolves, still intent on making personal gains at the expense of the multitude of not-so-clever sheep.' These words are true: there is enough of planning and there are planners in plenty; but whither are we going? Destruction, jealousy, and moral degradation are our constant companions. That means we are not planning well. This is so now, and this was so in the time of Dostoevsky. And so this extract is a cutting satire 'on modern theology generally and the Roman Catholic religion in particular.' The picture is of Christ re-visiting Spain, the land of Inquisition. He is captured by the Grand Inquisitor. There is a long and seemingly reasonable discourse, accompanied by terrific threats of death to Christ by the Grand Inquisitor. There are three brothers. One of them, Ivan by name, is a materialist, and he narrates the story to his brother Alyosha, a young Christian mystic. The discourse is about the condemnation of Christ. One thing may be kept in mind that the novel was written at a time 'when religions and their organized priests held far more sway over the minds and acts of men than is the case to-day.' That was a time when religious heads declared that they were working for the emancipation of man. They professed that they

were really out to give him bread rather than stone. It is very necessary to note these words of the Grand Inquisitor at this stage: 'Man shall not live by bread alone—was Thine answer. Knowest Thou not that but a few centuries hence, the whole mankind will have proclaimed in its wisdom and through its mouthpiece, Science, that there is no more sin on earth but only hungry people?'

There is enough strength in these words addressed by the Grand Inquisitor to Christ. Here is a devil's mind trying to find fault in a divine idea. Life is not food merely or raiment merely. It is something more. But this statement cannot be allowed to convey that there is an attempt to keep people starving and hungry under the guise of religion. It was Confucius who said, 'If you have two loaves of bread, eat one and by the other purchase a lily.' It means the need for food has to be satisfied first and then other things will follow. Exactly in the same fashion I explain Christ's meaning. Or take this from Swami Vivekananda: 'First bread and then religion.' We certainly cannot avoid food: also Christ never meant so. The Grand Inquisitor says so just because he wants to attract the imagination of people. May I say that the same thing is done by social planners today? They say they are planning for food and happiness. In fact they are planning for our starvation and their satisfaction. The price of this planning is great.

B. S. MATHUR

NEWS AND REPORTS

RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL (HARDWAR)

REPORT FOR 1945

The forty-fifth annual report of the Ramakrishna Mission Sevashrama, Kankhal (Hardwar), presents a summary of the activities of the institution during the year 1945.

Indoor: The total number of cases treated during the year was 1,054 of whom 932 were cured and discharged, 63 were discharged otherwise or left, 32 died, and 27 remained under treatment at the end of the year. The daily average attendance was 30.

Outdoor: The total number of cases treated in this department was 32,789 of whom 10,761 were new cases and 22,028 repeated cases. The average daily attendance was 90.

The total number of surgical operations performed in the course of the year was 294.

Night-school: The total number on the rolls of the night-school for depressed-class adults and boys, at the end of the year, was 41.

Ardha Kumbha Mela: The Sevashrama organized special medical relief work during the last Ardha Kumbha Mela held at Hardwar in 1945. A good number of pilgrims were inoculated in the indoor hospital, and the Government First Aid Post at Kankhal was run by the Sevashrama in its own premises. More than 1,500 pilgrims were treated in the temporary dispensary at Bhupatwala. Also arrangements for the board and lodging of about 30 Sadhus and devotees were made during the period of the Mela.

The library and reading room of the Sevashrama were freely made use of by the public. The birthday anniversary of Swami Vivekananda was celebrated as a public function.

Needs: The following are some of the needs of the Sevashrama, and the sums of money shown against each item are needed for the purposes mentioned: (1) Pantry, bedding, and linen room, Rs. 2,000. (2) Underground drainage, Rs. 15,000. (3) Electric motor and pump for well, Rs. 1,500. (4) Kitchen block, store, dining hall, Rs. 7,000. (5) Land and building for night-school, Rs. 7,000. (6) Twenty-two beds in the indoor hospital are still to be endowed, and the cost of endowing one bed is Rs. 6,000. (7) A sum of about Rs. 18,000 are required for effecting urgent repairs to the Sevashrama buildings.

Contributions may be sent to the Secretary, Ramakrishna Mission Sevashrama, P.O. Kankhal, Dt. Saharanpur, U. P.

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1945 AND APPEAL

The Mayavati Charitable Hospital was started as one of the activities of the Advaita Ashrama, at Mayavati. From a very small beginning it has now grown into a regular institution. It has proved itself a great boon to the people of this part of the Himalayan region. In the outdoor department patients come from even a distance of 20 miles, whereas in the indoor hospital people come from as far as 50 or 60 miles, taking 4 or 5 days for the journey. There are 13 beds in the hospital, but sometimes there is such a great rush that we have to make temporary arrangements for more than double the number of regular beds.

The total number of patients treated during the year in the indoor hospital was 264, of which 235 were cured and discharged, 12 were relieved, 14 were discharged otherwise or left and 3 died. In the outdoor department the total number of patients treated was 11,328, of which 8,841 were new and 2,487 were repeated cases.

Service is done in a spirit of worship, and as such without any distinction of caste or creed. Every attempt is made to keep the standard of efficiency very high, though we cannot say we have always been able to achieve what we aim at.

Owing to the war and the abnormal condition that has followed, the past few years have been a period of great stress and struggle with us. But the generous help and co-operation we have received from the friends who are interested in this humble work in the remote corner of our country have stood us in great stead. But the difficulties are not over. In the year under review we received Rs. 6,271-10-0 and our disbursement was Rs. 6,148-2-3, leaving a balance of Rs. 123-7-9 only. That is to say, the income and the expenditure almost equally balanced each other. In the coming years, owing to the new rule of the Government to convert 3½ per cent Government papers to 3 per cent loan, the Hospital will annually lose a large amount of money, as almost all its endowments are invested in Government papers. In the circumstances, if we are to maintain the efficiency or improve the quality of work, we find that there is need for more donations and endowments.

While feeling grateful for the co-operation received in the past, we hope that the generous public will come forward with help to this work of service to the sick and the diseased.

Any contribution, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI PAVITRANANDA,
President, Advaita Ashrama,
P.O. Mayavati, Dt. Almora, U.P.

PRABUDDHA BHARATA

VOL. LI — *OCTOBER, 1946* — No. 10



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

" Arise ! Awake ! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

The monastery at Belur is steeped in spirituality with many holy associations—Doubts will be solved from within—Auspicious and inauspicious days according to astrology—The day one takes the name of the Lord is a good day.

(*Place*: Belur Monastery. *Time*: Friday, 2 August 1929)

In the morning the Sadhus and Brahmacharis of the monastery started coming one by one to Mahapurushji's room to salute him. A Brahmachari belonging to the Ashrama at Jhandi, who had been at the Math for some time, saluted Mahapurushji, whereupon he remarked : 'At Jhandi you have many activities. Now that you are at the monastery at Belur I hope you are practicing Japa and meditation. Early in the morning, at dusk and at night you should meditate intensively. This place has a tangible spiritual atmosphere. Swamiji brought the relics of the Master on his head and installed them here. Here there is a special manifestation of Sri Ramakrishna. Besides, Swamiji, Maharaj (Swami Brahmananda), Baburam Maharaj (Swami Premananda) and others performed so much spiritual practice here. Swamiji even laid down his body right here. How holy this place is! Nowhere will you find another place more favourable for spiritual practice. This place is steeped in spirituality. How much meditation, study, and singing of the names of the Lord has been done here and is still being done! How many devotees visit this place ! How many times Homa (fire ritual) has been performed here, and how many other ceremonials have also been performed ! The few days you live here be sure to enjoy the bliss of meditation and Japa. The more you meditate, the more you will appreciate the holiness of this place. You are devotees of the Master.. Call upon him; you will certainly get a response and your heart will be filled with joy.'

Brahmachari : 'Often questions arise in mind which I intend to refer to you, and sometimes I even have doubts; but the

moment I come into your presence I forget them. I feel as if I have no doubts at all, and everything is settled. In your presence I feel wholly satisfied.'

Mahapurushji (affectionately): 'Why don't you tell me the doubts that arise in your mind? You are welcome to speak to me about any question that arises in your mind. But you know all your doubts will be solved from within. The Lord is within us. He is the inner Self of us all. He solves all doubts from within. Of course, you will have to let Him know your problems.'

Saying this, he began singing this song:

> Stay by yourself, O mind! Why wander here and there? Look within—in the inner chamber of your heart—And you will find, right there, whatever you desire. . . .

'You have everything within you, only you have to seek, my child.'

After a while another Brahmachari came to salute Mahapurushji. Noticing the short tuft of hair on the top of his head, Mahapurushji scolded him, saying: 'How is it that your tuft of hair is so short? You are a Brahmachari—you have almost got rid of your tuft of hair. What does this mean? Most probably you think that by shaving your head you would become a Sanyasi. My child, Sanyasa (monasticism) is a matter of inner growth—you cannot attain that by cutting off the tuft of your hair.'

Later Swami Yatiswarananda[1] came and saluted Mahapurushji, who greeted him saying, 'Hello, Yatiswar. When are you going to Madras?

Swami Yatiswarananda: 'I am thinking of going on the ninth. Before that time there is no auspicious date. There are only inauspicious days like Ashlesha, Magha, Tryahasparsha,[2] Thursday afternoon, and so on. That is why I made up my mind to go on the ninth.'

Mahapurushji: 'That is fine. But you are men of action. It won't do for you to look for auspicious days. Those who have nothing to do can afford to consult the almanac at every step. The Master also used to say, "Only those who believe in such things are affected by them; others are not." Besides, you are devotees of the Mother. She is protecting you under all conditions and will always do so. If one takes the name of the Lord and starts on a journey, one will not come to grief. By the strength of His name even disaster is transformed into a blessing.'

Saying this he sang:

> Whoever starts upon a jour[illegible] the
> name of Mother [illegible]
> Shiva, with His almighty trident, surely
> will protect him.

'In a couplet composed by Tulsidas there is the same idea:

> Every phase of the moon is auspicious; every
> day an auspicious day.
> An inauspicious day affects
> him only who has forgotten the Lord.

The day one takes the name of the Lord wholeheartedly is a good day!

* * *

'If it serves His purpose He can manage His work even with This broken vessel'—Extraordinary revelations regarding the greatness of the Master.

(*Place*: Belur Monastery. *Time*: Wednesday, 7 August 1929)

It was about seven-thirty in the morning. Mahapurushji wanted to have his body massaged and so he was getting ready to lie down, when Swami Sharvananda came, saluted him and asked, 'Did you sleep well last night, Maharaj?'

Mahapurushji: 'Yes, I slept fairly well.

Swami Sharvananda: 'How is your body?'

[1] A monk of the order.

[2] According to Hindu astrology, these days, with certain planets and stars being ascendent, are inauspicious.

Mahapurushji (smiling): 'It is all right as long as it takes the name of the Lord.'

Later, in a serious mood, he remarked: 'On the whole, the body is not well. Day by day it is decaying. It will live as long as the Lord wishes it to live. If it serves His purpose He can manage His work even with this broken vessel. Everything is possible if He so wishes it, and He is managing things too. He is having His work done even with this broken body. Don't you see, although I can hardly move around, His work is being accomplished by means of this body?'

Swami Sharvananda: 'Certainly, Maharaj. As long as your body lasts it will be for our good and for the good of the world. Real service is possible only through men like you. One word from you will be more effective than great efforts put forth by us.'

Mahapurushji: 'Everything depends upon the will of the Master. One can do only as much as the Master graciously permits one to do. Blessed is the person whom the Master selects as an instrument for his work. The Master is God Himself born as a world teacher for the establishment of religion in this age. Is it an ordinary privilege to be an instrument for his work? What can an ordinary man understand about the Master's sublime ideas? Unless the Master graciously reveals himself, who is capable of understanding what stuff was in that little frame of his—what great power functioned in him!

Who indeed can know Thee unless Thou revealest Thyself? Veda and Vedanta grope in the dark,—failing to fathom Thee.

'Everything becomes clear if he graciously reveals himself, otherwise who will understand him? Apparently he was like an ordinary man—eating, sleeping, walking around and doing things of that sort, but within that frame of his there was so much power. How can people understand it? With the passing of days people will see the play of the Master's tremendous power. There will be a great revolution in the realm of the Spirit. Whom shall I tell how much the Master is showing us? Whom shall I tell, and who will understand? I cannot explain to any one how many things are going on inside here (placing his hands on his chest), about him. Nobody would understand them. I cannot even tell you. Even you would not understand. So long as Swami Brahmananda was alive I could unburden my heart and have a feeling of relief. We would both enjoy discussing those things. Those were the most intimate experiences, and we would discuss them privately. He too would often tell some of his experiences. Now we cannot do that any more. Now we have to treasure those experiences within—not finding any one with whom we can discuss them. Everything is his will. I earnestly pray: May good betide the world! May you all be blessed and may you all live in peace!'

* * *

Practise remembrance of the Lord—Japa and meditation.

(*Place*: Belur Monastery. *Time*: Thursday, 15 August 1929)

Mahapurushji was very fond of a devotee who was a lawyer by profession. This devotee came to see the Swami and after saluting him inquired about his health. He took a seat near him and then started talking about his own spiritual practices.

Devotee: 'Maharaj, I seldom have peace in my heart, and feel a constant unrest within.'

Mahapurushji: 'Continue repeating His name, my child. Gradually you will find peace. If you can't do much spiritual practice, try to meditate every morning and evening regularly.'

Devotee: 'I do that, of course, but that cannot satisfy my heart's desire. I wish I could do more, but I cannot make time. Every morning and evening when I try to

meditate I have a feeling of great joy, so much joy that I do not feel like leaving my seat. The pressure of work forces me to do so.'

Mahapurushji: 'That is something which is beyond your control; but mentally practise remembrance of the Lord. He dwells within and knows the earnestness of your heart. He is gracious to you and will be more so. He will certainly satisfy your unfulfilled desire. He is the divine Wish-fulfilling Tree. He gives a devotee whatever the devotee asks of Him. Sincerely repeat His name, meditate upon Him and whenever you find time, practise remembrance of Him. Remembrance of the Lord can be practised at all times and places. Pray to Him very sincerely: "O Lord, have mercy upon me, be gracious unto me. You have been gracious to so many people here and elsewhere. Will You not be gracious unto me also? One of Your sons (meaning himself) has taught me how to call upon You, and so I am calling upon You for Your grace. It is Your son who taught me this way." Pray in this way and He will certainly bless you. We are his servants and have dedicated our bodies, minds, and souls at His feet. I assure you. He will certainly bless you.'

Devotee (with tears in his eyes): 'Please bless me and speak to the Master about me—then all will be well.'

Mahapurushji: 'Of course you have my blessings, my child! Otherwise I would not say so much. The Master came to redeem souls. We are his servants; we do not have any other desire than this. Whatever spiritual practice we perform we do for the good of the world. We ourselves do not need anything. He has made us full in every way—he has not withheld anything from us and yet for the good of people he is making us perform spiritual practice.'

Devotee: 'How shall I meditate? I find it hard to visualize the full figure of the Master in my meditation.'

Mahapurushji: 'If you cannot do that, meditate upon parts of his form separately. At first you meditate upon his feet, and then on other limbs. Finally try to meditate upon his full figure. It is better if you can meditate upon his full figure at one time.'

Devotee: 'I can't meditate upon the form of the Mother. It frightens me. I can meditate upon the Master a little.'

Mahapurushji: 'That's fine. You can meditate upon the Master, can't you? That is sufficient. It doesn't matter if you can't meditate upon the Mother separately, because everything is within the Master, including the Mother Herself. The Master is the crystallized embodiment of all gods and goddesses. All the divine manifestations that have been in the past and will be in the future are within the Master. Therefore if you meditate upon Sri Ramakrishna it is as good as meditating on all divine forms. Of course, one should have that consciousness.'

Devotee: 'Maharaj, how shall I practise Japa?'

Mahapurushji: 'The best form of Japa is to repeat the Lord's name mentally. "To repeat the name of the Lord over the rosary is good, repetition of the name on the fingers is better but mental repetition of the name is the very best." The mental repetition of the name is indeed, the very best. When one repeats the name over the rosary or on the fingers one keeps track of the number of times to a certain extent and cannot give undivided attention to the Japa. It stands in the way of concentration. Repeat the Lord's name with great devotion. What does it matter if you cannot keep track of the number of times? Is spiritual practice a kind of commodity to be bought at the market—you pay so many rupees and get what you want? The Lord looks at your mental attitude—your heart's longing. If one has devotion for Him, nothing else is necessary. If one could repeat His name with sincere devotion, that would fill one's heart with joy. That would be of more

value than repeating His name a hundred thousand times mechanically. Have you been to the shrine today ?

Devotee : 'No, Maharaj. I shall go now.'

Mahapurushji : 'Be sure to go. You have come to his place, you should see him first. Do go to the shrine and practise Japa a little. You will find joy. Our Master is a living presence. Here there is a special manifestation of him. Of course, he is present everywhere ; yet here and amongst his devotees he is more manifest. Do not forget to take a little of the offered food.'

* * *

Hindu-Muslim riots—Back of these is the hand of the Mother—Mother Kali is a perfect manifestation of God.

(*Place*: Belur Monastery. *Time*: Tuesday, 5 August 1930)

Arrangements had been made by the Ramakrishna Mission for the relief of the needy affected by the Hindu-Muslim riots at Dacca. Appeal for funds had been made in the newspapers. Many had assembled in Mahapurushji's room to pay their respects to him. When one of the monks saluted him, the Swami inquired, 'Are you getting contributions for relief ?'

Monk : 'No, Maharaj, not much.'

Mahapurushji : 'Gradually funds will come. Don't worry about funds. It is his work and he will procure the necessary money.'

Monk: 'There is difficulty. It is hard to keep oneself calm in these activities. What inhuman persecution these scoundrels have practised !'

Mahapurushji : 'Yes, indeed. Well, my child, our work is to serve others and purify our minds by service. As Swamiji said, "By doing good to others we do good to ourselves." The object of our service is to promote our own well-being by helping others. While carrying on work like this one can examine oneself. Whatever external trials and difficulties may come, you should carry on his work undisturbed. "For one's own salvation and for the good of the world"—that is your life's ideal. Your vision should be directed high. Just as your ideal is noble, so your heart should be big.

'Back of these communal riots and dissensions I see the hand of the all-beneficent Mother. It is according to Her beneficent will that all this is taking place, and ultimately it will result in good. It will pave the way for unity among the Hindus and they will learn to organize themselves. They will then try to feel for one another. Unity, organization, and fellow-feeling—these are very much needed these days. Above everything else, the Hindus should organize and have unity among themselves. Will lethargy and narrowness of such a long duration come to an end unless there is pressure from outside ? Have faith that all this is happening because of the will of the Mother, and it will promote the well-being of the Hindus as a race. It will bring about a new awakening in the entire nation. The Hindus will prosper in every way because Sri Ramakrishna and Swamiji were born amongst them.'

At about five o'clock in the afternoon Swami Vijayananda[3] came from Calcutta. Entering Mahapurushji's room, he said: 'Maharaj, a gentleman has donated five hundred rupees for relief and promised to give more if necessary.' Hearing this news Mahapurushji was very much pleased. With folded hands he said, closing his eyes : 'Victory be unto the Mother ! Who can understand Her play ? It is She who, in one form, is giving pain, and again it is She who, in another form, is arousing sympathy in people's hearts. "The Goddess who is present as compassion in every being

[3] A monk of the order.

—salutation to Her!" With one hand She is killing, with the other She is giving boons and bidding men "Be fearless!" Swamiji used to say, "Mother Kali is a perfect manifestation of God." Creation, preservation, and dissolution—She is the doer of all these. On one side She is destroying with the sword; on the other side She is granting boons and bidding men "Be fearless!" This is all the sport of God. In one form He is bringing pain to so many people, persecuting them with famine, sickness, and grief; in another form, again, it is He who is inspiring people to remove the distress of humanity. "Glory be unto Thee! Glory be unto Thee, Mother! Who will understand Thy ways?" So far, no one has been able to understand the Mother, nor will any one ever be able to. Since the dawn of creation no Yogi or Rishi has been able to comprehend Her. Infinite is the sport of the Mother.

> Who, indeed, can know Thee unless Thou revealest Thyself? Veda and Vedanta grope in the dark, failing to fathom Thee.

That is why the Master used to say: "Mother, I don't want to know Thee. Who will know Thee? No one has ever known Thee, nor will any one ever know Thee. Grant that I may not be deluded by Thy world-bewitching Maya and graciously give me pure devotion and faith at Thy lotus feet." (With folded hands) Mother, give us faith and devotion; endue us with faith and devotion.'

THOUGHTS ON EDUCATION

By the Editor

Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life-building, man-making, character-building, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.—Swami Vivekananda

I

In these days when post-war reconstruction in all spheres is in the air, the question of educational reconstruction calls for deep thinking; for on the kind of education that we give to the youths of the country will depend to a large extent the future destiny of this nation. Now it is a very patent fact that the ends of the education determine very largely the nature and scope of the education given and the character, views, and attitudes of those educated under any such scheme. There were times in the past when education was confined mostly to the richer classes in the West and to the higher classes in the East. But the growth of nationalism in Europe made it necessary that all sections of the population should be educated if the nation were to prosper and hold its own in the world. So the barriers that kept back education from the poorer classes, especially the working classes, were removed and special inducements were given for the spread of education in all its ramifications. As a result of this in the last one hundred and fifty years most of the nations of Europe and also America progressed very rapidly economically, industrially, and culturally. The English connection with India also gave an impetus to education in India which had one distinguishing feature and that is that education was no longer confined

to any particular caste or class but was thrown open to merit wherever it was found. Even education in Sanskrit which had been confined to the higher castes was now open to anybody attending the schools established by the government or recognized by it. But the main intention of the English in establishing schools and colleges was to get clerks and native administrative officers with whose help they could easily and economically manage the great empire which they had been fortunate enough to acquire in this subcontinent. One indirect result, however, of the education in English in Indian schools and colleges was the opening of the doors of Western knowledge to the intelligentzia in India. As a result of this the old exclusivenesss with which India had covered herself was partially removed. Her leaders now saw themselves and their country in the wider context of world affairs and the geographical and cultural unity of the country, reinforced by the political unity created by the administrative genius of Britishers, made Indians nationalistic to a degree never before attained in her history. It is true that British diplomacy in India has kept alive the disruptive tendencies inherent in the internal composition of her population, and that the unity of the country has been systematically undermined since the beginning of this century by reviving and bolstering Hindu-Muslim religious and political antipathies, and by the sedulous fostering of racial fifth columnists in the form of Indian converts to Christianity from the lower and oppressed strata of Hinduism and of Anglo-Indians. Nevertheless, the world-wide tendency towards greater political aggregations manifest in the present decade of this century has so reinforced the centripetal tendencies towards greater unification of India that we may hope that the centrifugal forces in Indian political and social life will be soon completely conquered by their opposites. Naturally, therefore, the aims of education in India will be influenced by historical and political factors besides the purely educational considerations.

II

It is true that the aims of education, in strict theory, should be the greatest development of the individual's natural gifts of mind and body with a view to benefit himself and the society he is born into. But the circle into which a man was born might have been the main limiting factor in his education in past times. Today, however, the world has, as it were, become one, and education should enable the individual to become an efficient and useful unit in the wider-circle of a world society instead of in the limited and cramped circle of his community or nation. In actual practice the aims of education are often very limited and it speaks poorly of our powers of social improvement. Education in its short-term ends tries to fit the individual for earning his bread in life, for maintaining his family, and for improving his community. The goal of all humanity, as such, is seldom kept in view. The Britishers were and are educated to become empire-minded; the Nazis had been educated to glorify Germany and the German race; Fascists had been educated to a sense of the glory of the past Italian and Spanish Empires, and a possibility of their revival in modern times; the communists are educated to a wholesale contempt and hatred of *bourgeois* civilization and culture, and are taught to take pride and glory in the achievements of the proletarian revolution and the possibility of its spread throughout the world. The United States of America wants to educate her citizens for democracy and freedom, and though her type of democracy is better in many respects than Fascism, totalitarianism, or authoritarianism, it is not entirely free from the racial intolerance of Nazi Germany and Fascist Italy as is witnessed by the American treatment of Negroes, their anti-Semitism and to the opposition to the immigration of aliens, especially Asiatics;

nor is American democracy free from the reliance on the cult of might that characterized both Fascism and Nazism. Here is what John Dewey says in this respect: 'And when it comes to this matter of force as a method in settling social issues, we have unfortunately to look at our own scene, both domestic and international. In the present state of the world apparently a great and increasing number of people feel that the only way we can make ourselves secure is by increasing our army and navy and making our factories ready to manufacture munitions. In other words, somehow we too have a belief that force, physical and brute force, after all is the final reliance.' From all this it is obvious that it is not yet clearly recognized that the aim of education is the preparation of the individual to act freely in a free human society for his own good and that of humanity. They are still guided in the education of our children by the narrow aims and ideals of the groups and nations they are born in.

In India also we witness the same sorry spectacle of cramping ends and aims in education. We hear in our country of education being 'English', or 'Muslim', or 'Hindu', or 'Christian', or 'Sikh', or 'Arya Samajist', and what not. We have 'Hindu' and 'Muslim' Universities and 'Christian' Colleges. While these sectarian ideas in education might be useful to some extent as mementos of the glory of the historical past, they are positively harmful in so far as they prevent the students from seeing themselves in the setting and perspective of the present-day world, but attune their mind towards the revival or the recapturing of the values and modes of an outworn age, as if somewhere in the past we should find a model of what we should do today. We are not here minimizing the value of tradition. Tradition gives a psychological background of successful racial achievement and this creates a sense of confidence and self-reliance in our ability to face the future also in a successful manner. But the conditions of today are not those of the medieval past. We are living in a world where the old economic, social, and religious structures are no longer sea-worthy, and in the voyage of life we have to repair, and even rebuild the arks that will carry us safe to our destination across the sea of new problems and difficulties. The world is one unit, as it were, in all matters, and no group or nation can live unto itself in splendid isolation as did the ancient peoples of India and China in the smug but dangerous belief that the world they lived in was all the world. So we have to broadbase our educational structure in the light of modern needs and conditions if we are to successfully overcome the problems of life that confront us.

III

Educational ideals, if they are to educate all men to live freely and peacefully, must be universal and based upon the fundamental constitutional necessities and possibilities of the individual. The highest ideal which we should aim at is the brotherhood of man, or rather the identity of our own self in others, as Vedanta would say. 'The politician is honoured in his own country, but the learned man is honoured everywhere,' goes the Sanskrit proverb. The really educated man, therefore, ought to be a citizen of the world and not identify himself with the interests of merely any section of the world; or, as the ancient Sanskrit poet expressed it picturesquely, his native country includes all the three worlds—earth, heaven, and even hell. Education, at bottom, is an understanding of the world around us and the adoption of right attitudes of mind towards men and things so that we derive the greatest benefit from our contact with others and to likewise benefit them in return. Thus the educative process firmly and properly started in schools is one which should be lifelong. As Sri Ramakrishna said, 'As long as I live, so long do I learn.' For the

human mind is very flexible and educable to a high degree.

In these days when all natural activities are global in their consequences it would be a great advance forward in the march of humanity towards the implementation of the higher ideals of education if a committee of the best educators of the world is constituted to advise the nations on a concerted and common educational policy for all mankind. The idea of such an all-world committee may seem Utopian or impossible at present in view of the conflicting interests of the nations and the consequent differing aims and methods in education. But we think that the time is coming, (and the sooner it comes the better it is for all mankind) when nations will shed their prejudices and forgo those national interests which stand in the way of the formation of a true society of human beings in all lands. In the meanwhile it is up to the enlightened educators in all lands to educate their pupils in such a manner that they should not feel that their sectional or national interests are not compatible with world welfare as a whole.

IV

The educator, the educated, and the society or environment which forms the ground of the other two—these three are the primary materials of the educational structure.

Let us first take up the question of the educated. In what we have said above we have taken it for granted that all human beings are educable. But there are people who hold that the good man in all countries is always a good man and the bad man is always and everywhere a bad man. The Ethiopian cannot change his skin, nor the leopard his spots. So racial characteristics are inherited, and there are superior and inferior races, or as modern Americanism would put it, first-class and second-class peoples. Certain races are considered inherently superior to others because of the superiority of their inherited genes, and the tentative conclusions of modern eugenics are trotted out to show that inheritance of characteristics are more important than nurture or education which only touches the surface of the individual. Now this is the time-honoured dispute as to which is more important, nature or nurture. But the fact is that there is no antagonism between these two. Nurture and environment also as surely change nature as nature inevitably changes the conditions of nurture and environment. Modern biology has shown that mutations take place as a result of change in environmental factors and it has also shown that the biological organism can adopt itself to its environment to a degree undreamt of before. Human beings are definitely more plastic than plants and animals. While we need not deny the obvious facts of differences in natural endowments, it is undoubtedly true that education and favourable environments do minimize or augment these differences. As Prof. Dewey says, 'If human nature is unchangeable then there is no such thing as education and all our efforts to educate are doomed to failure. For the very meaning of education is modification of native human nature, in formation of those new ways of thinking, of feeling, of desiring, of believing that are foriegn to raw human nature. If the latter were unalterable, we might have training but not education. . . . The theory that human nature is unchangeable is thus the most depressing and pessimistic of all possible doctrines. If it were carried out logically, it would mean a doctrine of predestination from birth that would outdo the most rigid of theological doctrines.' And he concludes: 'The question will not be whether it (human nature) is capable of change, but how it is to be changed under given conditions. The problem is ultimately that of education in its widest sense.'

V

In reality, therefore, human nature is indefinitely plastic. But in the past as well as

in the present there have been and there are exclusive social, economic, or political groups which would like to keep the results of education confined to their narrow circles. Almost throughout the world the well-to-do classes cared only for the education of their own children leaving the masses ignorant. Nowhere is this more true than in India where the vast majority, by reason of the exclusiveness of the caste system, was prevented from rising to its full height by taking advantage of education and of contributing thereby to a fuller national life. The fact is you cannot keep a part of the body-politic depressed, corrupted, and ignorant without sooner or later feeling the evil effects of such a suicidal and selfish policy affecting the whole body-politic. Swami Vivekananda who had visited America, England, and Europe found that the progress of these countries in the nineteenth century was largely due to the progress and spread of education. Unless all citizens, men and women, are educated to a full sense of their duties and responsibilities in the world in which they live, it is impossible to expect all-round healthy progress. Education of man alone is not enough ; women must receive as thorough an education as the other sex. Education is the road to freedom of all kinds, and you cannot keep a nation or even the world half slave and half free for long without the forces of slavery or freedom taking the upper hand and spreading all through. The downfall of India, and China too, has been due to the neglect of the women and the masses. So any educational scheme must make special provisions for a speedier and more intensive amelioration and education of these important sections of the population before we can hope to have that strength which will give India a place of respect in the comity of nations.

VI

Now coming to another factor, the educators, we must emphasize that without improving the quality of the teachers all education will be very defective. The teachers must be saturated with the right philosophy of education. They must be men and women of character, learning, and sacrifice. As Swami Vivekananda said, the teacher must be like a blazing fire from whose contact the dross of ignorance and selfishness in the students will be burnt away, and they in their turn will become centres of light and learning. To secure this high level in our educators we should spare no means at our disposal. The teachers and professors must be freed from economic insecurity. At present the condition of teachers in India is pitiable. This long-suffering and patient tribe has continued its task of enlightening the pupils under its charge under the most disheartening circumstances. But the quality of our teachers is very poor. There should be well-equipped training centres in large numbers throughout the country where the educators will be educated first on their business of education. The experiences of all nations must be gathered and brought to bear on this task. These training colleges ought to be free and their alumni ought to be subsidized during their period of study. Besides, select groups of the more intelligent and advanced teachers and professors must be sent at national expense to visit other countries and study their methods of education. There must be periodical meetings of educators from all parts of the country to confer on their tasks and benefit by the pooling of experiences. The appointment and dismissal of teachers should be not in the hands of local committees packed with monied interests but in the hands of competent progressive Boards of Educators drawn from all classes who will periodically report on the quality of the teaching staff and advise on its continued improvement. Important social and political changes can never be brought about until an intelligent and efficient body of educators imbued with the highest ideals carry on their task in every nook and corner of the country.

VII

Coming to the third factor that affects education viz. the environment, we must distinguish the physical and social elements that enter into it. The physical part of the environment includes proper buildings and equipment. But this is perhaps the least part of the environment and is one which educators, given enough financial assistance, can easily develop in direct proportion to their necessities. The more important part of the environmental factor is the social element. Under this head we include (1) what society demands of the educators for its children; (2) the relation of pupils to pupils; (3) the methods of discipline and the nature of the subjects taught. Now what society will demand of its educators will depend upon its level of intelligence and culture, and economic and political status. Most parents send their children to school with the aim of enabling them to earn their livelihood and have a decent place in the society or group they are born into. But educational systems have so far mostly worked for the benefit of a few classes having a highly privileged position in society because of historical circumstances, and the interests of the masses have been sacrificed. Whether we picture a society based on private property and capitalism or one based on increasing socialization, one fact seems clear: it is that the masses can no longer be ignored or exploited without peril by the privileged classes. Also national security lies in the broad basis of education in the interest of the freedom, security, and cultural developments of all sections of the population equally. To this end, therefore, the school doors should be thrown open to all the children of the land irrespective of caste or creed. Education should be free at all stages including the college and post-graduate sections, and the cost should be borne by the State. Then only can the State be said to offer equal opportunities to all its citizens for their improvement—and we consider this as one of the fundamental duties of any civilized State whether capitalist or proletarian. Another point to be noted in this connection is that education should be compulsory up to the age of sixteen for both boys and girls.

While parents may primarily desire an education and training to fit their children to earn a living, the State with its enlightened philosophy of education should see that the pupils are at the same time educated in attitudes and views that prepare them to live as free beings in a free society, working for their own uplift and that of their fellow-creatures. The school should be no place for the teaching of any sectarian or narrow views that militate against a peaceful, ordered, and free life of the citizens of the future. The students should be taught to think and act for themselves and should not be made mere vehicles for the propagation of outworn traditions of a past age. As Swami Vivekananda said, their brain should not be merely a storehouse of unassimilated facts, but there must be a complete co-ordination between knowledge and action.

Mahatma Gandhi's scheme of basic training has several good features. With its emphasis on teaching through crafts it combines knowledge with action and so develops a firm grip on reality in the minds of the taught. The present economic conditions in India may also warrant Mahatma Gandhi's insistence on Charka and spinning as one of the channels for the imparting of education. But we are afraid our great leader is stretching the point too far when he says that a course of spinning will be a complete education in itself. He is reported to have said: 'If all Congress offices and other institutions of this type impart technical education regarding Khadi from the beginning to end, then the condition of villages will be overhauled and Swaraj will be achieved with the help of the public. Truly speaking, complete education of man is spinning' (*Khadi Jagat,* September). Mahatma Gandhi

visualizes, if we understand him aright, a vast nation of farmers cultivating their food and weaving their own clothes and leading a life based fundamentally on non-violence and reliance on God, if they are capable of it. To us this seems an oversimplification of the problem of modern life. We believe that human energy cannot be confined to the narrow channels of a contented rural economy. Whatever the defects of the industrialized civilization of the Western world may be, the achievements of science due to the organized pooling of intelligence in scientific research have come to stay. In the years to come, all nations, including India, will have to adopt the methods of science or be relegated to an obscure position in world economy if they have not actually to perish. While, therefore, we adopt wholeheartedly the saving principle of non-violence in all human relations it will be suicidal for us if we limit our educational aims to the minimum of eking out a bare maintenance on the basis of a rural economy which is out of date in view of the technological achievements of the modern age. Our children will have to be taught to use science for the advancement of their economic aims. The fear that economic advancement will lead to struggle for power is not entirely baseless as mankind is at present constituted. We can, however, only live in the hope that education will so change the attitudes of men that, for insane and futile conflicts for the possession of the economic means of existence, they will substitute the saving policy of mutual co-operation and pooling of resources in building a world of plenty and happiness for all. If education is properly given, the combative instinct in man which now finds its vent in periodical wars forced by economic causes will be turned into the healthier channels of destroying the enemies of mankind in the form of want, disease, and ignorance. Provided we instil the true religious spirit into the achievement of science and humanize them, the future is still bright for mankind. The task of educating the world for non-violence and brotherhood is indeed a Herculean one. Yet there is no cause for despair. The scientific method offers us great hopes. The organization of the collective intelligence of mankind to solve problems of national and international behaviour on a non-violent basis can, and should be, effected. It will be the height of suicidal folly if the great achievements of science were only to help man to blow up the world in which he lives. In this humanizing or rather divinizing task all men who believe in God and a higher destiny for man should put their utmost efforts and persuade the statesmen of the world through the force of enlightened public opinion to refrain from using the weapons of scientific research for the destruction of mankind. The vast sums now spent in defensive or offensive preparations are more than sufficient, if properly utilized, to educate the whole world into non-violence. But the men of non-violence are few and ineffective in their methods. In China and India a non-violent atmosphere prevailed for centuries with only a few fighting classes indulging in the sport of killing each other. We shall have to capture once more this spirit of non-violence and spread it in the world. That is a work for heroes and men of God. The rise of an economically and politically strong India based on a sound educational system will also always be on the side of non-violence, civilization, and the saving of nations.

The virtuous man that is calm and quiet, and friendly to all living beings, feels the benign influence of highest truths appearing of themselves in his mind.

—*Yoga Vasishtha*

THE QUEST FOR POWER

By Swami Ashokananda

We seek fulfilment through the experience of divine reality. But rarely does any one realize it fully and in all its aspects—most of us seek only one or at most a few of its aspects, according to our individual temperament.

Self-fulfilment generally comes through knowledge or love of God. Those who are philosophically inclined naturally seek truth or knowledge, and when they have found the ultimate knowledge nothing else remains to be sought—they attain complete fulfilment. Those who are emotional in temperament seek love, joy, happiness. When they have found supreme happiness, their souls realize eternal peace and satisfaction. There are some, however, who prefer to seek power, and of these the worldly-minded seek it for their material benefit, while the spiritually-minded, having no selfish motive and looking upon power as one with the ultimate Being, seek it for its own sake.

India has a system of philosophy in which reality is explained in terms of Shakti (power) and search is directed to attainment of power in its ultimate spiritual form. Shakti is spirituality itself, divinity itself. According to this philosophy, distinction between Brahman and Shakti, between God and His power, is seen only in the lower stages of knowledge; in the higher stages power and the Being endowed with power—Shakti and Brahman—are realized as identical. There are definite spiritual practices by which God as Shakti or Power may be realized. My present purpose is not to describe these practices but to consider power from the viewpoint of universal human experience.

I

If we study power as it concerns us, we recognize that it has three different expressions or aspects, of which the first is the power to accomplish. The nature of this aspect is obvious; continually we feel the lack of things and believe that by adopting right means and directing our energy rightly we shall gain what we lack; continually, therefore, we apply our mental and physical energy to accomplish our purposes. Thus, daily we try to fulfil our wants, and daily new wants crop up.

As I am writing now, I am trying to accomplish, that is, to present certain truths as clearly and comprehensibly as possible. When I shall have done so, I shall say I have accomplished my purpose. But I would not have undertaken this task had I not, to begin with, felt a need. Always, accomplishment presupposes a need. Therefore our search for power in its first aspect is based on imperfection on our sense of want.

The means we employ for accomplishment are more or less external. These are our body, senses, and mind; with their help we try to experience and possess reality. Moreover, we make use of mechanical instruments to extend the powers of our body, senses, and mind, and with such amplified means we seek to attain objectives we could not otherwise attain.

So it has been going on from our very birth. Our whole life, in fact, is a continuous movement toward the attainment of more and more power, a movement motivated by a vague hope that some day we shall have accomplished everything and shall thus be completely fulfilled.

Such a hope, alas, is not legitimate in view of our present process and method of accomplishment. If we expect to achieve complete fulfilment by means of mind, senses, body, and external instruments, we deceive ourselves, because fulfilment never comes from external attainment; it is the

result of internal accomplishment. To be exact it should not be spoken of in terms of accomplishment at all, for it is really a process of discovery, self-finding.

The idea of accomplishment as self-unfoldment is basic not only to monistic Vedanta but to most other schools of philosophy. Unless a thing is within us already, we cannot attain it. We can find only what is within us. All attainment is self-discovery. Why is it impossible to attain self-fulfilment through external means? Because self-fulfilment is a state of consciousness, not an external object.

If it is asked, 'How, then, does it happen that we feel satisfied when we possess certain external things?' the answer is: To think that a satisfaction which is dependent upon outer things or has reference to them is the ultimate fulfilment is a mistake because if the outer things change or are lost, the state of consciousness dependent on them or related to them will also change.

If my happiness depends on you, it will change when you change. Though I were to master the whole universe, I could not expect permanent satisfaction, because the universe changes and will dissolve some day, when my satisfaction also would dissolve. Because everything on the outside is continually changing, nothing I acquire there can be permanent. To say that a thing is unchanging and at the same time external is a contradiction, for if it is external it must be finite, and the finite can never be permanent. How, then, can a state of consciousness which to any degree is dependent on outer things endure for ever?

Permanent satisfaction can be had only by discovering one's true self, one's permanent state of consciousness. Some may ask, 'Where is the guarantee that self-discovery will prove to be the fulfilment we are seeking?' The answer is: Because the self is eternal and infinite, and because the infinite must contain all, we shall find all we seek in the self.

In our present state, erroneously thinking ourselves finite, we believe there are things existing outside us, and we try to acquire them by the means already mentioned, that is, by the use of mind, body, and senses and the extension of their powers through tools and instruments. Thus we go on, life after life, trying to gain things, often with tragic consequences. Even when we succeed in gaining them, either they prove inadequate and we are forced to search for other things, or they have to be relinquished at death. Often we achieve our ends only to find that we misconceived what we wanted.

One of the chief characteristics of our limited, ignorant state is the idea of progress which in modern times dominates every phase of our outlook. Far from remaining contented with what we have, we want more and more, and our unremitting effort to satisfy desires is called progress.

This idea of progress appears plausible, for we sometimes seem to gain experiences of a higher order. But closer examination reveals that they are mostly nothing but modified repetitions of old experiences. How can we make any progress here? Like a squirrel revolving in a cage, we can merely go in a circle. Our present existence is enclosed by the limitations of the senses and knows only change. To use the familiar Indian term, it has a predominance of Rajas (continuous change from one condition to another). Wave-like, it rises and falls, actually achieving nothing. Wave after wave dashes against the shore; there is no progress, but only constant motion.

Of course those who make no effort to change their low state of existence are in a more lamentable condition than we, since they are dominated by Tamas (inertia), the antithesis of the knowledge of truth or any degree of progress toward it. Genuine progress consists in gaining more and more Sattva (illumination, light, purity, knowledge). In knowledge alone can there be

progress, because only knowledge discloses a higher reality.

But how few truly experience the higher reality! How few! The majority remain in their present state; their every new experience is but a modification of the old. This has been the case throughout history, which records conditions changing within a limited range—their forms change, but their quality remains the same.

So you see, if by progress we signify advance in our present state the word has no meaning. As long as we stay within the limits of the same quality of being, any true progress is impossible. When will it become possible?—When our approach to reality changes altogether; when we recognize that we cannot acquire what we seek in our 'normal' state or by the means we now use to attain it.

II

I have said that power is recognized and realized by us in three aspects, of which the first is the power to accomplish. The second is the power to resist. Although both these aspects are operative in our 'normal' state —for to gain what we want we have to resist what we do not want—the desire to accomplish is, in this state, more dominant than the desire to resist. Not until a higher condition of self-development is reached does the power to resist grow prepotent in our lives. Why is this so? Because in the higher state we become aware that the object of our search is already within us, and that, to possess it, we have only to resist the incursion of the outer reality.

Suppose a shining object is lying under water. If the water is agitated we cannot see it, but if the water becomes still, it is revealed at once. Similarly, in the lower stage of development, our consciousness is so restless that we cannot perceive reality as it is in itself; we see nothing clearly outside, nor can we perceive what lies within us. But since in the higher stage of development we are aware that the reality we seek is already ours and that only a little calmness is required to perceive it in ourselves, we resist forces and tendencies that create continuous restlessness and change within us.

Since now it is the power to resist, not the power to accomplish, that we want to gain, we learn a new use for our senses, mind—everything at our disposal. Previously we disciplined and trained ourselves to comprehend external reality, to use our physical and mental forces as means of accomplishment. Now we do not train the senses for observation or use but to remain inactive and to claim no power over us.

A person in this stage, walking down the street, should not look in all directions but straight ahead, and only a few feet ahead. Does some one ask why he should not look around and observe things? My reply is that it is no use answering such a question, since it clearly indicates the inability of the questioner to appreciate the other—higher-training of the senses and the state of existence in which they cannot compel us to perceive a succession of objects but are rather compelled by us to remain still. You see, in this second and higher state, self-discipline is of a different nature: we try to control every aspect of our being with our own will. Whereas in the lower state we say to our senses,' 'Learn to observe,' in the higher state we say, 'Go only so far, no farther.'

Can you hold your eye in a certain direction and see only what you will see? I have often repeated a celebrated story from the Mahabharata in which the teacher of the Kuru princes, after training them in archery, gave them a final test. He had a wooden bird placed on the top of a tree, half hidden in the foliage. As each prince stepped forward, the teacher said, 'Look at the top of the tree and tell me what you see.' One after another described the branches and the leaves of the tree as well as the bird. The teacher rejected them all until it was the turn of Arjuna. When he was asked what he saw, he replied, 'I see only the eye of the

bird.' 'Shoot,' cried the teacher, and Arjuna's shaft pierced the bird's eye. His whole mind had been focussed upon the target; he could, at will, restrain and direct his senses.

Of course, the training for such perfect control is based entirely on the power of resistance. You resist the tendency of the senses and the mind to wander, and you stop external things from invading your consciousness.

Although the power to resist is negative in form, it is not negative in effort, for by its exercise we eventually perceive that which alone is positive; our inner nature. When resistance has been so strengthened that our senses no longer assert their independence and function against our will, we have no further need to resist, because the outside world has lost the co-operation formerly afforded it by the rebellious senses. Consciousness has now become quiet and truth reveals itself. Thus neither accomplishment nor resistance, both of which are concerned with the superficial, spurious self, can concern us any more. Having realized our eternal, unchanging self, we thereafter are content just to be.

Others, not established in their basic self, may continue to be dominated by external things and seek them in order to remove their sense of want; or they may tread the next higher way, the way of resistance and discipline. But our condition is one of complete, all-comprehensive fulfilment, because we have attained to the third and highest aspect of power, the power to be.

Study yourself and you will find that the description of power as I have given it is true.

III

Even one's natural preference is not the acquisition of power, no aspirant to truth can afford to ignore power. Whether one seeks it consciously or not, its attainment accompanies every phase of spiritual life. I have often pointed out that one cannot be said to have attained spiritual truth unless he at the same time experiences an accession of power. Indeed, the following are inseparable: knowledge of reality or truth; the joy resulting from the attainment of reality; and the power resulting from such attainment. If any of these three is missing, we should doubt the value of our attainment.

Let me explain this statement more fully, showing how none of the constituents of true attainment is complete without the others, and how, in the search for happiness or knowledge, power in its higher aspect also must be acquired.

Suppose you are seeking happiness as the ultimate objective. Though you may not begin your quest in the name of spirituality, you will sooner or later feel that true happiness is intrinsically spiritual; it is not concerned with the senses—is not external—but is found only in the spirit.

Yet large numbers of people express a great amount of hilarious gladness, as if sorrow were unknown to them, as if they had found endless joy. Of course we know there is no solid foundation or depth to such happiness. Much of it is superficial; it is often artificial, and whatever part of it is genuine usually proves to be transient.

True, even this happiness is more desirable than misery, and if any one practises it deliberately in order to dispel dark moods of the mind, he is to be commended. But, as we well know, it is easy to deceive oneself in this respect: the choice of spurious happiness may represent mere self-indulgence, preferred to the search for a deeper and more lasting joy.

There is another kind of joy that is sometimes practised even in the name of religion but has no basis in abiding truth or reality. It consists in a subtle excitation of the senses. This joy, depending upon conscious or un conscious self-deception, eventually disappears or results in misery. How, then, is one to judge whether or not one's happiness is genuine? Spiritual happiness is always

accompanied by a sense of power. While it is true that happiness arising from excitation of the senses is also sometimes accompanied by sense of power, that power creates restlessness and stimulates one's interest in the sense world. With spiritual happiness comes an instinctive resistance to the senses and the encroachment of mundane reality. Thus happiness can rightly be judged by the kind of power it generates. Sense happiness, however subtle its form, is characterized by the power to accomplish ; and spiritual happiness by the power to resist the impact of the world.

Unlike sense happiness, which is not lasting and cannot take us beyond the limits of 'Normal' experience and the accustomed order of existence, spiritual happiness lifts us to the consciousness of a higher reality, of an abiding truth. Whether one follows the path of knowledge or that of love, this attendant feeling of reality and truth is the second criterion by which the nature of one's happiness may be correctly determined.

A Jnani, a follower of the path of knowledge or truth, judges the genuineness of his knowledge mainly by asking himself two questions: Is my knowledge accompanied by happiness? Does it bring a sense of higher power? In India certain Jnanis are sometimes called 'dry,' because instead of grasping higher reality they merely lay hold of higher ideas or conceptions and so miss the realization of Divinity to which they aspire. To avoid this mistake a Jnani should check his attainment by asking the question just stated. If, having gained a new knowledge, he has also gained a higher happiness—one that is deep, lasting, and all-sufficient, and if he experiences, moreover, an accession of true power, he is on the right path.

Further, if he feels a desire to check the senses, to keep his higher consciousness uninvaded by any of the lower phases of experience; if an instinctive alertness has grown within him so that day and night the sentinels he has stationed on the frontiers of his being are awake and can fight at even the distant approach of the enemy—then the knowledge he has acquired is of the right kind and he will make real and rapid progress toward illumination.

This is true because the second aspect of power, the power to resist, is, for those seeking spiritual knowledge, the most reliable means of judging success. How much self-discipline has been acquired? Where is the mind going and why? Does it covet something in the world or perhaps heaven? Is it seeking name and fame, approbation, psychic achievement, or worldly power? Since all these things indicate the desire to accomplish—to manifest power at its lowest—one may judge where one stands by his pursuit or rejection of them.

It is, however, in the third state of power alone that the Jnani attains his goal, that he perceives the transcendental Being, who is non-different from himself. For him the vast universe with all its varieties then vanishes, individuals are no more, and what remains is indescribable.

But how can the Jnani attain this state if he considers the world real? If he thinks, 'I am tired, I must rest,' can he at the same time think of Brahman? If he is meditating and suddenly the thought comes, 'I have to see so and so at ten o'clock; I must end my meditation,' he has given reality to this world and has therefore obstructed attainment of the highest state. Even the idea of resisting the encroachment of worldly thoughts will interrupt his deep consciousness of truth. If Brahman alone is real, what is he trying to resist? So long as he resists anything at all, he has not achieved the highest. But when there is nothing to accomplish, nothing to resist, then he just is—he has won his objective.

Even as a Jnani can make the mistake of involving himself in dry conceptions and fail to realize a higher state, so a Bhakta, a follower of the path of devotion, can become

satisfied with mere emotion and sentiment and thereby fail to attain a higher state.

The ideal of the Bhakta is to know God, to love Him. There is a popular song in India which says, 'The sign of love is that the lover wants to be near the beloved. If I love you, O Lord, how is it that I do not seek to be near You always?' If a devotee truly loves God, his aim, whether he knows it or not, is to be close to Him uninterruptedly, to remain in eternal communion with Him. But so long as he has worldly desires and attachments, these come between him and God.

In the first state of power, the Bhakta is unable to live in communion with God, because, like all others in this low state he is busy pursuing objects of desire. Even in the second state of power there are so many things to resist, fight, and conquer that his mind cannot remain long in God. He thinks of Him for a moment, but the next instant his mind wanders and falls from its high condition. Thus, until the Bhakta reaches the third state of power, the power to be, there can be no uninterrupted divine communion for him.

It has surely become evident that, in all cases and at every stage of the spiritual quest, the sense of power is a most important standard of judgement. At present, situated as we are and greedy for power as we are, power could not fail to be the surest test, the most certain criterion of our spiritual progress. Every spiritual aspirant should therefore consider the extent and genuineness of his attainment in relation to the three aspects of power I have described : the power to accomplish, the power to resist, and the power to be.

IV

As I mentioned at the beginning, there is a system of philosophy concerned specifically with Shakti or power. Its ideas, beautiful and convincing, are included in the Vedantic philosophy, and although they have been embodied in a system of thought complete in itself, most of them appeared originally in the Vedas.

One of the less prominent Upanishads, called the *Mahanarayana* declares that Reality of Brahman is indescribable and that nothing exists except Brahman. The text says that when we know this all-existent Brahman we find truth ; we enter into Him and become one with Him. But Brahman, transcendental and static, has another self, as it were. That is His dynamic aspect, which personified, is called Shakti, the consort of Brahman. Brahman thus remains static and at the same time becomes dynamic.

Four different expressions of Shakti, Brahman's dynamic aspect, are listed in the *Mahanarayana Upanishad*. They are, from lowest to highest—Avidya (ignorance), Suvidya (auspicious wisdom), Ananda (bliss), and Turiya (the transcendental).

What is Avidya? It is Maya, illusion, ignorance. Many Vedanta texts state that Brahman appears as the universe through Maya, which functions in two ways : it veils the true and transcendental nature of Brahman, and having done so projects the phenomenal reality. Thus Maya, as the veiling power and projecting power, creates the universe. Before I can dream, sleep must overtake me, causing me to forget what and where I am, making me unconscious of my waking self and the waking world. So first comes the veiling power of Maya, then the projection of the universe.

When Brahman assumes His dynamic aspect and functions in Avidya or nescience, forgetting as it were, His true nature, what occurs? The transcendental, perfect Brahman seemingly becomes hidden, and the world of infinite forms becomes manifest. Also, Brahman apparently becomes divided into many parts : He becomes the infinite fragments called souls.

We, the so-called individual souls, come into existence endowed with minds and bodies

and with a boundless world extending around us.

In this state we are in the grip of that phase of Shakti which is called Avidya, and we suffer from three Malas (impurities) : we are conscious of Anu—limitation; Bheda—sense of difference ; and Karma—change, movement. We perceive everything as limited and atomic, instead of all-pervading and infinite ; as divided into innumerable differing parts ; and as involved in change.

It may be said that in this state Brahman Himself, having become, as it were, fragmentary and entangled in the infinite forms of His dynamic aspect, seemingly perceives everything as fragmentary and limited, as different and individual, as acting, moving, changing, and accomplishing. Do not forget, however, that behind this vast and confusing dynamic aspect the transcendental aspect of Brahman is ever present. But, involved in Avidya, the nescience or ignorance which veils the truth of unity and projects the untruth of division, we go on indulging in feelings of separateness and incompleteness, and so are impelled to be constantly active, to pursue endless objectives.

Do you not see, then, how power of accomplishment is the lowest expression of power ? Our accomplishment, being based on consciousness of ourselves as fragmentary and limited and of other beings and things as limited and different, lies essentially in the realm of ignorance and untruth—we are caught in the trap of Maya.

There are two ways to escape from this trap. One consists in denying once for all the reality of all phenomena ; the other, an easier way, is to follow our 'natural' bent at first and then, as wisdom reveals itself, to follow its lead.

The monists, who take the first way of escaping the trap of Avidya, say, 'Do not bother about creation or cosmos or any such thing, however vast and imposing it may seem, for it is based on your own consciousness. It has reality only in your own consciousness. Deny it.'

Is the universe really based on our own consciousness ? Yes, it is indeed true that unless we are conscious (to use the word in its most comprehensive sense) of a thing, it cannot be considered real. The universe subsists on our implicit or explicit recognition of it. Since it is so illusive and unsatisfactory, why not deny it and thus escape the snares of Avidya ? Moreover, no illusion can influence us without our conscious or unconscious co-operation. There is a saying, 'The dumb have no enemies.' If we do not respond to the overtures of nature, nature is not able to affect us. Having created this world, God tells each individual, 'I give you the authority to accept it or not, as you please.'

There are some monists who actually declare, 'The universe is projected by me.' They say, 'The whole universe is unreal ; Brahman alone is real. I am Brahman. I am the only reality.' One can indeed take this supreme stand and discard all speculation about Brahman's dynamism, its veiling and projecting powers. Can you take this stand ? Yes, if you are strong.

Is reality or truth comprehensible to the intellect ? There are those who speculate, saying, 'This world is unreal.' But the next moment they ask, 'Where is my dinner?' and are annoyed if it is not ready. When they cannot sleep, they are perturbed. Such discrepancy between belief and practice will not do. If you say the world is unreal, you must be true and consistent, you must live upto your affirmation in every way—in feeling, in thought, and in action. If you are willing to do this and are strong enough to follow through, this minute you can cease to accept the dynamic aspect of Brahman and forget the whole creation. You can say to it, 'Neti, neti' (not this, not this) and see it vanish.

But if taking this tremendous stand is impossible for you, if you cannot at once transcend the aspect of power which I have called

the power to accomplish, there is the second way of escaping the trap of Maya. Start with the lowest aspect of power, if you must. Start with accomplishment, if you want to accomplish, for thereby you can gradually realize the higher power which I have described as the power to resist.

How can you be sure of rising from the lower into the higher aspect? The explanation is as follows: the desire to accomplish is related to the Avidya or ignorance aspect of Shakti or dynamic Brahman. It will be remembered that this Avidya aspect of power has three impurities, that to one who is dominated by it everything seems limited or atomic; everything seems different from every other thing; and everything acts and changes. But the second aspect of Shakti, Suvidya (auspicious wisdom), is the opposite of ignorance. In this higher manifestation of power there is a tendency to the breaking down of relationships and differences; a tendency to wise inactivity or passivity, and a tendency to unity and infinitude. When we try to attain Suvidya, we begin to manifest these tendencies, which have been dormant within us.

To progress from Avidya to Suvidya we must pursue accomplishment in a higher sense. How? By acting in such a way that our accomplishments tend to break down barriers instead of creating differences; to eliminate the restlessness and continuous change to which we are now subject; and to insure expansion of being.

'What thou thinkest, that thou becomest.' If we seek material things our consciousness takes on the gross and disrupting character of matter. Therefore we should devote ourselves to the perception of what is true, good, pure, and beautiful; we should direct our attention to ethical achievements, to the service of others, to actions that bring a sense of unity. All moral, charitable, and unselfish actions help us to grow out of the lower expressions of Shakti—Avidya or absence of knowledge—into its higher aspect, Suvidya.

When we have become established in the state of Suvidya, we find the power to resist already active in us, compelling us to strive against the lower life. Then, gradually, we grow conscious of a still higher aspect of Shakti, which, as said before, is called Ananda or bliss.

In the state of Ananda the tendencies of Suvidya become well established. The sense of duality, difference, and division begins to vanish. Restlessness departs and peace comes to the soul, and because of this peace, the untrammelled reality of a higher state, from time to time, flashes within us. With differences and divisions fast disappearing, we no longer seem atomic and fragmentary, but appear more and more comprehensive. The Ananda-Shakti, which lies beyond the power to accomplish, therefore, belongs not merely to the power to resist, but also to the power to be. It is blissful power, because it brings it divine communion, from which springs all joy. In division and difference there is nothing but misery, only with union and sameness comes bliss.

In the state of Ananda, when the sense of divine union begins to emerge, we continue at first to be mainly aware of the dynamic aspect of Brahman. But with attainment of the highest state of Shakti, called Turiya, the dynamic and static coalesce and our awareness centres completely in the Transcendental. In Turiya the sense of distinction and difference is utterly gone—there remains only the pure power to be.

In order to escape the lower manifestations of Brahman's dynamic aspect and attain His transcendental being, which would you choose—the subjective method or the subjective-objective method? If you follow the purely subjective method, you will deny manifestations outright. Though very drastic, this is preferred by the very few who are superbly strong.

Most of us will choose the subjective-objective method, in which we trace external

objects to their source and try subjectively, through worship and meditation, to realize the higher state of Shakti in all objects; in which we keep constantly in mind that even the binding aspect of Shakti is divine—that ignorance, darkness, war, death and destruction are also She.

There is a popular song in India which starts with these words: 'Come, Mother, I challenge Thee to battle: Let us see who wins, the son or the Mother.' Is it not beautiful? Such a song is a challenge to death and destruction. Recognizing the Mother even in death, we should say, 'Mother, I see through Thy disguise; this also is a manifestation of Thee. Come, I challenge Thee to battle: Let us see who wins, the son or the Mother.'

Take this approach. Smile and fight. Remember that what you are opposing is not an enemy, but Shakti, the Creatrix, your own Mother. As a cat plays roughly with her kittens and thereby teaches them to fight, the divine Mother is playing with us, teaching us the rules of combat that we may one day transcend action and eventually realize the highest power, Her divine Self.

Remember that everything which exists, being a manifestation of the dynamic Brahman, is therefore Chinmaya, pure consciousness, not matter at all. Every contact we make is a contact with Brahman. Remind yourself of this often and you will very soon go beyond the lower aspect of Shakti.

Then the Mother will say, 'Come, you have played long. Let us go home.'

This is the path: first, there must be ethical and moral practice; then, attainment of the aspect of Shakti as knowledge; further on, acquisition of Ananda, bliss; and, at last, realization of the Mother as the very highest, as identical with transcendental Brahman.

Such seems to me to be a true presentation of the nature and secret of power. Understood in a less comprehensive way, power becomes misleading and dangerous, but rightly and fully understood, it is the source of liberation.

HAS THE WORLD GROWN IRRELIGIOUS ?

By Swami Pavitrananda

'Has the world grown irreligious?' If we put this question to persons who are interested in religion, the immediate answer will be in the affirmative. They will say, 'The world is growing increasingly irreligious from day to day, and the worst spectacle of the lack of religious spirit can be seen at the present time.' Yes, if one looks at the situations of the modern world, one is in despair as regards where the world is drifting to. After the inhuman and inconceivable savagery done by the recent war, with the atomic bomb hanging like the sword of Damocles over the destiny of man, who will dare say that the world is not drifting away from the path of righteousness? And every war brings about great revolutions in societies as regards morals and ethical conduct. Time-honoured customs are challenged and flouted with bravado, and reckless spirit of defiance of everything holy and sacred becomes the order of the day. Many soldiers demobilized and relieved from the active service can hardly fit in with the old society and they shockingly disturb the equilibrium of the community in which they were once co-ordinating members. It is so very true that the problems of peace are far

more difficult to tackle than the problems of the war. A war is waged at a tremendous cost in men and money, it involves the greatest amount of sacrifice on the part of all concerned, but with what result? Men find that there is no peace even when the war is over, that the happiness which they longed for has turned into an illusion.

Then, if you look to the inside working of the orthodox religions, you find that the condition is hopeless. Attendance in churches is very, very poor, and it is daily deteriorating. The Church Fathers have to devise means by way of music and other attractions to draw people. They cry hoarse to impress on the people that Christ died on the Cross to save humanity. But humanity is not anxious about saving itself, so they cry in the wilderness. Similar is the case with regard to other religions. In India no man who has got some modern education is very anxious to follow the direction of orthodox religions. He does not care to worship in temples. He is critical about the utility of worship in temples. If he visits a temple, he is more concerned about its history and architecture than its devotional influence. At best his love for temples is the result of a reflex action. Because some arrogant foreigners decry temple-worship, he must defend it from a sense of national self-respect. The same thing is happening in China. Persons who are in touch with the current thoughts of the world do not care for their ancient culture or way of life.

And there is an open crusade against religion all over the world. Some people are talking vigorously against the utility of religion—nay, of the disservice that religion has done to humanity. And it seems that their following is rapidly on the increase. Against the surging wave of criticism against religion, orthodox people find their voice ineffective. They find themselves misfits in the modern world. They feel that they have become anachronisms.

When one observes this sad spectacle, one naturally asks with a heavy sigh, 'Where is the world drifting to? What is in store for humanity, if things go on in this way?' One feels that the world has distinctly become irreligious and the situation is growing worse from day to day.

But if one takes a long-range view of the past, one may question, 'When was the world better? We may have a glamour for the past, but it is only because we cannot see it from a close quarter. The moon looks so beautiful from a distance, but if you go near it, how ugly must that be? The same is the case with what we call the past. It is a characteristic of human nature that it is ever discontented with the present. Whatever cannot be seen looks beautiful to it. So man always sighs for things gone by, and looks eagerly for things that are coming in future. But when the fut[illegible] becomes the present, as sure as anythi[illegible]st, bu[illegible]oses all its charm. It is said that th[illegible]l power, in striving for a thing, but as s[illegible]nion as the thing is got, one is no longer enamoured of it. So man is always unhappy, discontented, and dissatisfied. Ask any man in any circumstances; from the answers you will find he is unhappy and miserable, he has got his own cross to bear, which he would not like to do if he could help it.

If you read the ancient scriptures of any religion, you find the same story repeated everywhere: 'The world had fallen away from the path of religion, it had gone almost to dogs, and there was the necessity of a prophet to be born. He was born to save humanity, a number of people followed him, worshipped him, saw in him a God on earth.' But humanity was not saved, it followed its own paths, it went on blundering and committing mistakes till there came another prophet and gave birth to another religion. And there was fight between one religion and another, each claiming unrivalled authority over the conscience of humanity. This is true not only of the pre-historic age but also of the era of which there is accurate

record of events. Look at the happenings of the medieval age in Europe. What inhuman cruelty was done by the Inquisition. Thousands of persons—men, women, and children were burnt to death, and that in the name of religion. Who were more irreligious? Those who were persecuted or those who did the persecution ? Things were basically the same even after the days of Inquisition had been over. When the discoveries of science began to pull down ancient beliefs and the theories preached and supported by religion, there was a great hue and cry : religion is in danger. Only the religious authorities were not powerful enough to persecute those who had the temerity to challenge them.

In India if you read the ancient epics and Puranas, you will find that, side by side with ideal characters who are beautiful enough to shed the lustre of glory of humanity itself, there were despicable figures who would outstrip all modern villains, if they were present today. That indicates that even in that enchanting past evil existed side by side with good, that there were saints as well as sinners,—things were not all right or all wrong. If you follow the course of Indian history from the remote past, at every age you will find people complaining that the destiny of humanity is hanging in the balance. Buddha found the religious life of his time burdened with rituals and ceremonials, some of which involved great cruelties to animals. Orthodox Hindus were, of course, always against Buddha and Buddhism. But the message of Buddha carried everything before it by the sheer force of its strength and weight. But what doubt is there that those who were opposed to it, complained of the great harm it was causing or was likely to cause to the country ? Then there came the time when Buddhism degenerated and Hinduism got the upper hand. Buddhists at that time perhaps levelled the same charge against the Hindu revivalists. And so on. Look at the condition of India —say, one hundred years back. What was the situation ? The English people came, conquered the land, and brought about a revolution in the social, moral, and cultural outlook of the people. And with them came Christianity, which made great inroads on the citadel of Hinduism. The majority of the people who received English education openly defied Hindu customs and manners, orthodox ideas and sentiments, and became renegades to their inherited ideals. If one studies the inner working of the orthodox society, one finds that things were not all well there. Child marriage of ridiculous types—with its concomitant evils child-widows—polygamy on a revoltingly large scale, loose morals of a stagnant society, could be found side by side with the rigidity of a section of people clinging to higher ideals. So one cannot say, unless one is too much of an idealist, that the social condition was all ideal at that time.

This over-critical attitude towards the past does not indicate that we are blind to the evils of the present times, that we are not conscious of the earnest and vigilant care that is necessary to improve the present situation. All that we want to emphasize is that there is not much value in the saying that things are all wrong at present in comparison with what they were in the past. What happens is this : a generation of people comes to the stage of the world. They act their parts as best as they can, and when their turn comes to leave the stage and when they see the coming generation eager to step into their shoes, they become alarmed at the thought that the tradition and standard they have set up will not be respected. So ensues the conflict between the Old and the New which is eternal. It will be seen that the majority of those who say that the world is going astray, are of the middle age and above. The younger generation will not, as a rule, say that. They are full of dreams and enthusiasm to build up the world entirely on a new foundation and basis. In doing that, if they are to sweep away all ancient

customs and thoughts, however holy and sacred, they do not mind. They will say: 'To build a new house on a dilapidated construction, one has necessarily to destroy a lot. Why grieve over that? That is rather a sign of great weakness.' So whom to trust?—the dreaming youths looking to the future, or the fossilized old people casting their last, lingering glance behind?

As time marches on the situation changes, circumstances become different, and man also acts differently. We cannot judge the actions of a man in the mid-twentieth century by the ideas and ideals which were in vogue in society in the pre-historic age. We cannot think of life at present times in terms of forest retreats of the Upanishadic period, for the simple reason that forests are so rare nowadays. It is idle to think that we can regulate our present society by the old rigid standard of four castes and stages of life, because under the stress of modern life they have given up their watertight demarcations. Daily are they tending to become fused together. But we do not deny that the old principles are there—which are so healthy, useful and beneficial. The old principles will have to be applied to new conditions. In the process of doing that they may lose their colour but not their intrinsic value. But those whose thoughts run only in a fixed rut, will get alarmed and say that the world is heading towards destruction. We like it or not, the world is moving, it is not stationary, it has not fallen into stagnation. Life is movement, stagnation indicates death. So there are bound to be changes in the living, moving world. Only the faint-hearted will scared at that.

The very fact that there is much criticism of every new form of thought and idea indicates that we are alive, that we are on the way towards progress. Self-examination is a stepping-stone to progress in individual lives. The greater the introspection, the greater is the chance of improvement. We can say that the world is on the right track, because every new movement which arises is subjected to merciless analysis, criticism and scrutiny. It has to grow against tremendous oppositions. If it survives, it does because of sheer merit, utility and necessity. This may be called a process of growth of the world through self-analysis and self-criticism.

Do we not find innumerable societies and associations rising in every country, in order to set right the moral and spiritual disturbances of people? If churches and temples suffer from lack of attendance, the spiritual hankering of people is pressing for fulfilment through many other substitutes. In the last fifty years alone, we see that so many movements have been started, which are allied to spiritual activities. That shows that in spite of the vaunted opposition by modern man to religion, he is constitutionally a religious being.

And there are so many false prophets. Every one of them can claim a large following. The wonder of wonders is that some of them find easy victims in persons who are most sceptical, critical and alert. Poor creatures—who too much confident of their intelligence make abject fools of themselves. Persons who, because of suspicious nature, see spectres in broad daylight find to their dismay that the daylight has faded for them. But we should not pity them too much. Their sad plights only illustrate the point that we cannot so easily stifle our spiritual hankering. It is constantly pressing for fulfilment. If we do not give it proper scope, it will run into a wrong channel. But that does not mean that the old orthodoxy will have their day again. Old beliefs and faiths must have a new orientation, otherwise they will not be able to satisfy the demands of new hopes and aspirations and keep pace with the new outlook. One of the most influencial preachers in America said in his younger days, 'I am throwing over my old idea of the universe. I am building another—and leaving God out.' Yet in mature years when he began to preach, his Sunday sermons

would be eagerly heard by two to three thousand devout souls. His idea was that the Virgin Birth, the literal inspiration of the scriptures, the belief that Christ will return 'upon a heap of blazing clouds,' will no longer stand. 'If people must accept these interpretations or get out,' then out of the Christian church would go some of the best Christian life and consecration of this generation. The very fact that churches and similar institutions are in disfavour proves that they do not fulfil the modern needs. Good wine needs no bush. If religion has got its utility, it need not be advertised. People, of their own necessity, will seek it out from any corner of the earth. It may be that those persons who talk so much of religion do not know what religion is. They deal with false wares. So they cannot attract people. As such they need not feel sorry or disappointed.

Are not many persons unconsciously religious ? Many persons outside the fold of orthodox religions live much better lives than those of their brethren who bear the insignia of being religious-minded. A tree should be judged by its fruits. It is not going to churches with punctilious regularity or following the routine of religious ceremonies with severe rigidity that really constitutes a religious life, but character, purity of heart, the spirit of service, the readiness to sacrifice one's all, if need be, for a cause. Judged by this standard can we say that the world altogether lacks such people ? Do we not find a number of persons in every country who attract a considerable following because of their exalted character ? They may not pray regularly—at least in public, but what doubt is there that God's grace is on them ?

Those who glibly say that the world is growing irreligious, forget that the power behind the world is not the brick and mortar of churches, or the beauty and grandeur of mosques and temples, but God Himself. His eyes see everything. He knows best how to guide His creation. Behind apparent evils there may be lurking seeds of unseen good.

There are ebbs and flows in the ocean. The moon waxes as much as it wanes. There occur ups and downs in life. The same holds good in regard to the history of humanity. Humanity is on a long march At times progress may not be clearly visible, at times it may seem that it is on a wrong path, but through mistakes and blunders, it is on the onward march, it is going towards its ultimate goal. To deny this is to deny the existance of God Himself. That is rather the surest indication of irreligious sense.

THE KING AND THE HANDMAIDEN

By Prof. H. C. Paul, M.A.

This is a story taken from the Masnavi of Moulana Jalaluddin Rumi who was a philosopher-poet of the Persian world in the thirteenth century. His book illustrates the Sufi doctrines with occasional anecdotes. Really the stories are of no importance but for the spiritual meaning underlying them. Following or rather adapting to his own needs, a method long established in mystic poetry, Jalaluddin sets the matter of his discourse within a framework of tales which introduce and exemplify the various topics and are frequently interwoven with explanations of their own inner meaning. There are several hundreds of stories in his book which are found in the Koran and its commentaries, the traditions of the prophet, and the lives of pre-Mohammedan prophets and

Muslim saints. And the *Kalila and Dimna,* an Arabic translation of Sanskrit *Panchatantra,* also supplies many beast fables, where the animals play the allegorical parts assigned to them. But our poet borrows much and owes little—he makes his own everything that comes to hand.

This present story is taken from Ibn Sina. We know that Rumi was the founder of the Moulaviya order of dervishes who were whirling dervishes. While instructing his followers, he made use of these stories which more probably belonged to the miscellaneous stock of 'wandering' stories carried to and fro by dervishes and other travellers, and here the author might have put them into verse in his Masnavi from memory. This simple story may, in short, be summarized thus. One day a king went out hunting with his courtiers. On the way he fell in love with a handmaiden. She was brought to the court but was soon found to be ailing. The king sought advice from his physicians, but the treatment of them was of no avail. Being helpless the king asked divine help, and in dream he was directed to seek the advice of the divine physician who would be coming to him next morning. The physician sent of God examined the patient and found that it was the attachment towards a goldsmith whose separation made her sick. Soon the goldsmith was brought from his distant home and was married to that maiden, and readily the lady became joyful and recovered from her illness. The story ends with the slaying of the goldsmith by the physician who was prompted to do this at divine suggestion.

This simple story, though at first sight seems very ordinary, is full of spiritual meaning underlying it, as the poet has expounded it in his mystical way. The poet himself says of it. 'O my friends, listen to this story, in truth this is the very essence of our inward state.' And let us see how it explains the inward state of our life. He begins his mystical story thus : 'In former days there lived a king to whom belonged both the temporal and spiritual power. Suddenly one day he rode with his courtiers a-hunting. On the high way the king became enslaved of her. In as much as the bird of his life became impatient in its cage, he gave money and bought the maiden. When he had brought her and won to his desire, by divine decree she was ailing.'

Mystically, the king is the soul of man which has been entangled in the body, his earthly kingdom where he is enthroned from the beginning of the creation of the world. And the soul, rather the rational soul, is possessed with both the animal spirit that commands to evil (Nafs-i-ammarah) and the divine spirit which is the soul at rest (Nafs-i-mutamainnah). The king's going out a-hunting is seeking the knowledge of God in this world where the soul, i.e. a traveller in the path of God (Salik-i-rah), has been sent to realize God. As a famous tradition says, 'I (God) desired that I should be known, so I created the universe.' The courtiers of the king are the different qualities of the rational soul. The highway is the sensible world, a stage in the divine path, where the soul has become captive of lust and passion, symbolically referring to the handmaiden. Now, if lust and passion are overpowering any soul, it cannot be at rest unless the passions are satisfied. Here the condition of the soul overpowered by lust and passion has well been compared to a bird in the cage. Readily the king with his money, temporal power, equivalent to physical strength, energy etc., got her and satisfied the passions. The soul, when once it has begun to descend down, cannot stop at the stage but will hanker after other desires. This is the nature of animal desires which gradually go on increasing and if they are not satisfied, they will not go well, which condition has been hinted at in the ailing of the maiden, though it may be that the rational soul will at every stage of its descending downwards try to overpower the defect which is forcing it down. This striving rational soul is called the upbraiding soul

(Nafsul-lawwama) which is struggling with the lustful soul, so that by conquering it, it may rise up and meet with the state of the soul at rest. And this ailing of the maiden which causes the striving of the rational soul is made by divine decree.

This divine decree is always for our good but it is not easily understood by ordinary men. How beautifully the poet illustrates other instances of divine decree ! 'A certain person had an ass, but no saddle ; (as soon as) he got the saddle, the ass was carried away by the wolf. He had a pitcher but no water was available; when he got it, the pitcher broke away.' We should know that every desire has unsatisfying thirst. Desire has no limit. When one desire is satisfied, there will appear other desires which will go on continually till death, if we do not try to be contented, and for this God brings forward calamity instructing us that in passions and desires there is no satisfaction but in controlling them.

The poet then says : The king gathered together physicians from every corner, and said, 'The life of us both is in your hands. My life is of no account and she is the life of my life. I am in pain and sickness and she is the remedy. Whoever relieves her, will be bestowed with all my treasures and belongings.' The physicians replied, 'We will exert ourselves to the utmost by applying all our intelligences together. We are, no doubt, expert physicians and remedy for the pain will surely be found out.' In their arrogance they did not say, 'If God wills ;' consequently, God showed to them the inability of men. The avoidance of 'If God wills' is the sign of pride and arrogance, though the mere saying of these words has no effect. There are many instances where though one does not utter, 'If God wills,' but the soul of him is in harmony with the soul of the will of God. However much they (physicians) applied remedy and medicine, the pain increased and the object was not fulfilled. The sick girl became more feeble and the sorrow of the king knew no bounds. It was by divine decree that the oxymel produced bile, and the oil of almonds increased constipation ; from purgatives constipation resulted, without giving effect to relaxation. There are cases when by divine decree water helps the fire like naphtha.

Mystically, the rational soul being entangled in lust and passions, seeks its complete satisfaction, but in passionate desires there cannot be any completion of the desires,—one desire will produce another desire, and as long as the later desire is not satisfied, he will remain restless. This restless rational soul is now seeking the guidance, while proceeding towards the path of God, to the physicians who possess worldly wisdom, knowledge, and insight with pride and arrogance in them, for helping from his descending downwards. The physicians readily come to help, but their efforts will have no effect, for it is a disease of the heart, not of the body. The worldly wisdom and insight cannot cure the heart disease, for it requires intuition to understand the state of the heart. Here the physicians are the worldly spiritual guides, who are trying to guide the restless rational soul, but they often lead one astray.

The poet continues on : When the king saw the inability of the physicians, he ran barefooted to the mosque. He entered the mosque and proceeded to the Mihrab (prayer niche) and the prayer carpet was bathed in tears of the king. When he became aware of himself from his immersion of Fana (unconsciousness of one's self, being merged in the divine will), he opened his tongue in praise and applause, with a happy mood, 'O God, your least gift is a great domain over the world; what shall I pray to you, as you know every secret ? O you, with whom we always seek shelter in our need, again we are led astray. But you have said, "Although I know every secret of you, nevertheless declare it forthwith in your outward form (of prayer)."' As from the depth of his heart, he raised forward his prayer, the sea of His Bounty began to surge. Slumber

overpowered him at the time of his weeping and he saw in dream that an old man has appeared before him, saying 'Good news, O king, your prayers have been granted ; (now) if any one appears before you tomorrow, know that he is sent by Me. And as he is coming from Me, surely he is an expert physician. Respect him as one trusty and faithful, and in him you find the absolute magic and power of God.' At the promised hour and day, while the king was waiting in expectation for the one mysteriously shown to him, he saw a person excellent (with the attributes of God) and full of treasure (with the beauty of God) who was really a sun in the midst of a shadow. He was appearing like a full moon, who was really non-existent, though visible in the form of phantasy. In spirit phantasy has no reality, (yet) behold the world which is based on phantasy ! All peace and war is based on phantasy, (likewise) all pride and shame is arising from phantasy. But those phantasies which ensnare the saints are the reflections of the moon-faced ones of the garden of God. That phantasy which the king saw in dream became visible in the face of the guest. The king himself, without the chamberlains, advanced and welcomed his guest coming from the Invisible. Both of them became as seamen expert in swimming, the souls of them became mixed together without being sewn, (and at that state the king) said, 'You are my Beloved (in reality), not she; but in this world work brings forward another work, i.e. every cause has its effect. You are as prophet Mohammed to me, while I am like Umar (the second Caliph); and I am always ready at your service.'

Here, the restless rational soul finds that the worldly spiritual guides with their limited knowledge of the secrets of God are not able to make him pacified, by curing the ailment of the maiden, which is nothing but the unsatisfying thirst of desires and passions which have been inflicted on the rational soul. These worldly guides cannot give the restless soul any proper lead as they have no real knowledge of the secrets of God. It is always striving to rise up from its entanglement with the passions, but it requires patience and control of mind, which should be instructed by the real spiritual guide. For this purpose the rational soul turns towards the aid of God for spiritual upliftment, of which he is not aware, though he is seeking it. And this is the nature of every rational soul ; whenever he is in difficulties and finds no rescue from it, he seeks the aid of God who readily helps the soul if he be earnest and sincere. We find that the restless rational soul has been united with the spirit of God, though momentarily. And there are instances where it has been found that, if any soul is sincere and earnest to the core of his heart, he will get the glimpses of the light of God. For the moment the restless soul developed to the state of the soul at rest ; and as only the soul at rest is qualified to realize the reality of God, he tasted it. These are the moments when the invisible voices from God are heard. And if the rational soul desires that God should come down, to guide him in every affair of life with a physical form, he comes down and takes a visible form.

Only God exists and all the other things of the world are non-existent. The false imaginations of us make them existing. We exist as long as we think ourselves to be existing. This world is based on contraries and any contrary things have no essence in reality, though they become visible to us who are also made up of contrary things and ideas. The moment we shall be relieved of our contrary things, i.e the different elements of which our bodies are made and of our contrary ideas with which our minds are developed, we shall be mixed with God who has no opposite. And that is the only reality which cannot be described in words. That is the state to be realized. We know that Adam was thrown into this world, i.e. creation began, as he took a single step into the region of animal spirit by taking a forbidden fruit which was the symbol of impurity or ignorance. We separated overselves from God

who is All Pure, by our impurities which compelled us in bodily forms, and the moment we shall be relieved of all impurities, we shall be again mixed with God, the All-pure One. The spiritual guide who is a representative from God in this world is always ready to help us to realize that state, if we really want it. And, at last, we shall find that God, spiritual guide, and the devotee, all the three are one in essence. Every work or cause of this world is of secondary nature and its effect is also secondary. One work begets another and in this way it goes on continually, but if we could stop in the beginning, there would have been no creation at all. But creation is according to the will of God, and this world from our birth to death is a great journey towards the goal, and the goal can be attained only by following the precepts of the spiritual guide to which the rational soul has once been initiated.

The tale advances thus: The king opened his hands and embraced him and like Love seated him into his heart and soul. He began to kiss his hand and foot and inquire about his home and (toils of) journey. With many such questions he led him to the chief seat, and exclaimed: 'At last I have found a treasure by being patient. O Gift from God and defence against trouble, you are the meaning of "Patience is the key of joy." O You, your very appearance is the answer to every question, and every difficulty is solved by you without having any discussion. You are the interpreter of every secret of our hearts and a helping hand to every one whose foot is entangled in the mire. Welcome, O You, Chosen One, if you disappear, destiny will come upon us and will straiten the wide room of our hearts.'

The rational soul has been initiated to the spiritual guide, who may be called the spiritual soul or the universal soul (Aql-i-qul). Once he has been initiated, he gives all his heart and soul to the spiritual guide, i.e. he readily agrees to abide by the rules and conditions of the universal soul, which in the form of the spiritual guide will regulate the rational soul to its development to the stage of universal soul. Once he has got the scent of the universal soul, he feels that he is approaching the Reality which is the source of joy and bliss; for which every soul is hankering after. Here, the guide, as he knows every nook and corner of his devotee, is capable of leading him to the right path. And also as the devotee feels that without the help of the spiritual guide he will not be able to be relieved of passions and greed, it is of great advantage for the guide to lead the devotee who has firm faith and great respect towards his guide, which qualities are essential for the devotee in this connection.

The poet proceeds on: When that intercourse and bounteous feast was over, the king took his hand and led him to the seraglio. He described to him his tale of a sufferer and its infliction, and then seated him beside the sick (girl). . . . He saw the pain and the secret became open to him, but he concealed it from the king (for the moment). Her pain was not from the black or yellow bile; the smell of every firewood appears from the smoke. From her grief, he perceived that she was heart-stricken, well in body but overpowered by attachment to another heart. Attachment is clear by her grief of the heart. Ailing of the lover is different from all other ailments: 'Love is the astrolabe of the secrets of God.'—Then the poet gives a long description of the mysteries of love.

After the devotee has been fully initiated to his spiritual guide, he is laying bare to him all the secrets of his heart. And here we find, how the spiritual guide is going to regulate him for his upliftment. He knows everything, but he cannot disclose it at that very moment. Though the rational soul, now, feels that he is overpowered by passions, but he cannot readily shake it down. It requires time to be relieved from these lower passions of the heart. Therefore, the spiritual guide is also waiting for that moment. But it is axiomatic that every strong attachment has great force behind it. And it will ultimately lead to God. Only the direction of the

attachments should be changed. The poet then declâres, 'Whether love be from this side or from that side, it will ultimately lead us to that side (i.e. we shall be perfect in divine love).

But the spirit of love cannot be described. It is beyond description and can be understood only by one who is in love. The poet says, 'However much I may say in exposition and explanation of love, but when I come to describe love itself, I become ashamed of that description. Although any description through language makes a thing clear, but in the description of love, tongueless one is more clear. In expounding it, intellect lay down helpless in the mud like an ass; it was love alone that could describe of love and its qualities. The proof of the sun became the sun itself, if you require the proof, do not turn your face from it.' In the same way, if we like to have the idea of pure love, we must always be striving after following the principles of purity. But it is not possible, at the first instant, to avoid all the obstructions that come in the way of the goal, as one cannot look at the sun constantly. We know about the sun through its shadow only. And the poet says, 'If the shadow gives an indication of it, the sun will give spiritual light at every moment.' A beautiful simile is drawn here. The sun is the pure light of God, and its rays spread over the world are the spiritual guide or the universal reason, and its shadow may be compared to the intellectual faculties and the phenomenal world by which we are influenced. And the poet says, 'The shadow, like interesting stories in the night hours, influences you to sleep, but when the sun rises the moon is cloven asunder.' People engrossed in the phenomenal world are always unaware of the pure light of God, but when the spiritual light will shine in them, they will be awakened to the presence of God, and the moon (referring to the intellect which derives its shadowy light from the sun) in them will be pulverized. The phrase 'splitting of the moon in twain' (Inshaqqal qamara) referred to in the Koran (ch. LVI. i) signifies the approach of the Day of Resurrection, where every one will stand before God face to face; it may also be interpreted as the salvation of the soul when it will be united with God.

Though the poet tries to make clear the idea of God by symbols, he admits that it is beyond human conception. He says 'There is nothing so unique in the world like this (physical) sun, but the spiritual sun (God) is everlasting; It has no yesterday, i.e. It is beyond time and space. Although this external sun is the One (therefore it cannot be compared to another); yet it is possible to imagine one resembling it. (But) the spiritual sun (God) which is beyond the ether, has no peer in mind or externally. How His essence can be contained in imagination that we may have an idea about His resemblance?' Then, in poetic fashion, through a dialogue between him and his spiritual guide, the poet explains it more clearly that God cannot be described adequately: I said to him, 'It is better that the secret of the friend should be concealed; please listen to it through stories. It is better that the secret of the lovers should be said in the talk of others.' He said: 'Tell it openly and nakedly and with faithfulness; do not put me off, O You talkative. Put off the veil and speak nakedly, for I do not sleep with my idol, wearing a shirt.' I said, 'If He become naked in the vision, neither you remain, nor your bosom (or sides) and the waist (Kinara and Miyan, have double meaning—bosom and waist, and margin and between, referring to space and time, which will vanish away, when the absolute unity of God will be revealed).' Hence he concludes this discussion of God thus: Ask (of the mysteries) of God but ask with measure; for a blade of straw will not be able to bear the mountain. If the sun, by whom this world is illuminated, approach nearer, it will burn away everything. Don't seek of trouble, turmoil, and bloodshed; ask no more about the sun of Tabriz (Shams-i-Tabriz, the poet's spiritual guide; here he may also be referred to God.

And to a devotee the spiritual guide is only a personification of God). We, ordinary persons, are like a blade of grass and the light of God may be compared to the mountain. So long we have not purified ourselves, it is not possible to grasp the real conception of God. And if we go to understand Him, our raw conceptions will only bring forth trouble, turmoil, and bloodshed, which have become evident in our everyday life that murder and bloodshed are often being committed in the name of religion and God.

Let us again come to our story. The physician made the house secluded for him and the handmaiden. With proper examination, enquiry, and search, he understood that it was a goldsmith of Samarkand to whom the lady was attached. And he said thus to the maiden. 'I knew what is your illness and I will soon in delivering you display the art of magic. Be glad and have firm faith and no anxiety; I will do for you what rain does to a garden. I will bear all your anxieties and you need not be anxious; I am to you kinder than hundred fathers.' He then went to the king and advised him to summon the goldsmith from that far country, after beguiling him with gold and robes of honour. Readily messengers were sent to Samarkand, and when the man saw much wealth and robes of honour, he was beguiled and parted himself from the town and his children. The next few lines proceed thus: Joyously he came to the road, being unaware that the king had a design against his life. He mounted an Arab horse and proceeded joyously; (really) he counted the robes of honour as a fine paid for murder. In his own fancy there were riches, power, and prestige; (as) said Azrail (the angel of death), 'Go, (on your wrong path); yes, a fruit (of enjoyment you will get).'

When the goldsmith arrived at the court, he was cordially welcome. And according to the advice of the (divine) physician, the handmaiden was given (in marriage) to that stranger, so that she might be happy by union with him, and the water of union with him might put out the fire (of passion). For six months they were satisfying their desire, till the girl was restored to health.' After that the physician prepared for him a potion, and when the goldsmith drank it, he began to dwindle away before her. As because of sickness beauty faded away from him, the soul of the lady also had no sympathy in his misfortune. Gradually he became more ugly and his face became disfigured and the heart of the lady also became more indifferent to him.

Here, the physician knew, at the first moment, that the king's better half (i.e. the handmaiden, symbolically the lower passions in which the rational soul has been entangled), was suffering for her attachment towards the goldsmith (i.e. other worldly desires, such as wealth, power, and prestige, that are no less than lust and passions) and the lower passions have always strong attachment towards these things. But he cannot disclose it, for possibly the king may not believe it, that his lower passions are really in attachment with other things. Therefore the physician takes some time and then discloses to him the fact that really he has other desires which should be fulfilled. And he knows very well that these attachments have no lasting effect; they will fade away sooner or later from the corner of the rational soul which is universally hankering after spiritual matters. The potion applied to the goldsmith signifies the slow process of self-mortification whereby the carnal soul is purged of its passion and desires under the direction of the spiritual guide.

The poet then remarks, 'Those attachments which are for the sake of colour (i.e. outward beauty and power) are not (really) love which will come to disgrace at last. Had it (goldsmith, or the passions and desires) been a disgrace altogether the evil judgement might not have come upon him.' If there were no further passions and desires, and if the people thought them as disgrace, at the beginning, then they were not to lose anything. But this does not actually

happen. The people hanker after and when they find at last that in following after desires, there is no peace and that these things have no lasting effect, they try to avoid them, and humbly submit to the spiritual guides who lead them to the goal.

At the pathetic loss of the goldsmith, the poet advises thus: 'As the love of the dead is not enduring and as the dead one is never coming to us again (i.e. the attraction for the things temporary has no lasting effect, and they cannot inspire us for ever), choose the love of that Living One, who is everlasting and who is a cup-bearer to you, offering life-increasing wine. And select the love of that One from whom all the prophets gained (real) power and glory. Do not say, "We have no admission to that king (God); (for) dealings with the generous are not difficult." God is All Merciful. He is always ready to help us if we only be earnest in getting His favour, and thus to realize God.'

In concluding the story the poet says, 'It was by divine order that the physician administered poison to the goldsmith. This action was like that of Khizr who cut the throat of the boy but the secret of this is not understood by the common masses. (Also) if Khizr sank the boat in the sea, yet, in his sinking it down, there were hundreds of righteousness.' With reference to these acts, we find in the Koran (S. XVIII) that Moses was up against the mysteries (of God) which he wanted to explore. He searched out a man endowed with knowledge derived from the divine springs from which flow the paradoxes of life. He was shown three such paradoxes and how human impatience is inconsistent with their true understanding. Khizr, sent from God, and Moses were on a journey until they were in the boat, and he (Khizr) scuttled it. Moses said, 'Have you scuttled it in order to drown those in it?' . . . (Then) they met a young man, whom Khizr killed. Moses asked, 'Have you not slain an innocent person who had slain none?' He answered, 'Did I not tell you cannot have any patience with me? . . .' Afterwards it was found that his every act was done for lasting benefit as Khizr interpreted them: 'As for the boat, it belonged to a certain man in dire want; they plied it on the water; but I wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. As for the youth, his parents were people of faith and we feared that he would grieve them by obstinate rebellion and ingratitude.' Therefore when divine decree wills anything to be done, we should submit to it humbly. And our poet declares thus: Like Ismail lay your head before Him, gladly and laughingly give up your soul before His dagger, in order that your soul may remain laughing unto eternity like the pure soul of Ahmed (the prophet Mohammed) with the one (God).

Mystically, it is the sacrificing of the carnal soul, for the sake of God, so that the eternal bliss may be found out. It is the surrender of the lower self before the higher self which is the true meaning of Islam, and is the secret of every true religion. The king was possessed with both temporal and spiritual powers, that is, the rational soul is mixed up with the lower passions and desires, and has in it the spirit of the light of God. So long it is following after passions and worldly desires which are intermingled together, it cannot develop in the spiritual path. But in desires there is pain which is a blessing in disguise. Pains after pains are coming to us and they declare that we are led astray. Amidst these sufferings the rational soul hankers after spiritual light which is also innate in it. And the response comes. Gradually, by mortifying the carnal share in it, it developes in its spiritual side, and at last becomes one with the spiritual soul which is the goal of every religion. This unity of God has so beautifully been expounded by the poet in this simple story of the king and the handmaiden.

SWAMI VIVEKANANDA AND MODERN INDIA*

By Prof. K. R. Pisharoti, M.A.

None has done more to rouse up and to raise up the spirit of India—and this is essentially religious—from the lethargy into which it has fallen ; none has expounded in clearer terms and in more practical form this sense of spirituality, handed down from the Vedic period in unbroken succession, the spirituality which forms the warp and woof of our very being—than Swami Vivekananda. He has opened our eyes to the causes that have conspired to degenerate our motherland and the teeming millions of her children and he has pointed out how we may redeem, how we may bring back to life what now lies submerged, how we may assert once again and how we may hand on to our neighbours the torch of wisdom for the benefit of ourselves and the world at large. Let us not delude ourselves with the glories that were; let us not ponder over the might-have-been. Let us, on the other hand, arise, let us be awake, let us forge ahead and let us achieve the glory that *was*, the glory that is yet to be. Let us be the glorious sons of our glorious forefathers.

In the midst of the clash of cultures and the clash of ideals, brought on by the lust of gold and the scramble for power, Dharma deteriorates and spiritual values degenerate. Then the Lord incarnates Himself for the protection of the good, for the destruction of evil, and for the establishment of Dharma or the eternal verities of life. In that great apostle who carried ablaze, far and wide, the light of religion and spirituality, lit by his glorious Master, Sri Ramakrishna Paramahamsa, we see a fulfilment of the divine promise—we see an incarnation of God. Let us cherish their hallowed memory and follow in their footsteps and ensure peace and well-being for ourselves and the world at large.

Swami Vivekananda is a stern realist and realizes more trenchantly than any one before him or after him, how we have fallen away from our high pedestal. We have lost our seriousness and practicality, our organizing capacity and power of management; we have lost our honesty of purpose and cultural integrity; we have lost our sense of self-confidence and self-respect, our faith and love ; and naturally enough we have degenerated into a nation of imbeciles—physical, intellectual, and emotional wrecks, worse, indeed, than hewers of wood and drawers of water. Self-sacrifice, self-reverence, and self-knowledge—these which alone lead life to sovereign power, we have bartered away unconsciously, if not deliberately. 'The final plank in the making of future India,' says Swamiji, 'is the unification of religion, for no nation can be rejuvenated, unless it be based on the innate goodness of man, i.e. on the religion of man.' Time is rather past to give up our petty quarrels and petty differences ; time is come to gather up our spiritual forces and achieve the national union of India. What we want today is strength, 'muscles of iron and nerves of steel and indomitable will,' and this is possible only through the practice of the religion of *fearlessness* and the realization of the ideal of Advaita. The prophet has given his message : let us hope that we are not too imbecile to benefit by it.

Ours was never isolated life, despite our natural geographical isolation ; and, indeed, today no nation can live in isolation. Matter is now forced from one extremity of the world to the other in the twinkling of an eye and no place seems inaccessible. We can see, from where we stand, what is happening at the other end of the earth, and the man talking from thousands and thousands of miles away we hear with our ears and see with our eyes.

* Lecture delivered by Prof. K. R. Pisharoti, M.A. of the Benares Hindu University, on the occasion of the birthday celebrations of Swami Vivekananda.

Modern science has annihilated space and is in the process of annihilating time, for, even as it is, voice and form are being rescued from the hands of time, the destroyer. Isolation now is utterly impossible, and we cannot shut off foreign impacts and cultural contacts. The impact from the West has enslaved us, enfeebled us, and the impact from the East is now being felt powerfully : it only remains to be seen how it will affect us—whether it will re-vitalize us or whether it will de-vitalize us. From the very moment of being until the very moment of non-being, life is a continuous process of becoming, which involves perpetual adjustment to the ever changing environments, physical, mental, and moral. Life has, thus, been a continual process of building, eternal building. It has been different in different places and has produced different results. And naturally the civilizations, ancient or modern, which different nations have built up, have each its own distinctive trait. Thus the Grecian civilization reveals the love of the perfection of form ; the Roman, the love of precision and accuracy; the Gothic, the love of passion and energy; the English, the love of tenacity and the German, the love of thoroughness. India, on the other hand, reveals the love of spirituality. In ancient days we assimilated whatever cultured contacts we have had ; and naturally the Dharmi has always remained essentially the same, however much the Dharmas become metamorphosed. But under the force of the impact from the West, we are giving up the traditional process of assimilation and introducing instead the unhappy process of imitation, and this has tended to produce a slave mentality—a feature which has begun to eat into the very vitals of our national life, so much so that even the Dharmi is becoming diseased. Swami Vivekananda has visualized this as the greatest of the disasters that modern India is now exposed to. Let us, by all means, take whatever is good in foreign cultures,—the Grecian love of form perfection, the Roman love of precision, the English love of tenacity, or the German love of thoroughness. Let us receive in as rich a measure as possible the achievements of modern science and ameliorate the condition of the masses; let us accept the noble science of healing and alleviate the sufferings of our brethren ; let us welcome that exuberant sense of freedom and personal liberty and do away with our social inequalities ; let us cultivate their professional honesty and integrity and serve our fellow beings more efficiently. But let us not give up our sense of ethical and spiritual values ; let us not practise duplicity to attain material ends ; let us not convert honesty into a matter of policy and justice into a matter of expediency ; let us not be deceived by the fads of social life and let us not convert sacramental marriage into sex companionship. Let us hearken then to the warning of the revered seer ; let us for ever be Indians, let us be proud that we are Indians and let us repeat with the seer 'I am proud of being an Indian.' Sympathetic is his outlook, profound is his diagnosis, sagely is his counsel, and radical is his cure. He is at the same time relentless and unscathing in his criticism regarding the numerous ubiquities we have, in the name of religion, reared up in our everyday social and religious life. Orthodoxy, untouchability, unapproachability, the emphasis of form to the utter exclusion of spirit, claiming of privileges in life without shouldering responsibilities—these he has mercilessly exposed and ruthlessly condemned. He viewed life as it is—its innate goodness and circumstantial weakness, the hallucinations it has set up and the snares and pitfalls it has created ; he has estimated what we have lost and what we are losing, through neglect, through ignorance, and now through helplessness. He has told us what is at stake, he has told us how we can prevent it and thus redeem the glory that was India.

The greatest service that Swamiji has done for us is to wrest religion from the hands of mystery-mongering priests and philosophy from the hands of academic pedants and bring them once again within

the reach of the common man, for him to understand them and experience them himself. The blessed Master and his blessed disciple have both alike shown us that there is no incompatibility between a religious life and the realities of modern life, that the two are not irreconcilable, that saints and seers need not shun society and run to caves, but can live and participate actively in the complex life of today. On the other side, despite its jarring notes and tendencies, despite its strikingly insistent materialism and egotism, despite its utter ignoring of spiritual and ethical values, modern life does tolerate, honour, and cherish its spiritual leaders. Sri Ramakrishna Paramahamsa and Swami Vivekananda have both lived amongst us and the modern age has honoured them more than any other.

At every crucial period in world's history a spiritual giant appears for the salvation of the world and the thinking section thereof have always listened to him. Herein lies the only hope for the future world which is now particularly darkened by the overhanging shadow of the latest, but not the last, instrument of destruction that science has forged—the shadow of the 'Atom Bomb.' To the world bound down by modern power-politics, cowed down by fear and distress, hatred and jealousy, and bleeding still from the untold sufferings of an inhuman war, no safer recipe can be prescribed than the utterances of these two revered Acharyas, which serve 'as an intellectual treat to the erudite, a fountain of inspiration to the weak and a tower of strength to the destitute,'—a recipe for the hour, for all hours as well ; and if we understand and appreciate it and translate it into action, it leads to a rejuvenation of life, national and international.

Mystery-mongering by those who are engaged in the practice of philosophy and terminological hair-splitting, by those who preach the science of religion—both these have done immense disservice to religion and philosophy, and the man in the street flies away from both, crying 'these are not of us nor are we of theirs.' Swami Vivekananda, filled with commiseration to see his fellow beings tossed about in the ocean of existence like a rudderless boat, devoted his precious life and brilliant gifts to regain for us our lost spirituality—the paradise we have lost through our neglect, ignorance, and foolishness. Religion is nothing mysterious, nothing secret, nothing to be afraid of. It is not the sacred preserve of the exclusive few, of certain individuals or of a certain class. It is not necessarily conditioned by forms and conventions. Let us, therefore, cast off our fear, our weakness, our lethargy, and cultivate strength and live a religious life, the real life of a rational human being. Let us share with the blessed few our common human heritage, to refuse to believe blindly, exercise reason and judgement, and stick to the absolute unqualified truth. Life devoted to truth is religious life. Let us ever be true and sincere, in great things as in small things. Let us not sell our valued heritage for a mess of pottage that material civilization holds forth for us.

How can we lead a religious life ? Life is service and living is serving. Bhutadaya, active vibrating sympathy and love, is the secret of service. Such love alone can adequately solve the problems of life, remove the ills of life, and yield us the sweets of life, here and hereafter. Nowadays the air is thick with planning for future ; but, in this whole course of talk of planning for future, nobody talks of love, nobody talks of service, nobody talks of religion, and in the schemes adumbrated, day after day, there is set forth only the pure materialistic point of view, in which egotism stands out first and last and material pleasures, next. But high life, rich life is not essentially good life or happy life, and this cannot be achieved by amassing wealth, nor by raising the *standard of life*, nor by bringing the benefits of modern comforts to the masses. The most essential feature of a happy life is unselfish life, that is life devoted to service or Bhutadaya. The widest recognition of this fundamental truth

and the ordering of everyday life in terms thereof—this alone can save us in our present sad predicament, this alone can save the world from its headlong rush to destruction. Constituted as we are psychologically and living as we do in these modern days, it may not be possible, all at once, to forget the 'I' in us; but something is, indeed, possible. We certainly can avoid talking and feeling in terms of 'I' and 'mine' which always stress exclusiveness and emphasize egoism. Thus let us talk and feel; thus let us live our short span of life remembering for ever the message of Swami Vivekananda — Arise, Awake, and stop not till the goal is reached. Let us practise Shraddha, Samatva, and Bhutadaya, the cardinal themes of our ancient religion which carry blessings behind it and peace before it. Indians should strive to resuscitate religion and spirituality in this holy land of ours and flood the world, giving it new life and new vigour.

NOTES AND COMMENTS

To our Readers

The reader will find in the *Conversations with Swami Shivananda* the soul-stirring and inspiring words of Mahapurushji, based not on the clever wisdom of men of the world, but on the inner wisdom that comes from the love of God and His creatures. . . . In the *Thoughts on Education,* the present trend of education has been examined and shown that only an education based on the broad principles of mutual love and international understanding can lay a sure foundation for lasting peace. . . . Swami Ashokananda psychologically analyses the motive of power and maintains that power in itself is not bad and can be made an instrument for the uplift of the individual, in *The Quest for Power*. . . . Swami Pavitrananda reviews from a new angle of vision the oft-argued and never-settled points in the *Has the World grown Irreligious?* . . . In *The King and the Handmaiden,* Prof. Paul relates a Persian story with a spiritual undercurrent running all through it. . . . *Swami Vivekananda and Modern India* describes the influence and widening grip that this illustrious son of India is having on the intelligentzia in the country.

Communal Riots

There are, as Mr. Churchill said, only two parties in a struggle: the friend and the foe. Religion is no exception to it, especially when anti-religious elements are raising their ugly heads under the mask of religion and trying to disgrace her pristine purity. The recent riots in Calcutta and other places have clearly shown who are her friends and who her enemies. The unscrupulous way in utilizing the religious fervour of the people, the fanaticism causing frightful massacres, are all brought to the light to the shame and sorrow of all. It is a blur on the nature of mankind that such hideous slaughter of innocent men and women should occur in the name of religion the very meaning of which is to 'bind' or 'hold' together. Religion brings nothing but peace and goodwill. 'Let there be peace on earth', 'All these living beings are verily my own self', says the Hindu. What does the name 'Islam' signify? 'Peace to all,' says Mohammed. 'All God's creatures are His family, therefore be kind to man on earth, be he good or bad', preaches he. When Rasul asked Mohammed to curse the infidels, Mohammed said: 'I am not sent for this, nor was I

sent but as a mercy to mankind.' Thus the essence of religion is love and sympathy. But these are the very principles that are defiled by those who profess to act on them.

There was a large exodus of people from Calcutta in those days of panic. It was not a mere evacuation of women and children, sick and old. It was a cowardly running away of robust citizens from their post of duty. For it is the duty of every one to combat evil forces even at the risk of life. It is a shame to the religious instinct to take to one's heels at the sign of danger, especially when the very life-force of the Hindu is centred in the belief that he is the immortal soul, omnipotent and fearless. 'This life is but a tillage for the next, do good that you may reap there,' says Mohammed. It is bad logic and misguided philosophy if they try to cover this cowardice by high ethical principles of non-violence and kindness. 'If thou refusest to engage in the righteous warfare, then, forfeiting thine own Dharma, thou shalt incur sin,' says the Gita; while the Koran exhorts, 'When pestilence shall pervade mankind and you shall be amongst them, remain with them and cherish your children.' Here also we find enemies of religion working under her mask. It is the duty of every one who has the good of religion at heart to organize and cut out this cancer that is slowly eating into her vitals.

It is, however, satisfying to see those brave and selfless Hindus and Muslims, who even at great personal risk stood their ground in all these orgies of passion and tumult, and did their duty to their fellow beings by fearlessly facing the mad irreligious onrush. They are the very pillars of religion, which preaches selfless love to all. It is only through love and sacrifice that true religion can be made to live and grow. The motto should be, 'help and not fight, peace and not dissension, assimilation and not destruction.' We can only pity those who dream of exclusive survival of their religion and the destruction of others through such spilling of innocent blood.

. . .

Science Notes

These notes have so far taken the reader through a phantasmagoria of magic theories, which science continues building in order to reach the reality, which for all we know may still be as far away as centuries back when she began the search. But the strangeness of these theories does never deter science and she boldly proceeds to stranger lands where her conclusions take her. What will you think of an electron whose radius has been calculated as five million millionth part of a centimetre, and which is revolving round its nucleus several thousand million million times per second? While dealing with stars we measure distances not by miles, but by light-years, a light-year being the distance travelled by light in one year at the rate of 186,000 miles per second. This enables us to indicate these distances in known numerals, which were perhaps invented for more modest calculations. The distances involved in the consideration of atoms are inversely proportional to the distances involved in the study of stars, while the speeds are terrific in both cases. No tiny measure has, however, so far been invented to enable us to indicate these minute distances in known numerals, as in the case of stars, and we must therefore use the clumsy fraction we are acquainted with. Atoms are now miniature solar systems,—microcosms constituting this huge macrocosm. This is borne out by the fact that matter in an atom is now considered as occupying only an infinitesimal portion of its size, all the rest is empty space. How can an atom be then regarded as solid matter or the smallest particle of matter, when it is more like the universe in itself? It is difficult to make anything out of this mathematical Fairyland woven by science, and we begin to doubt the wisdom of this wild-goose chase, which leads us nowhere. But these conclusions are

the profoundest treasures of the Indian people. But my appreciation of Vishvabandhu or Lizelle Reymond is likely to be challenged by many readers who would care to examine the statements in this book word by word. For, to admit that Nivedita was one of the inspirers of a certain number of creative persons at Calcutta can by no means be equivalent to saying that 'of all the great men of India' very few would have become what they were without Nivedita's guidance. And, of course, Calcutta is not all India.

BENOY KUMAR SARKAR

NEWS AND REPORTS

THE COSSIPORE GARDEN HOUSE

The nucleus of the Ramakrishna Math and Mission was formed in the Cossipore garden house, where in the year 1886 Bhagavan Sri Ramakrishna spent the last days of his glorious life with his disciples, and entered into Mahasamadhi. Foremost among these disciples was Swami Vivekananda, whose contributions to the spiritual advancement of the world are well known. The house and its compound of about 3½ acres, where they used to live in the service of the Master and practise spiritual exercises under his divine inspiration, have been intimately associated with his hallowed memory. The disciples and devotees of Sri Ramakrishna and the general religious-minded public of diverse faiths look upon this site as a place of pilgrimage, and visit it from different parts of India and abroad. Swami Vivekananda also was keen on securing the place.

For the above reasons it has been decided to open a branch of the Organization on the site and preserve the house as an international memorial to Sri Ramakrishna.

We have been able to purchase the northern half of the garden on behalf of the Belur Math at a cost of about two lakhs of rupees, through the kind help of devotees as also the benevolent public. The other half is in process of acquisition through the local Government, which will cost about one and a half lakh of rupees, and a sum of rupees fifty thousand is required to work out the scheme. A friend has kindly promised to pay one lakh of rupees; another lakh is urgently required for the purpose.

We earnestly appeal to the generous public as well as to our friends and sympathisers to lend us a helping hand in materializing this noble object. Contributions will be thankfully accepted by: The General Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA
General Secretary, Ramakrishna Mission

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

REPORT FOR 1944

The activities of the Ramakrishna Mission Vidyapith, Deoghar (S. P., Bihar), a residential high school, for the year 1944, have been detailed in the twenty-third annual report of the institution.

There were 160 students on the roll. Of these 7 were day-scholars and the rest were residents. All the 18 boys sent up for the Matriculation Examination came out successful. The annual prize distribution ceremony was held, as usual, and the Vidyapith boys drew the admiration of the public by their drill, demonstration, and recitation. Emphasis was laid on the physical training of the boys through games, drills, etc., and sufficient attention was paid to the health of the inmates.

Boys were encouraged to take interest in debates, dramatic performances, music, and excursions. Common Hindu festivals and birthday anniversaries of saints and seers were observed by the boys. They were afforded opportunities for religious education and spiritual growth through classes, discourses, and devotional observances. Boys themselves managed their domestic affairs from day to day, and about fifty students received practical training in fine arts, tailoring, and type-writing. The boys conducted two manuscript magazines, and made profitable use of the Vidyapith library containing over 4,800 volumes.

In the Vidyapith charitable outdoor dispensary, medical relief was given to about 5,000 patients during the year. Fifteen students were offered part or full free studentships. The total receipts during the year were Rs. 78,801-10-5 and the total disbursements were Rs. 74,512-9-0.

The following are some of the pressing needs of the institution: (1) A prayer hall where about 300 persons can be accommodated requires Rs. 40,000. (2) A dormitory for 25 boys costing Rs. 40,000. (3) Endowments for the maintenance of some poor but meritorious students.

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise! Awake! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

Mahapurushji's reminiscences of the olden days—Swamiji's appearance at the Parliament of Religions in Chicago and his unique success—The Master worked through him.

(*Place*: Belur Monastery. *Time*: Wednesday, 6 August 1930)

In the morning the Sadhus of the monastery gradually gathered in Mahapurushji's room to pay their respects to him. When Swami Vijayananda stood up after saluting him, Mahapurushji inquired, 'Well, what have you been studying these days?'

Swami Vijayananda: 'The *Srimad Bhagavata*[1] is being studied.'

Mahapurushji: 'What particular section of the *Bhagavata*?'

Vijayananda: 'The section dealing with the twenty-four Gurus of Avadhuta (an illumined sage) is being read. Omkarananda reads: I listen. Sometimes he studies the lesson beforehand and narrates it in story form. It is because of his enthusiasm that I have been reading the *Bhagavata*. He insists on my studying the Vaishnava philosophy. That is why I am doing it.'

Mahapurushji: 'We too had similar studies and discussions with Swamiji.[2] At different times he would be in different moods and would inspire us accordingly. Sometimes we would discuss the path of knowledge, at other times the path of devotion, and so on. There were times when we would remain absorbed with one idea for a month at a stretch. We would be engrossed in the same mood day and night without interruption. While eating, lying down, or sitting around—at all times we would have the same discussions and arguments, and we would also perform spiritual disciplines appropriate to those moods.

'Swamiji was very fond of the ideas of Lord Buddha and he was well read in Buddhistic philosophy. He was not one-sided in any way. From those days on, Swamiji had ideas, language, and reasoning of a unique

[1] One of the eighteen Puranas, and an authoritative book on Hindu philosophy and religion.

[2] Swami Vivekananda.

kind. Even his ordinary conversations would be full of lofty ideas expressed in scholarly language. He liked the style of Milton, and he would carry on his discussions and arguments in that style. Before going to America Swamiji wandered as an itinerant monk from one corner of India to another and during those wanderings he met the Dewan of Junagad. By talking with Swamiji the Dewan was so impressed that he said to him, "Swamiji, you have a very bright future before you." His prediction came true. While in America Swamiji became a little nervous at the Parliament of Religions in Chicago. It was but natural. It was such a huge gathering: thousands of people—the very best, the cream of society. Swamiji didn't know what he would say, because he hadn't gone there with a prepared lecture. Dr. Barrows called upon him to speak but he kept putting him off. Suddenly he was reminded of a certain verse: "I salute the all-merciful Krishna, whose compassion makes the mute eloquent and the cripple scale mountains." The moment this verse came to his mind all nervousness left him. Saluting the Master mentally he stood up; and what followed you must have read. The world heard a new message from his lips. His lecture was the very best. My child, it was all the play of the power of God! Swamiji was a direct instrument of the Master. All the scholarly speakers who came prepared to establish the greatness of their denominations paled into insignificance before Swamiji.

'Noticing his success, the people of America collected large funds and sent Dr. Barrows to India and such other countries to preach Christianity. Dr. Barrows visited different places in India and gave lectures with very little result. Swamiji started preaching the message of Vedanta in the West and we received reports of his lectures here. At first we could hardly believe that these were lectures by Swamiji when we read them. He didn't use the language nor the ideas we were familiar with. Everything became changed. He had a new message and a new language. Before going to America, in his conversation here he had a leaning towards the path of knowledge and his language was quite philosophical and scholarly. But in the lectures which he gave in the West his language was simple and direct and his ideas were full of life and love. Returning to India he remarked: "Do you think I gave those lectures? It was the Master who spoke through me." In reality it was so.'

* * *

Greatness of the Holy Mother—God is specially gracious to householders—Mantra.

(*Place*: Belur Monastery. *Time*: Monday, 11 August 1930)

It was afternoon. The sky was overcast with clouds. Mahapurushji was seated in his room on an easy chair, reading attentively an article on Swamiji written by Romain Rolland in *Asia*. An attendant introduced a devotee saying, 'He has been blessed by the Holy Mother and is here to pay his respects to you.' The devotee saluted the Swami with great devotion and as he stood up with moist eyes and folded hands, Mahapurushji affectionately inquired, 'Well, my child, did you have the grace of the Mother?'

Devotee: 'Yes, I did.'

Mahapurushji: 'You are very fortunate that you had the Mother's grace. You should not worry any more. Is our Mother an ordinary mother? For the good of the world the Mother of the Universe embodied Herself to give liberation to souls.'

Devotee: 'Please bless me so that my faith and devotion at the lotus feet of the Mother may become firm.'

Mahapurushji: 'May it be so, my child! May it be so! Do you practise Japa? Be sure to do your Japa, prayer, and similar devotions regularly every day.'

Devotee: 'We have become engrossed in the world. Our time is spent in thoughts about money and similar things. We hardly take the name of the Lord. Please bless us

so that we can overcome these handicaps.'

Mahapurushji: 'My child, will you spend the whole twenty-four hours of the day doing worldly things? Will you think about money day and night? Won't you repeat the name of the Lord a little? Do a little spiritual practice regularly every day, for ten minutes, five minutes, or even only for three minutes. Practice must be regular and systematic; but whatever you do, do it with sincerity, from the heart. That will do you good. Tulsidas said, "An hour, half an hour, even half of that." What is necessary, my child, is earnestness. The Mother dwells in every heart and She does not take into consideration how much time you put into your practice, but only how sincerely you do it. She only takes into account how much love and devotion you have for Her. In whatever condition you find yourself, pray very sincerely: "Mother, be gracious unto me. Have mercy on me. Give me devotion and faith at Thy lotus feet." The Master used to say that the Lord responds quickly to the prayers of householders. If they call upon Him, He blesses them because He is the indwelling Spirit. He knows very well what a heavy load has been placed on their shoulders and He is quick to feel compassion for those who are in the world. "Ah! A load weighing several thousand pounds, as it were, has been placed on their shoulders, and yet they want to see me." That is why God is very easily pleased with householders. Therefore I say, my child, call upon the Lord every day regularly, no matter for how short a time.' . . .

Devotee: 'Yes, I do practise a little every day—a little Japa, meditation, and prayer; but that cannot satisfy me. I wish I could do more, but I cannot make time.'

Mahapurushji: 'Continue what you have been doing, but do it with sincerity. That will help you."

Devotee: 'I have one more question to ask, but your body is not well and so I am hesitant to state it.'

Mahapurushji: 'Well, why not state your question?'

Devotee: 'The Mother gave me the Mantra. I repeat it, but I do not know its meaning, nor did She tell me the meaning.'

Mahapurushji: 'You repeat the Mantra, don't you? That is what is important. What meaning would the Mantra have? It is the name of the Lord and the little mystic syllable attached to it is expressive of the particular aspect of the deity. The name together with the mystic syllable comprises the Mantra. The Mantra primarily refers to God. What would you gain by knowing more of the meaning? Repeat the great Mantra with simple faith. That will be conducive to your spiritual welfare.'

Devotee: 'Please bless me so that I may be free from the bondage of this world.'

Mahapurushji: 'I bless you heartily, my child. May it be so.'

* * *

Janmashtami day—The Master's spiritual ecstasies.

(*Place*: Belur Monastery. *Time*: Sunday, 17 August 1930)

It was Janmashtami day (the birthday of Sri Krishna). Since dawn Mahapurushji had been reciting at short intervals the many names of Sri Krishna. Often he repeated in a sweet voice, 'Govinda! Govinda!' He would also chant hymns to Sri Krishna and sometimes he would sing his many names. Gradually the Sadhus and Brahmacharis of the Math came to see and salute the Swami. Some of them remained standing in the room after saluting him. The conversation turned upon various topics. Later addressing Omkarananda, Mahapurushji said: 'Today is a great day! Thousands of years ago, on this day the Lord God came down to this earth as Sri Krishna for the good of the world. Even today millions of men and women draw inspiration and peace from his name. Devotees of the Lord are filled with spiritual fervour and joy on such a special day.

'We have seen how the Master would

have an excess of Samadhi on a day like this. In spite of his efforts, he would not be able to control his spiritual fervour. The natural trend of his mind was high. By sheer force he would bring his mind down to this earthly plane. For the good of the world the Mother would keep his mind on a lower level. Ah, what a sight it was! He would be so beside himself with spiritual emotion that he could hardly speak. How great was his love for God! Tears would roll down his cheeks in streams. We never saw any one shedding such tears of love and devotion. In the *Gospel of Sri Ramakrishna*, here and there, we find brief descriptions of that love. Can it be described in any way? Only he who has seen it understands it. Spiritual emotion, Samadhi, and experiences of that kind were daily events with him. Master Mahashaya[3] could not be present every day. He would visit the Master at Dakshineswar or elsewhere on Saturdays, Sundays or some such holidays and he tried to keep a record of whatever happened in his presence.'

* * *

Swami Brahmanandaji's birthday—Mahapurushji's reminiscences of him.

(*Place*: Belur Monastery. *Time*: Monday, 8 February 1932)

It was the birthday of Maharaj (Swami Brahmananda). As he woke up at dawn, Mahapurushji saluted Sri Maharaj, after saluting the Master, the Holy Mother, and Swamiji, and repeated at intervals, 'Glory be unto Raja Maharaj!'

In the shrine devotional songs appropriate for the dawn were being sung after the 'dawn worship' of Sri Ramakrishna. It being Monday (Shiva's day), songs in praise of Shiva were being sung; but Mahapurushji sent word that they should sing songs on Krishna because it was the birthday of Sri Maharaj. Accordingly songs such as *Awake, Krishna! Enchanter!* were being sung. Finally they sang the song, 'O Lord, Thou who movest about the forest groves, be gracious unto this wretched soul.' Mahapurushji was delighted with the songs.

Gradually the morning became brighter. The crowd of devotees in Mahapurushji's room became larger, the Sadhus and devotees of the monastery assembling there. Joyously Mahapurushji talked with all. He remarked: 'Today is a great day—the birthday of Sri Maharaj. Men like him belong to the category of the knowers of Brahman. For the good of the world, at long intervals, great souls like him endued with deep spiritual realizations are born. The entire world becomes blessed at the touch of their feet. Maharaj was not an ordinary person. He was an Ishvarakoti (a soul born perfect); he was a direct associate of the Lord—the spiritual son of Sri Ramakrishna.

'We have heard from the Master that a few days before Maharaj came to Dakshineswar for the first time, the Master had this vision: the Mother brought a child and placed him on his lap saying, "Here is your child." The Master was startled and said to the Mother, "How can I have a child? I am a monk." The Mother smiled and said, "He is not a child in the worldly sense; he is your spiritual son." On hearing this the Master felt relieved. Later, when Maharaj came to Dakshineswar the Master at once recognized him (as the child in that vision). From the very beginning of his acquaintance with the Master, Maharaj also behaved like a child of five years old. Like a petulant child he would make many demands on the Master. Sometimes he would even climb his shoulders or sit on his lap, and how many other childlike things would he do! Those were unique sights to behold—divine phenomena! From the ordinary standpoint one cannot understand these things.'

In the afternoon many kinds of food of which Maharaj had been fond of were offered in worship at his temple. With great devo-

[3] M. or Mahendra Nath Gupta, a disciple of Sri Ramakrishna and the author of the *Gospel of Sri Ramakrishna*.

tion Mahapurushji took a little of the offered food with the tip of his finger and said: 'Maharaj himself liked many kinds of food and enjoyed feeding others. Ah! When he would visit the monastery at Belur it would become a mart of joy! How many people would gather! Meditation and Japa, worship and study, devotional singing, feasting, and merry-making would become the order of the day! There would be waves of joy at the monastery. Those were indeed blessed days! Only a knower of Brahman like Maharaj could give joy to people in so many ways.'

In the course of the conversation Mahapurushji asked some one to bring him a picture of Maharaj. When he was given the picture Mahapurushji touched it with his forehead and placed it over his heart. Later looking intently at the picture he said: 'See what a regal appearance he has! How unusual is the expression of his eyes and face! Whether seated or standing he has the bearing of a king. That is why Swamiji used to call him "Raja" (king). Swamiji would say, "Here is Raja," "Give it to Raja," "Call Raja," "Tell it to Raja," "Raja's monastery," and so on. It was Swamiji who gave this name to Maharaj. It is Maharaj who owns this Math—who are we? How much he has done and how hard he has laboured for this monastery! Maharaj's memory is associated with every brick of this monastery. He shed his life's blood to build up the monastery. Even now he is doing the same. I am only his servant seated here, bearing his sandals on my head. Even as Bharata ruled the kingdom, placing Rama's sandals on the throne, so am I conducting the work of the Order, bearing Maharaj's sandals on my head. I do as he guides me. Ah! What regard and affection Swamiji had for Maharaj! His attitude was, "Respect the sons of the Guru as the Guru himself."'

After remaining silent awhile, he said to those who were there: 'Do you know who Maharaj was? He was the cowherd of Brindavan (the playmate of Krishna). The Master used to say that at the last moment Maharaj would have experiences as to his real nature. What the Master said actually happened. Shortly before his death Maharaj began to speak of the many experiences he was having: "I am the Rakhal (cowherd) of Brindavan. Let me have my anklets I will dance holding Krishna's hand. Alas! you do not have eyes to see. You do not see my Krishna standing on the lotus!" The moment he started describing those experiences we realized that this time he would not recover—he would depart from his body.'

Mahapurushji was beside himself with thoughts of Maharaj. He continued: 'What austerities Maharaj performed! Although he was the most beloved of Sri Ramakrishna he underwent the severest of spiritual disciplines. All their activities are for the education of others. At one time Hari Maharaj[4] and Maharaj lived together performing austerities. They used to live in cabins side by side but were so absorbed in their spiritual practices that they would hardly exchange words with each other. Once in a while they would meet, but they were so lost in their own moods that they would not be inclined to talk. They would not say anything to each other sometimes for twenty or more days, although they were so friendly to each other.'

* * *

'This body is not mine'—'It is the Mother's will'—'Whatever She wills will happen.'

(*Place*: Belur Monastery. *Time*: Tuesday, 29 March 1932)

For sometime Mahapurushji had not been well, running a slight temperature. He had high blood-pressure and heart trouble. Because of difficulty in breathing often he could not even lie down at night. His diet consisted of just a little liquid. He had been under the treatment of Dr. Ajitnath Roy Choudhuri, who visited him almost every

[4] Swami Turiyananda.

day. Mahapurushji, however, did not take his sickness very seriously. He was always cheerful, discussing spiritual subjects with all. By looking at him, one would not have had the impression that he had any physical ailment.

Today the doctor came shortly after dusk. Mahapurushji with a smile inquired about his health. After replying to his inquiry, the doctor examined him and found his temperature to be 100°F., blood-pressure 230, and heart very much enlarged. The doctor inquired, 'How do you feel, Maharaj ?'

Mahapurushji : 'I am fine. So long as I can think about God, take His name, and sing His praise, I am very well.'

Doctor : 'But this sickness has made you very weak.'

Mahapurushji : 'What can I do about it ? And there is nothing that you can do either. This body is bound to perish. No physical body can last for ever. I know very well that this body is not mine. It is the Mother's. Whatever She wills will happen. If She wants to keep this body it will stay ; otherwise it will go. Do you understand ? I am unconcerned whether this body stays or goes. Everything, my child, depends on the will of the Mother. Her will be done ! Do whatever you please—I am not objecting to it; but I know very well that what is to be done will be done by the Mother. You will not be able to do anything. With Sarat Maharaj's[5] passing away this body of mine is on its way. From that moment my entire heart has been wholly given to the Master. This body is alive in name only. Only the Master knows how this body is living and why.'

After exchanging a few more words Ajit Babu said : 'Maharaj, I have a request to make. We wish very much to send for Nilratan Babu ; I had a talk with him. When I mentioned the matter of the fee he was a little mortified and remarked : "How can I take a fee from the President of the Mission ? Please do not mention it again. I would feel blessed if I could serve him."'

Mahapurushji : 'He is a noble soul. That is why he expressed himself that way. Let him come—I have no objection. But the question is what is the use of unnecessarily troubling him ? He is such a busy person that I hesitate to bother him. What is to be done will be done by the Mother.'

Ajit Babu was very pleased that Mahapurushji gave his approval to call Dr Nilratan Sarkar. Ajit Babu then talked at length on the subject of treatment. Mahapurushji listened to the discussion with great interest. In the course of the conversation, in reply to a remark by Ajit Babu, Mahapurushji said, 'I am going to tell you a secret. Those who have experienced Samadhi never suffer from any troubles of the head ; they do not feel dizzy or even have headaches.' Incidentally Ajit Babu remarked, 'The heart never stops. For sometime you can suspend the action of the lungs, but the heart never rests.' To this Mahapurushji replied, 'The heart also rests under certain conditions. In Samadhi the heart enjoys a very good rest.'

[5] Swami Saradananda.

A Poem

By Satyakama

(After the Hindi of Kabir)

Ah go not into the garden,
The garden of flowers, O Friend !
For, in the garden of your body,
There blooms the thousand-petall'd Lotus ;
Now sit on that Lotus and gaze on
At all Beauty true and endless !

VEDANTA AND EDUCATION

By the Editor

Education is the manifestation of the perfection already in man.—Swami Vivekananda

I

Eisenhower, the war-time Supreme Commander of the Allied Forces, who was mainly responsible for the victory over the Germans on the Western front is reported to have said as follows in an exclusive interview with a *Star and Stripes* correspondent :

'No one wants war. The common man everywhere hates war. We must enlist that hatred of war to prevent it from happening again. I am convinced that the world cannot stand another global war, and as I see it, the thing to prevent such a tragedy from happening is education.'

But the same general showed a lack of proper education and an unchristianlike attitude by completely forgetting the Sermon on the Mount as is shown from the following message: 'Before D-Day he had said he "hated the German," General Eisenhower gave his revised opinion, "I think it is probably illogical to hate a whole people. But I still have an intense hatred for those who made the German people think the way they did and drove them into that terrible war, and I hate the German people who believed in them. They cost lives of so many of our young men."' Thus while the General thinks it is 'illogical' to hate a whole people, he does not think it beneath the dignity of a decent educated human being, especially one professing to follow the 'Prince of Peace' to hate other men who only believed what their 'education' had made them understand as true and beneficial. We are holding no brief for the atrocities committed by the the Germans. Our point is to show that Americans are as imperfectly educated as the Germans, because they are all putting the emphasis on the security of 'our' country and are angry at the loss of lives of 'our' young men. Ideas based on the narrow emotions are always the root of misery and evil for all. Wherever the ideas 'I' and 'mine,' 'we' and 'ours' have predominated to the exclusion of others in some form or other, there we have eternally the seeds of strife, misery, and death. The Vedantic system of education tries to remove this root cause of misery by going to the fundamentals.

II

The motive force of all human activity is the principle of Adhyasa. Adhyasa may be defined as 'superimposition,' in the sense of ascription or imputation, to something, of an essential nature or attributes not belonging to it. One thing we take for granted as an axiom of universal experience and that is the subject, the 'I' to which everybody refers as himself or herself, that which makes any living being behave as an individual unit. We need not speculate on the problem whether living cells are also 'subjects' in this sense, and whether such individuality cannot be ascribed to units in the realm of what we ordinarily understand as matter, though according to Vedanta whatever we see in the universe is nothing but the Self. It is enough for our present purpose if we confine ourselves to the common human experience of the conviction of each of us being primarily 'subjects,' and the rest of the world being 'objects' of our knowledge. This fundamental bifurcation or sense of distinction between the knower and the known is the basis of all experience and activity. All educative processes are based upon this bifurcation. The Vedanta philosophy which developed basing itself only on this single fact of human experience finally came to the concluding experience that the *Knower* and the *Known* were one and the same thing in the ultimate analysis, that the Knower had within him, so to say, all knowledge as well as all the 'things' known. Verily does the

Rishi in the *Brihadaranyaka Upanishad* proclaim :

'He (the Lord) became like unto every form, and this is meant to reveal the true form of him (the Atman). Indra (the Lord) appears multiform through the Mayas (appearances) for his horses (senses) are yoked, hundred and ten.

'This Atman is the horses, this Atman is the ten, and the thousands, many and endless. This is the Brahman without cause and without effect, without anything inside or outside. This Self is Brahman, omnipresent and omniscient. . . .'

Again we read in the same Upanishad 'That Self is indeed Brahman consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light, or no light, desire and no desire, anger and no anger, right and wrong, and all things.'

Man is intrinsically perfect, and the object is to manifest this perfection. That is why Swami Vivekananda said, 'Education is the manifestation of the perfection already in man.' By means of Adhyasa—which is a matter of common experience and beyond dispute—the individual thinks he or she is a man or a woman, a boy or a girl, viz. identifies himself or herself primarily with the body and secondarily with the mind. Education is primarily the evoking of counter-Adhyasas to destroy the initial Adhyasas which veil the real nature of the Self. Adhyasa is Atasminstatbuddhi, the apparent presentation to the mind of the attributes of one thing in another thing. Shankara has explained the working of Adhyasa very clearly thus: 'Extra-personal attributes are superimposed on the Self, if a man considers himself sound and entire, or the contrary, as long as his wife, children, and so on are sound and entire or not. Attributes of the body are superimposed on the Self, if a man thinks of himself (his Self as stout, lean, fair, as standing, walking, or jumping; attributes of sense organs, if he thinks, 'I am mute or deaf, or one-eyed or blind; attributes of the internal organ or Antahkarana when he considers himself subject to desire, intention, doubt, determination, and so on. Thus the producer of the notion of the Ego (i.e. the internal organ) is superimposed on the interior Self, which in reality, is the witness of all the modifications of the internal organ, and *vice versa* the interior Self, which is the witness of everything, is superimposed on the internal organs, the senses, and so on. In this way there goes on this natural beginningless and endless superimposition which appears in the form of wrong conception, is the cause of individual souls appearing as agents and enjoyers (of the results of their actions), and is observed by every one.'

Now this Adhyasa has two features: it veils knowledge and makes man more ignorant and bound, and it unveils knowledge and leads man to wisdom and freedom. In Sanskrit the veiling power is called Avidya Maya, and the unveiling power Vidya Maya. The purpose of life is to destroy Avidya Maya by the force of Vidya Maya and thus realize the glory and omnipotence of the Atman. It is in this sense that knowledge which leads to the realization of the Self is called Para Vidya or Superior Knowledge, and all knowledge about the non-Self is called Apara Vidya or the Inferior Knowledge. The Asuras specialized in the Inferior Knowledge to the exclusion of the Superior Knowledge and hence gained the world and all its transitory comforts, but lost heaven and immortality; while the Devas specialized in the Superior Knowledge and gained immortality at last in addition to the sovereignty of all the worlds. That is why Christ also emphasized, 'Seek ye first the kingdom of God (Para Vidya) and all these things (Apara Vidya) shall be added unto you.'

III

The Para Vidya tells man that his real nature is the Godhead itself, as figuratively expressed in the saying, 'God made man in his own image.' The soul is pure, full of knowledge, without any stain, unborn, and undying. It is this idea of the infinite capacity of the soul that has to be instilled in the very beginning of the educative process of a child. He must be taught that the whole

universe will bend to his will provided he draws upon his own strength.

There was once a queen called Madalasa. She was a talented and learned lady. She knew that the education of a child should begin from the cradle. It is recorded of her that while lulling her child to sleep she would sing thus: 'My child, you are pure, you are stainless, you are full of all knowledge, free from the Maya of this Samsara. Abandon the sleep of Moha (delusion) with its dream of this Samsara.'

It is recorded of Rama that at one time he was being worsted in the fight with Ravana, the Rishi Agastya came and reminded him of his real nature and mission and asked him to meditate on the Sun, the visible embodiment of God. As a result Rama regained his equanimity and self-confidence, and utterly defeated and killed Ravana.

When Arjuna was despondent, and unwilling to fight the battle of Kurukshetra, Sri Krishna uses the same remedy for evoking the dormant powers of the fainting warrior. He reminds him that the soul is unborn, undying, eternal, and that things are not what they seem. Receiving this knowledge of the Gita, Arjuna is braced, with his delusions removed, and fights like a true Kshatriya.

The Gita puts the whole thing is a nutshell when it says, 'It is Shraddha that makes a man; with whatever Shraddha a man is filled that he becomes.' The Upanishads also say, 'A man becomes what he meditates upon' viz. his mind is dyed with the colour of his thoughts, as Sri Ramakrishna said.

The teacher himself should be a man full of Shraddha in what he teaches: otherwise his teachings will fall flat.

In the West both the teachers and the pupils have Shraddha in the Apara Vidya and so they do well in the sciences and arts. In India we have still some Shraddha in the Para Vidya, but it is confined to a very few. Most of the teachers as well as the taught have no Shraddha in their capacity for acquiring successfully either the Para Vidya or the Apara Vidya. This lack of Shraddha leads to defeatism and breeds an atmosphere of false learning and prestige that takes us nowhere.

This want of Shraddha in the class-room is but a reflection of the want of Shraddha in the rest of society at large. Take, for example, the political situation. Everybody in India wants freedom from foreign control. Mahatma Gandhi points out that belief in non-violence, God, and the immortality of the soul will lead us to the desired goal. His powerful example has influenced a small section of the people, but the Congress as a whole does not have Shraddha in his words. While God and immortality of the soul are hypothetical propositions to many, non-violence to them seems an absurd policy in the face of the heavy armed might of the British army and the British-controlled Indian army in India. When Subhas Bose declares that faith in God and the immortality of the soul as taught in the Gita should be our sheet-anchor and that our independence should be achieved by all legitimate means including the use of violence in all its forms against a regime which bases itself on naked violence, we whine and say with cowardly faintheartedness that unarmed violence is doomed to defeat against modern tanks, aeroplanes, machine-guns, and bombs. The fact is that we, Indians, as a whole, have but little Shraddha in our capacity to make our own destiny. It is this weak will and the still more regrettable lack of energy that has to be overcome before we can regain our political independence.

But that is all by the way. The real solution of the problem lies in the class-room. The next generation has to be properly educated. A knowledge of the Para Vidya is essential to a beneficial utilization of the knowledge of the Apara Vidya. Faith in God and the immortality of the soul will give the spiritual strength necessary to dare, do, and sacrifice. But as an Upanishad says, 'Whatever is done with the use of theoretical and applied knowledge alone becomes useful.' On the rock of Para Vidya

the edifice of a life in the world based on Apara Vidya or a true knowledge of the sciences and arts must be built. Then only will society endure.

Ahimsa, non-injury of other beings, is a *sine qua non* if society is to go on smoothly. Truthfulness creates confidence among men. Continence and monogamy are essential for social peace and decent racial survival. Non-stealing and non-accumulation lessen want and distress in society and take away the motive force of Communist violence. These social virtues must be inculcated in the class-room. This is essentially a process of driving out Avidya Maya or harmful or anti-social ideas by means of Vidya Maya or less harmful and socially beneficial ideas.

IV

They say there is nothing new under the sun. This is certainly true of the broad principles or laws governing nature. True education have always used practically similar methods in the education of their pupils. All education is a process of replacing or altering present preconceived notions of the world around us by newer and better-thought-out methods that seem to bring us to a truer understanding of things. The educative process is the same whatever may be the subject-matter of education. Swami Vivekananda says, 'To me the very essence of education is concentration of mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all! I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. Side by side in the child should be developed the power of concentration and detachment.' The great success achieved by scientists in their study of physical phenomena is due to this concentration of the energies of their minds and bodies on the task in hand. The great Yogis of India emphasized the necessity of a proper training in the art of concentrating the mind on any particular subject. The more the mind is made to get interested and put its attention on a subject, the more it is able to get into the subject and find out the nature and relation of the phenomena with which the subject is concerned. This play of the mental attention upon any subject is at the root of all discovery of new truths and in it lies the secret of success in education, and the joy of learning. This discovery of fresh truths or hitherto unsuspected aspects of a subject is, at bottom, the replacing of Adhyasa of one type by another. This the child must do for itself. The school and the teacher can only help the child to educate itself. They may supply the child with ideas and the means to prove these ideas in practice. The extent to which the child is given freedom to develop according to its constitution will determine the real education the child gets, and the extent of his grasp upon realities. Nothing is so harmful to the education of a child as the split between knowledge and action, between theory and practice. The present system of education in India with its examinations is a complete failure, for it is only turning out a few clerks with a knowledge of English. The last war brought out the pitiable nature of the product of this education. Almost every young man with a smattering of English joined the rank of army clerks, for that was the only way of saving himself from starvation! Truly did Swami Vivekananda say long ago, 'Well, you consider a man as educated if only he can pass some examinations and deliver good lectures. The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, the spirit of philanthropy, and the courage of a lion—is it worth the name? Real education is that which enables one to stand on his own legs. The education you are receiving now in schools and colleges is only making you a race of dyspeptics. You are working like machines merely and living a jelly-fish existence. . . . And you will become extinct in your vain search for employment, making it the be-all and end-all of your life!' The remedy lies in destroying through education caste and

communal prejudices and inculcation of the dignity of manual labour along with a knowledge of the sciences. Let us hope the Governments in the provinces will wake and speed up the education of the people on right lines, though as yet they seem to be doing very little in this direction.

V

The realization of the perfection of the individual is the goal of the Vedantic process of education. In education for worldly affairs the aims are immediate and temporary. A person is taught to become a doctor, a teacher or professor, a lawyer, and so on. In all this process the individual by the acquisition of certain kinds of skills and knowledge puts on a new Adhyasa, the idea that he is a doctor, lawyer, and so on. Proper education should enable a man to satisfy his immediate wants in this world, for these wants are born of his very constitution. But this is only part of true education. Vedanta says that however long, however much, and in whatever ways men may satisfy their longing to be this or that in this world, there is no escape from death and sorrow by moving from one Adhyasa to another, like an electron moving from one orbit to another. All limitation implies sorrow and death. To escape these we must get beyond all limitation. This can be done by two processes. First by the method of exclusion or destruction of all Adhyasas, by the 'Neti,' 'Neti,'—'not this' 'not this' method. The soul is all perfection. Identification of oneself with anything short of this is disallowed rigorously in this process. The process begins by disaffiliating oneself from the identification with things outside one's body; then it disaffiliates itself with the identification with the body, senses, mind, intellect, and all that these convey. As a culmination of this process the soul alone shines in all its glory. This is an empirical experience to which many competent persons have borne testimony. Secondly limitation is destroyed by the process of inclusion and affirmation, by the replacing of limited Adhyasa by the unlimited Adhyasa of One being in everything, of God being in everything and everywhere, of accepting all and everything as from and of God, and rejecting nothing as alien or different from oneself. As a culmination of this process also all diversity ultimately merges in unity and the individual attains perfection. As the Gita says, 'Rare indeed is that great soul who has realized that Vasudeva is everything.'

VI

Some may raise the objection that this process of destruction of limited Adhyasa is an unending one, and that it cannot be done in one life. Patanjali says in his *Yoga Sutras*, 'Tivra samveganam asannah samadhilabha'—very intense longing makes Samadhi very near. Sri Ramakrishna also said, 'If you feel the same way for God as you do for a breath of air when being kept forcibly under water, then you will realize God soon.' Still it is true that all are not equally endowed with this intense desire for perfection. What will happen to them? The Gita has answered this question. Arjuna asks: 'What end does one, failing to get perfection in Yoga, meet, O Krishna? Does he not, fallen from both, perish, without support, like a rent cloud, deluded in the path of perfection?' To this Krishna answers: 'Verily there is no destruction for him, neither here nor hereafter: for the doer of good, O my friend, never comes to grief. Having attained to the worlds of the virtuous and dwelling there for long years, one fallen from Yoga reincarnates in the home of the pure and prosperous. Or else he is born into a family of wise Yogis only. There he is united with the intelligence acquired in his former body, and strives, more than before, for perfection.' We are born, again and again, in different bodies and in different places to carry on the task of achieving perfection. The desire for perfection, once roused will never rest till it has brought the soul to perfection. Science speaks of the unbroken continuity of physical phenomena. Those who have delved into the secrets of life and death similarly posit

the continuity of psychic experiences in other lives. The theory that because life is handed down from life to life there is no necessity to assume continuity of psychic experiences of the same individual does not meet all the facts of the case. Even such a critical person as Prof. Broad has been forced to come to the conclusion that psychic experiences do continue after the death of the body. Further research in this line will only confirm the theory of reincarnation which seems the only rational theory that fits all the facts of the case. The Vedantic principle of Adhyasa, therefore, supplies the key to all education, secular and religious. It alone keeps alive the vital relationship between the students, the subjects of study, and the world around him, for it emphasizes 'the human aspect as the embracing limit to which all other things tend.'

SCIENCE AND RELIGION

By Swami Pavitrananda

The first and foremost protest against religion comes from science. Science depends on experiment and observation. It believes in direct experiences. A scientist working in his laboratory does not find any direct evidence of God. He sweeps the sky with his telescope and subjects an atom to the minutest scrutiny, but he finds that God is not there. So he confidently and boldly declares God is to be found nowhere: God does not exist at all, belief in the existence of God is a myth, a kind of superstition. And many believe this as a gospel truth, so much is the hold of science on modern minds. Because a scientist has said this, so it cannot be wrong, such is their idea. They forget that a scientist also is after all a human being and like every human being he is liable to err. The generality of mankind does not take account of the fact that many scientific theories, which were once believed to be irrefutable, have been exploded. Euclid, who ruled the world of mathematics for about two thousand years, has now been challenged, and that successfully: now the belief is that in addition to Euclidean geometry, other forms of geometry are possible. Newton's laws which were the basis of scientific research in many fields are now found to be inadequate. People working in the fields of science keep an open mind. It is a credit to the scientietween no theory is considered sacrosanct ry and no man, however great a genius heducation in eemed to be free from the frailta completion men. Every man is challenged, not once or twice but constantly and eternally. If he can stand that, then only are his words believed, otherwise not. So his theories are discarded even if they have been believed to be true for hundreds or thousands of years. But a man in the street does not care to know the inside working of the scientific world. To him everything that passes out as a scientific truth is a truth for all times. He stands in awe of science. So when a scientist says a thing, it cannot be wrong, such is his idea. This is the reason why the opinion of science with regard to religion has disturbed the faith of many in God and religion.

Science has practical utility in this very life. Religion talks of benefit in the life beyond death. To many, religious pursuits mean the payment of insurance premium towards happiness in the life to come. For fear of the unknown, they do some meritorious deeds in the present life. But the result of that is not perceptible in this world. The part science plays in the service of mankind is not like that; it is tangible, visible,

and the effect is immediate. Daily is science opening up newer and wider vistas for man, and its services to humanity in the shape of increased material comforts are immense. Science is power. With the help of scientific discoveries man is becoming more and more powerful, so much so that he is bold enough to defy his very Maker. Even when science is utilized for destructive purposes, it is indicative of great power. The atomic bomb has made the whole world terror-struck. What a great discovery! So much power released from a tiny, invisible atom! Compared with the services of science, the utility of religion for mundane existence pales into insignificance, if it is not nil. Why talk of peace and happiness in the world to come, when you cannot solve your pressing problems of the present life? Science offers us great help in solving the difficulties of our daily existence. So science has created a great confidence in the mind of man. Even if a theory or two here and there is found to be wrong, it does not matter. What does it matter if the law of gravitation is found to be inadequate in explaining the movement of heavenly bodies? One can see a distant star, invisible to the naked eye, with the help of telescope. That is a great wonder. Imagine what was the astonishment of a man who used the first telescope for seeing a distant star! When a man finds that science can act like Alladin's lamp, why should he care for religion which talks of, or in terms of, supernatural things and experiences?

But there has been too much talk about the relation between science and religion. Why should there be at all any relation between science and religion? The scope of the one is quite different from that of the other. Science and religion run parallel, they may not meet at all. Without having any interest in religion, many put absolute trust in science, it is true; but science and religion are not rival bodies. There can be comparison between two things when they both belong to the same category. But when they are entities of altogether different types, how can there be any comparison between them?

Science deals with the objects and phenomena of external nature, religion speaks of the inner world of man. Science is busy discovering the marvels of external nature, religion studies the laws of the internal nature of man. How then can one talk of these in terms of each other? Science gets the upper hand in the thought of man, because the discoveries of science are tangible and spectacular. The discoveries of religion are to be felt rather than to be demonstrated. They cannot be shown objectively before the gazing public. But nevertheless the discoveries of religion are as much—if not more—true as those of science. From that standpoint, religion also is a science. The fundamental basis of science is that it does not recognize any privileged individual or class. Anybody can experiment for himself and test the truth discovered by a scientist. Science is no respecter of persons. If a scientist says that the truth he has found out is a sealed book to others, he falls into the class of a magician. In such cases there is no difference between a scientist and a magician. Science commands so much confidence, because in science everything is above board. There is no secrecy in it. And science is ever ready to undergo any test and examination.

It is the same case with real religion also. No prophet says, 'I have known the Truth, and you, the rabble, cannot know that.' On the other hand, the greatness of a prophet lies in the fact that he brings down the highest Truth to the door of every man. He says, 'Come unto me all ye that labour and are heavy laden, I will give you rest.' The solicitude of every prophet to share the blessings and benefits of his discoveries with each human being on earth—high or low, rich or poor, saint or sinner—is wonderful. Indeed the greater the spiritual height a prophet has attained, the more earnest is his sympathy and solicitude for suffering humanity. But no prophet asks us to take things for granted because he believes so. Each one of the pro-

phets says, 'Experiment for yourself and you are sure to reach the same conclusion. And then your belief will be firm and your conviction deep-rooted.' The only difficulty about spiritual truths is that one has to feel them, realize them in one's heart of hearts. One has to know for oneself. Spiritual truths are Svasamvedya—have to be tested by direct experiences. The discoverer only will know that he has realized them; others will see only the indirect effect of that discovery on his life and conduct—his unselfish love, unbounded sympathy for one and all, and above all his power to radiate peace and blessedness on the surroundings.

Spiritual truths are not knowledge in the ordinary sense. They do not come from outside, they evolve from within and transform one's whole life. Religion is being and becoming. But nevertheless the laws of the spiritual life are true and true for all times and climes. There is no mystery about them. Anybody can test them, provided he is ready to undergo the proper discipline. Scientific truths are known through intellect, spiritual truths are realized by dint of inner discipline. But they are as true as anything. They are open to all. Whereas scientific truths are known to have given way even after thousands of years, when new facts were available, no spiritual truth has failed the test of time. The prophets of all ages and lands say the same thing—though couched in different forms and words. Let us take a simple thing: 'God listens to the earnest prayer of a longing heart.' So many prophets have said this same thing. The latest prophet only repeats the same old thing, with new emphasis born of his personal conviction. A man in the street may not put faith in these words, but any person who with open mind tries this method realizes the truth of the statement. Thousands of persons from time immemorial have known and got the proof of this. They may disbelieve anything, but it will be hard for them to deny this. For they have directly realized this fact. A direct experience can stand against any amount of theories and speculations. They only say, 'Follow this particular method and you will be convinced of what we say.' The difficulty is ordinary persons want to test the sayings of saints through the power of the intellect. But intellect is no good in this matter. To know a particular thing even in science a particular instrument is necessary. You cannot see a distant star with a microscope, nor can you detect malarial parasites with a surgeon's knife. Similarly, through the help of intellect, however powerful, you cannot test spiritual truths. For that, inner discipline is what is required. But very few persons are ready to fulfil that condition, and thus fail to arrive at correct conclusions.

By no means is it denied that there are cheats and charlatans who masquerade as religious persons; nor is it ignored that many things which pass as pertaining to religion have no real connection with it: they are at best the outer forms of real religion and fall off automatically as one grows in spiritual life. What we mean by religion is the body of spiritual truths which have stood the test of time and which are the direct experiences of sincere religious persons. There are dishonest persons in every walk of life, and counterfeit coins only indicate that there are, somewhere with some, genuine stuff.

In this respect science has done a great service to the cause of religion. It has mercilessly exposed all sham, hypocrisy and falsity that found their way into the field of religion and it is still doing so. In every religion there are essential things and round about them grow many things which have no direct bearing on religion, nor can they stand philosophical and intellectual scrutiny. They are things just to capture the popular imagination or to lead the illiterate masses. But with the passing of time, non-essential things receive disproportionate importance, and they drive the essential things away to a dark corner. The beauty and strength of Christianity lies in the Sermon on the Mount, and not on the theory of creation, the idea of resurrection, the deification of Jesus as the only Saviour of the world, and so on. The Sermon on the Mount is the glorious legacy

to humanity for all eternity. But many Christian theologians are busy spinning their pet theories with reference to Christ's life which estrange many sane people from the churches. Spiritual or spiritually-minded persons are always an asset to the world. But theologians do more harm than good. In their zeal to protect their religion or glorify their prophets, they raise walls which shut out people who would otherwise have been interested in religion.

With the progress of science, when the pet theories of the Christian theologians were exposed one by one, they got alarmed and raised the cry of religion in danger. The biblical theory of creation out of nothing, in seven days, by the fiat of God can no longer stand in the face of the discoveries of modern science. Only those persons who are wilfully blind will stick to the old theories. But even if all these theories are exploded, real Christianity is safe : the message of Jesus will inspire people everywhere in the world irrespective of colour or creed.

It is the same thing with every other religion. In Hindu mythological lore, there are many things which a modern mind will find it hard to believe. But that does not detract from the moral beauty of the teachings, suggested by the stories. One may not believe that Ravana had ten heads or twenty arms, that the Monkey-God Hanuman had a tail several miles long, but the character of Rama or Sita is wonderful. That will bring strength, consolation, and solace to whoever reads the Ramayana with proper attention. In the Vedas themselves there are many things which seem meaningless to modern minds. But who will deny that the spiritual message of the Vedas is superb ? In the Vedas one finds mention of the supreme spiritual height that is possible for a mortal being to attain. But theologians will not agree to this. They are particular about every non-essential thing, till they find that the real soul of religion has disappeared. Nor can it be said that a prophet, though belonging to a very high spiritual plane, knows every detail of the material existence. Christ might know full well that the will of the Lord is fulfilled in the world. But does that mean that he knows every detail of how the world came into being, how the planets move round their stars, what mysterious things are inside that invisible small thing—a molecule or an atom ? People make confusion about these things. They are not ready to put any limit to the knowledge of the saints they adore or the prophet they worship. And so they suffer, or, in the long run, become disillusioned. A devoted disciple of a great prophet once said with reference to her Teacher, ' When spiritual things are concerned I bow down to him and implicitly obey, but when I am to make any decision with regard to a worldly thing, I use my own common sense.' That is a very wise and sane view. Don't drag down a spiritual teacher to a plane which is not his own, and then make him a plaything.

More than directly exposing many false theories of the theological world, science has given another great boon to humanity. It has given what is called the scientific outlook. It means that you experiment for yourself and test the truth of any statement. Don't take anything for granted because this or that great man says so. But exercise your own judgement and intellect, and find out if it is true. It is true that intellect has no place in the spiritual plane, intellect does not take one very far. But the above attitude saves one from many dangers and pitfalls and from the hands of cheats and charlatans or religious fanatics. It strengthens one's moral muscles, sharpens one's spiritual appetite—and what is more strange, it increases even one's devotion to God. There is the idea in the religious world that intellect is no good in spiritual life. For progress in the field of religion one must have faith, devotion, and self-surrender. Indeed, this is true of a person who has a firm foothold in spiritual life. But before that, if one abandons the guidance of intellect, one's life becomes like a ship without a rudder. Science gives a grave warning in this respect and has even succeeded in keeping many persons from the

pitfalls of pseudo-religion.

Before science had sufficiently developed or became aggressive and self-assertive, religion was the master of the field where science has now entered. In early days people in almost every land believed that devils caused diseases and priests cured them. In times of illness men would depend more on supernatural resources than on any earthly thing. But gradually the science of medicine began to develop. Nowadays most men will go to doctors rather than to the church fathers when taken ill. We say ' most men ' because even now there are found persons who believe in the efficacy of sorcery, exorcism, or incantation as a remedy against disease and illness and physical suffering. There are some pseudo-religious schemes such as mind-cure, thought-cure, Christian Science, about which it is difficult to say whether they are religions or science. At best, they are the relics of the attitude which depended on supernatural remedy rather than on human intelligence and efforts. Of course there are bold and strong persons even in the field of religion who strongly disapprove of turning spiritual power to secular ends. They will apply spiritual remedy for spiritual purposes, and secular means for achieving secular ends. Why pray to God (and disturb Him !) for curing your illness when a simple dose of medicine can cure you ? No doubt these are the boldest and sanest amongst religious persons. Many persons will succumb to human weakness when suffering for a long time or faced with a situation beyond the reach of human efforts. But the effect of this attitude on the stability of religion is not very happy. When a person in the twentieth century finds that his forefathers depended on priests for things which he himself can now easily cure, his faith in religion is rudely shaken.

The same thing may be said of astronomy. Before astronomy was sufficiently developed, astronomy and astrology were mixed up, and priests would sometimes be the reputed authority on both, dealing remedies against human ills of life. It is said that astronomy began in Egypt and Babylon to aid agriculture. But soon the wonderful discoveries of this science captivated the minds of the masses, and the so-called religious persons turned them to their advantages to preach religion. But in this matter not that only religious persons were guilty, but scientists also succumbed to the influence of the time. Even a great scientist like Kepler used his astronomical knowledge to make astrological predictions.

Nowadays science has almost fixed the boundary of religion. Barring exceptional cases people know what is what. They do not like to mix up things religious and secular. That has stopped many from turning religious things to secular advantage.

Not only that. One may say that science can directly help the growth of religion. For the modern discoveries of science have deepened the mysteries of the universe. Religion is said to begin from a sense of awe with regard to the external universe. If that is true, then science is unravelling greater and greater mysteries of external nature. The atom bomb may be the cause of devilish destruction but imagine what a great discovery it is—that so much power and energy are embedded in an atom ! Modern science says that the universe is so vast, that our great solar system is a tiny speck in comparison with that. And the universe is constantly expanding—with a speed that is bewildering : it is said that the radius of space is increasing faster than the velocity of light and this rate of expansion is also on the increase. To come to concrete instances : the farthest stellar bodies that can be observed with our present instruments are from us at a distance of one hundred million light years. That is to say, light, travelling at a speed of 186,000 miles a second, will take over one hundred million years to reach them. There are ' island universes' whose distances apart will be something like two million light years. And what is the place of man in this infinitely vast universe ? It is said that a man's physical dimension is half-way between that of an atom and a star. A star is no bigger than an atom in comparison with the vastness of

the universe. And such an insignificantly small creature, man—how can he feel proud and self-conceited? If he pictures the vast size of the universe, and thinks of his own dimension he becomes humble, awe-struck, and naturally looks for the Maker of this creation. The primitive mind would be moved by the sight of the wonderful phenomena such as, the sun moving round the earth day after day, the moon waxing and waning till it goes out of sight and again coming in full size; and he would bow down to some unknown deity in great adoration. Modern science has indeed robbed these phenomena of their poetry and mystery which revealed themselves to the men in ancient times, but what doubt is there that science has opened up a vaster field of wonders? Just think of an atom. A vast solar system is, as it were, hidden within the bosom of an atom. Within an atom is a vast empty space. The diameter of an electron is about one-fifty-thousandth part of the diameter of the whole atom. Within the vast space of an atom is moving the electron round a nucleus—like a planet moving round a star in the sky—several thousand million million times a second. When one reads these things one feels one is reading a fairy-tale. But when one knows that these are facts which have been severely tested and found correct, one feels dizzy; from scientific facts one steps into the portals of religion. For then one longs to know the Being who is the creator of all these mysteries.

It is idle to think that science stands in the way of religion. Real science will never obstruct the progress of religion. Even if, instead of antagonizing religion as is commonly supposed, science could prove the existence of God through experiments in a laboratory with the help of test-tubes and Bunsen burners, would many people turn to God? Certainly not. For the pursuit of God is the result of a different urge. When man has got rid of his selfishness, has really felt the ephemeral nature of existence, then only does he long for the Infinite. Until that feeling comes man will be busy with his everyday common interests. No prophet, no saint from time immemorial down to the present day, turned to religion on having first got the proof of God from a scientist or even a philosopher. Led by their inner urge, they pursued their thoughts about the Infinite beyond the finite, about the Unknown behind the known world, till one day they came face to face with the Reality and spoke to the wondering mankind of things beyond the reach of ordinary human thought. That is the genesis of religion. As such religion will not depend on science, nor can science stifle the religious longing of the human race.

At present, science is busy discovering the laws of the external nature and religion is seeking truths of the inner world. Naturally they seem to be going in altogether opposite directions. But in comparison with Eternity the human race is still in its infancy on the earth. Who knows, in some distant future, science will reach its ultimate goal and when comparing its findings with those of religion, it will see that there is nothing as external or internal world. There is but one world—the world of thought. Whose thought is it? Well, it is not thought even. It is the dream of that great Dreamer who weaves His dream, and delights in looking at it.

RESIGNATION

A prayer's like a bullet in air.
If heart and hand and aim be firm,
The Heavens are hit, response is there,
And life completes its sorrowful term.

Since heart and hand with cares are shaken,
My prayers are vain, my words are jeers;
By earth and Heaven alike forsaken
I make my prayers only with tears.

—C. S. B.

ETHICS OF VIOLENCE AND NON-VIOLENCE

By Swami Sharvananda

Man is a composite being, one part of him is flesh and animal, and the other part is spiritual and divine. And the whole past history of the human race is a record of the unmitigated struggle that man is putting forth for the full emancipation of the spiritual in him from the thraldom of the flesh. The flesh is coercing the spirit to limitation and individuality, but the spiritual in him is ever revolting against that coercion. The success of this revolt marks his progress in self-expression which we call, in common parlance, civilization and culture. Ethics and morality are nothing but disciplines of conduct which constitute the very soul of his spiritual self-expression. Hence human society has set so much premium on the moral conduct of man. The flesh and the animal in man is conditioned by certain inherent tendencies known in psychology as instincts, due to long inherited racial habits. But the moral and spiritual progress of his consists in the gradual sublimation of these instincts into higher virtues. History testifies to the fact that this moral and spiritual advancement of man is accomplished by stages, and never by a sudden jump. Hence there is variation in ethics.

According to modern ethical philosophy, no virtue is absolute. The conception of the right and the good changes its colour and content according to circumstances and conditions of life. What is good and right for one man under one set of circumstances may not be the same for him under another set; then again what is good and right for A may not be the same for B. This view of the relative nature of the right and the good was recognized thousands of years ago in India by our law-givers and philosophers. It is like food; what is wholesome and necessary for a healthy man is veritable poison to a sickly patient. Similarly what is food for a patient or a child is a starvation diet for a healthy adult, and so on. To emphasize one rule of conduct for all individuals under all circumstances is the greatest of blunders that man can commit. It is like prescribing one food for all or giving one coat for everybody to wear. Its absurdity ought to be very patent. In recognition of this difference of ethical values of acts and motives according to changes of circumstances and individuals, Hindu leaders of society in ancient India promulgated the theory of Adhikaravada, that is, duties according to differences of nature, capacity, and circumstances. The ancient system of Varnashrama Dharma was entirely based upon this theory of Adhikaravada. What was Dharma of a Brahmana was considered positively Adharma for a Kshatriya and *vice versa*. Similarly with other castes. The idea is plainly that a particular man under a particular set of circumstances and environments can have only one set of values of conduct and let him not adopt the rules meant for others. So Lord Krishna says in the Gita, 'Paradharmo bhayavaha'—Dharma prescribed for others should not be adopted because it is fraught with serious consequences.

The ethical philosophy of the Hindus starts with two hypotheses. Firstly, it is held that in human society there are men of various grades of evolution and as such they have different propensities, capacities, limitations, and original character. This disparity of nature will, for all we know, ever remain in human society. Secondly, that all men are evolving towards the realization of the highest ideal of life which is perfection and every moral act of a man tends to enhance his progress towards that realization either in this life or in the next. But it is presumed that the realization can be accomplished only through millions of lives of preparation and self-purification through moral acts. It is believed that by performing our duties in life according to the ethical principles we eliminate the gross and the impure

in us and make the manifestation of the Divine Light in the soul possible. Every ethical act tends to deepen in our mind the higher values of love, truth, purity, and charity. And these are called virtues because all of them bring about the progressive realization of a life much larger than that of the individual. God is the Universal Life. So the progress towards the realization of the larger life means self-expansion and self-emancipation. Its consummation is the attainment of perfection, *the* good.

With reference to duty, the Hindu philosophers are insistent upon looking up to Life as divine and sacred, and therefore its protection is considered as the most sacred of all acts. The Vedas unequivocally assert, न हिंस्यात् सर्वभूतानि—'Never do injury to any living being.' This is the general attitude that every individual ought to adopt towards life. Life both in one's own self as well in that of others should be looked upon as the most sacred of all. The inner principle of life, Chaitanya, is Divinity itself. Therefore to take one's own life by committing suicide or to take other's life is considered as most heinous and sinful. This is the general rule. But keeping in view the demands of larger life, say that of a society or humanity as a whole, when there is a conflict between the interest of an individual and that of the society or humanity, the individual life, be it one's own self or that of others, can be sacrificed. That is virtue and its opposite is Adharma or sin. When an individual lays his life at the altar of the collective life of the society or nation, we applaud, and call it heroism. Similarly whenever an individual or a group of individuals jeopardises the safety of the collective life or runs counter to it, it is perfectly legitimate, nay a positive Dharma, to deprive him or them the privilege of life. Such persons forfeit their claim or right to live. The society or the collective life is the symbol of the Virata-purusha, the Cosmic Being. So any service to it has greater merit than individual concern or interest. Therefore all systems of ethics or morality exhort humanity to sacrifice the little individual life which is selfishness for the sake of larger life which is divinity. No act by itself is good or bad, it is the motive behind the act which gives it values. What Kant says, is very true, 'Nothing is absolutely good except the good will.'

So we see that in some context an act of violence may become a perfect duty and Dharma while Ahimsa or non-violence may be a positive sin or Adharma. When a soldier gives his own life or takes the life of his enemy in a war of righteousness, Dharma-yuddha, our Dharma Shastra asserts that such conduct should be considered as duty and *must* be followed. Sri Krishna's exhortation upon Arjuna to fight becomes meaningful in this way. He says to Arjuna, 'If you fall in the battle you will go to heaven for the right performance of your duty. If you succeed you will enjoy the kingdom of the world. So do thou fight, O valiant one.'

Some like Mahatma Gandhi believe that war and violence under all circumstances are baneful to human societies and therefore should be avoided. In connection with the terrible communal riot that just occurred in Calcutta and Bombay, Gandhiji has advised to observe perfect non-violence even towards the *goondas* and ruffians who commit inhuman atrocities upon innocent men, women, and even children. He has been speaking and writing on different occasions in this strain, 'If through deliberate courage the Hindus had died to a man, that would have been deliverance of Hinduism and India, and purification of Islam in this land.' The average educated man feels perplexed at such utterances. They militate against his common sense view of duty and morality. They offend also the rational view of life. Moreover, neither the modern leading ethical philosophers like Green, Rashdell, Moore, and others, nor the ancient Hindu Rishis agree with Gandhiji on this point. They hold that so long as there will be men of brutish nature, ever ready to inflict injuries upon the innocent for their selfish and nefarious purposes, the necessity of counter-violence to check them or wage war against them will

ever remain in human society. Any other method of eradication of these evils is bound to prove futile. For instance in the last Calcutta carnage when bands of *goondas* and hooligans plied their devilish trade of murder, loot, rape, and arson, upon innocent people, they proved themselves as mere brutes in human form, and as such no moral or ethical gesture will have any influence upon them. Gandhiji's advice to people to offer themselves to the assassin's knife is not only futile and abortive in its effect, as we have seen from many instances in different parts of the country, but most inopportune as well. When you are attacked by a pack of wolves or rabid dogs, you cannot check them by discussing ethics of non-violence with them. Even as wolves, tigers, snakes, and vipers cannot appreciate or be influenced by lofty ethics of non-violence, so the beast of a *goonda* cannot be influenced in the least by non-violence, be it of the weak or of the strong. The bands of *goondas* and hooligans let loose on society are not religious in any sense of the term. Any self-immolation of the Hindus would not bring about the purification of such natures in the immediate present. So the advice of Gandhiji is not only impracticable, but positively harmful to society.

In this connection it should be remembered that true non-voilence towards all and sundry can be practised only by the man of God-realization or self-realization. For such a man death has no meaning. He sees the same Brahman in every being, even in an assassin or a wicked felon; so he loses all feelings of retribution and revenge. For him the physical life and death have no meaning. Hence Bhagavan Sri Krishna says in the Gita, 'He neither kills, nor is killed.' He also sees no difference between the good and evil. So this world of differences produces no reaction in him. But all those who feel the differences must react differently against good and bad. It will be sheer cowardice and self-delusion, if one sees the evil and yet desists from punishing it.

Common sense recognizes that the first duty of every citizen is the protection of life, property, and honour of the community or nation to which he belongs. If such preservation is the first instinct of life, it is also the first duty of man. Moreover, an individual lives better through the preservation of the collective life. So the safety and protection of the life of the community and of the nation is the first Dharma of every individual. And common sense in this respect is fully in accord with rational philosophy of ethics as well as our Hindu Shastras. The Hindu society is dominated and controlled from time immemorial by two great ideal characters, Rama and Krishna, of the two epics of *Ramayana* and *Mahabharata*. And therefore every Hindu is accustomed to look upon these two ideals for inspiration and rules of conduct. When Sita was carried away by Ravana, Rama never observed 'non-violent non-cooperation,' but waged a violent war to punish the wicked Ravana and redeem Sita. Similarly Krishna always adopted the means of violence for the punishment of the wicked Kamsa, Shishupala, and Duryodhana. So it is not in our Hindu tradition to observe non-violence, when Dharma and society are in danger.

Hence, while discussing the ethics of violence and non-violence, let us not forget that while peaceful non-violent life should be led by the ordinary run of people, it is the duty of the Government to punish the criminals, protect the innocent and safeguard the nation from external enemies through the police and the army; but when the Government fail to do their duties and the individual lives are exposed to wanton cruelty of an individual or group of individuals,, it is perfectly right and moral for the people to rise and punish the wrong-doers, either violently or non-violently according to the expediency of the case. In face of the greater interest of the larger life of the community or the nation, or in consideration of the perfect justice of the case, even violence becomes Dharma, where non-violence is positive Adharma or negation of Dharma.

RECONSTRUCTION

By Wolfram H. Koch

Have fire and spread all over. Work, work. Be the servant while leading, be unselfish. Have infinite patience, and success is yours.—Swami Vivekananda

In these restless, chaotic days of ours there are many plans and ideas and high-sounding slogans for the construction of a better world now that the great conflagration is over and has left us all with its smouldering ruins. But mostly these plans, well intentioned as they may be, suffer from a lack of deeper insight into the nature of life. They are fettered by this or that *ism*, and all *isms* are mechanical and leading to a mechanical civilization, not to a civilization of culture, which is the only civilization that is not war-breeding in some way or other.

How can the reconstructor or any person called to help in the rebuilding of our shattered world achieve anything truly positive and living without first realizing the deeper motive-forces behind the merely phenomenal? How can the wave be studied and controlled without knowing the nature of its support, the support on which it rests, from which it takes life and into which it is reabsorbed ?

Many of the sincere and well-intentioned people discussing this most important subject of reconstruction see the tremendous task it implies only in one aspect, or at best in two or three, but they do not realize the much greater vastness of the whole problem, because they did not and do not see the deeper reasons for all that produced the great catastrophe, last link of a long chain of development begun even before the last war and clearly foreseen by Swami Vivekananda more than forty-five years ago. How could any man who cherishes hatred in some form or other or nourishes separative instincts reconstruct anything ?/ He may have the best of intentions, may dedicate his whole life to this mighty task in all sincerity, may be extolled to the skies by his co-nationals or co-workers, but the end will be failure and disillusionment and the desperate cries of the new victims. How could any man who is possessed by national, racial, religious or ideological intolerance and wishes to ram his particular pet *ism* down people's throats rebuild a world of peace and justice by mere outward economic or political means ? How can any man who does not recognize the many-branching and yet harmonious spiritual roots of life lay stable foundations for a better future in freedom and the full realization of common rights, trying as he is to erect his particular dream-building on certain intellectually preconceived ideas of purely phenomenal values ? How can a man who himself does not know how to control his own little fluttering passions, irrational impulses, desires, cravings, and whims, and his own ever restless will-to-power, in all their many-streaming varieties expect any community built up according to his notions and plans to know how to control them in a collective sense, and by controlling them properly become a stable and progressive factor in the commonwealth of man ?

The problem of a true and fruitful reconstruction is so vast that the contribution of all that has been best in the evolution of mankind will be required to make it even comparatively successful. And it is here that the great contribution which India in her own special field can give the world should not be forgotten, but gratefully received and made use of.

At the present day, among all nations of the world, India alone, through the spiritual tradition she has kept intact through all the ages, might show the peoples of the world the way to a deeper comprehension of the

nature of life ; for she alone has been feeding the spiritual fire through the lives and realizations of her greatest sons and daughters, and not allowed them either to degenerate into rabid intolerant devotion to one exclusive path or God-man or into dry intellectual speculation as found in Western systems of thought, in those thought-constructs that have lost all contact with the living stream of life and made an idol of abstractions.

It has been unfortunate that the great treasures of Indo-Aryan spirituality and culture have been so little recognized in the West through the influence of racial pride and religious self-asserting dogmatism, which made it see only a poor backward country with unenlightened customs and social traditions,—only look at the husk and not at the kernel that might be hidden within it. But since the coming of Swami Vivekananda there has been a slow and halting awakening of interest, so that Indo-Aryan truths have been coming more and more in contact with the Western heart and mind these last few years, in spite of the open or insidiously veiled opposition of the bigoted.

Notwithstanding the many impulses and instincts of phenomenal life common to both the East and the West, India has never wholly forgotten that without a true spiritual basis and a wide acceptance life is bound to end in chaos and in a mighty holocaust to the powers of greed and worldly domination.

Of all the truths which India can teach the world the following should, perhaps, be pondered upon by all serious persons and the importance of them clearly recognized:—

(1) In each living being there is a spark of divinity, making it our brother and comrade, ready to come out and to expand, sooner or later, for the good of all.

(2) The clear realization of the necessity of the truth of the Ishtam, the individual chosen ideal, which, rightly understood, excludes and prevents all bigotry and narrowness in religious matters and slowly widens our horizon. All those who accept the idea of the Ishtam in all its implications know that their brothers and sisters may need so many different spiritual conceptions and symbols and paths for their own spiritual growth. And they know the far-reaching and pernicious influence of any form of religious or spiritual standardization.

(3) The idea of Ahimsa—non-violence, non-injury—towards all life, physically and even more so mentally, including even the humblest manifestations of life, because life is clearly recognized as our own being.

(4) The manifold forms of Sadhana—spiritual practice—handed down from century to century by Guru-parampara—the traditional unbroken chain of spiritual teaching—to suit the different capacities and mental evolution of the aspirant without the clear recognition of which all individual spiritual growth must become stunted and paralysed and thus ultimately lead to failure instead of to the full expression of the spiritual powers of the individual.

(5) The unequalled examples of India's great sages and God-men of the past and of the present, which serve to make of spiritual life not something theoretical or something to be attained in some vague and hazy Beyond, but a pulsating, living, throbbing intense reality full of joy and achievement and the great peace of acceptance ; something to be felt and seen, to be witnessed and shared in its many-coloured and endlessly flowing expressions by all who take the trouble of studying such lives or of sitting themselves at the feet of one of these sages and being instructed by him in the particular path they have to follow if they are to gain their own insight into the deeper reality of life.

Here some people may object : 'But we have Christ in the West ; what need is there for Indian spiritual teachings and traditions and idolatry ?' For the average Western mind the mere idea of the Ishtam—the individual chosen ideal—has a sulphurous and most unpleasant smell of idolatry about it.

True, the West has Christ, but through its strong spirit of intolerance, greed of power, nationalization of religion and the religious strait jackets of its different denominations applied for many centuries, it has distorted the great figure of its great God-man beyond all recognition and betrayed him again and again by flaming stakes, by the bigotry of the crusades, by the rabid exclusive devotion that is but the reverse of hatred in many of its outstanding religious figures, given by one denomination or another as a glorious example of a true Christian and of a really Christian life. One need only compare with an open mind the attitude of ordinary Western sects,—dogmatic, exclusive, full of brimstone and hell-fire for all those who do not allow themselves to be penned in by them, intolerant of everything touching their particular form of creed and worship—with the great number of Indian sects who, as a rule, live side by side in a spirit of tolerance or acceptance, because of the deep psychological insight into the absolute necessity of many ways and variety of Sadhana, so that each sincere aspirant—including the atheist—may find a path suited to his particular bent of mind and stage of evolution.

With the help of India the great figure of Christ, buried as it is under innumerable national prejudices and dogmatic petrifactions, is slowly regaining life and its original glory for many Western aspirants and finding a living place in their hearts, though no longer as the only begotten son of God or as the only door leading to the divine or salvation.

True reconstruction can only be achieved if those who wish to reconstruct or whose duty it may be, will first try to rid themselves of all narrowness, national, racial, and religious, of all passion, all hatred, all fanaticism and self-righteous arrogance, individual and collective, through an expansion of consciousness, a great widening of the heart. It can only be begun on sure foundations if the reconstructors themselves sincerely try to purify themselves from all the dross of their lower nature, physical and mental, and first endeavour to become truly free men and free women, which is something fundamentally different from, and more than, enjoying economic or political or racial freedom or struggling to make their own pet *ism* dominate the whole world, no matter what this *ism* may be. Those in the West who have had the great privilege of coming in touch with the highest currents of Indian thought and spirituality and being helped by her great age-old wisdom through the channels of her best living representatives have an obligation to make every possible effort to grow and to gain wider experience, and, by that, in their own limited way, to contribute something to the spiritual atmosphere of their continent or their nation. For even now after the terrible struggle there should be hearts full of peace and goodwill and forgiveness, preparing the soil for a future better understanding and collaboration among the peoples of the world even at the price of unpopularity.

As one of India's greatest sons, the Buddha, proclaimed almost 2,500 years ago hatred can never be conquered by hatred ; hatred can be conquered only by love. And all those who have had that great privilege which has given them a new light and almost a new life have no excuse for remaining in the old ruts of intolerance and blind impulsive allegiances, no longer the right to feel superior and to increase the number of the countless whirlpools of negative war-breeding forces exulting in chaos ; for they should consciously and unshakably stand on the side of life more firmly than ever, not on the side of death, just as the spruces and pines flanking the glaciers go on singing their jubilant many-voiced hymns of life and existence and living peace above the deathlike stillness and rigidity of the frozen streams of ice below them, overcoming the numbing influence of the winds swirling down from the peaks with murderous vigour.

'If you want light within and without,

place the glowing diamond of the Lord's name as a lamp on the threshold of your tongue' (Tulsidas). But this diamond of the Lord's name is shared by all his names and equally so and belongs to no one in particular. It is the diamond of the Ishtam, different for each aspirant and yet ultimately one. And properly understood it brings love and charity to the human heart and destroys separation.

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Is it not the task of our own chaotic times to ponder upon this great truth and to drop all other grandiloquent assertions of a better future ? Let every sincere man and woman do this and strive to widen his outlook and to strip it of the cramping ignorance that shows itself in all forms of narrow traditional prejudice and fanaticism, whether national or racial or religious. Let him live for, and in, his Ishtam, avoiding all exclusiveness regarding the only truth of his particular God-man or spiritual conception, and then he will in his limited capacity contribute to the great spiritual reconstruction that is so necessary for our tormented present-day world and without which no peace will ever be peace, no reconstruction true reconstruction.

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We know that Indian music, or Samgitam as we call it in Sanskrit, means the combination of dancing, drumming and singing ;[1] and so it is also called Trauyatrikam by the authors on music. But we should be cautious of the period whence this particular word Samgitam came in vogue in place of Gitam or Ganam. The word Samgitam, so far as we have been able to ascertain, has been newly coined and used at a very late period, and. it was then really applied to dramaturgy or the Natyaveda. The ancient authors like Narada of the Naradishiksha (2nd to 3rd centuries A.D.), Dattila (Dantila ?) of the Dattilam (end of 5th century A.D.), Bharata of Natyasastra (3rd to 5th centuries A.D.), Matanga of the Brihaddeshi (end of the 8th century A.D.), and Parshadeva of the Samgitasamayasara (later than Matanga), all of them never used the word Samgitam though they have used the terms Gitam, Ganam, Gatha, Natyam, Vadyam, and Gandharvam. As for example, we see that Narada of Shiksha uses: Ganasya tu dasavidha (p. 401), Ganam bhavati (p. 402), Gitidosha uchayante (p. 402) ; Dattila puts : Padagiti samaptau (SI. 142), Gitayo'pi chatasrastu (SI. 237) ; Bharata says: Ganam vadyam (27.80), Gitaveditrabhyastam (27.98), Evam ganam cha natyam cha (28.7), Ganam natyakritam tatha (27.98), Tasmat gandharvamuchyate (28.9) ; Matanga uses : Vina gitam (16), Gandharva sambhavam (10) ; and Parshadeva : Gitavedibhi (1.15), Ganavidyatattavichakshanai (2.12). But it should be noticed that Bharata has used sometimes the words Ganam, Natyam, and Vadyam

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Really the word Samgitam has been used first by Narada[3] of the Makaranda, who defines it as Gitam vadyam tatha nrityam traya samgitamuchyate.[4] Afterwards Shrangadeva, who flourished between 1210 and 1247 A.D. uses the word Samgitam and defines it exactly like Narada of the Makaranda in his celebrated work *Samgitaratnakara* (1.21). So it is evident that this new term[5] was first coined and promulgated between the 7th and 11th centuries and it also signifies the true meaning and spirit of Bharata's Ganam, Natyam, and Vadyam.

Again we find that Bharata has mentioned the word Gandharvam,[6] which is, according to him, the combination of notes, time-measures and the stanzas Swara-tala-padashrayam (28.8). Bharata informs us that this music Gandharvam originated from Vina and Vamsa (Venu), and though it is, he says, the compound structure of notes, time-measures and stanza (Swara-tala-padatmakam), yet it can be classified into three main heads which are known as the Gandharvam also. Bharata defines them as: (1) Swara means Shruti, Grama, Murchhana, Sthana (Mandra, Madhya, and Tara, the three registers), Sadharana, eighteen Jati, Varnas of four kinds, Alamkaras, four Dhatus, etc.: (2) Tala means Avapa, Nishkrama, Vikshepa Pravasaka, Shamtala, Sannipata, Parivratta, Matra, Yati, Padabhanga, Pani, etc.: (3) Pada means Swara and Vyanjana Varnas (vowels and consonants), Sandhi, Vibhakti, Akhyata, Upasarga, Nipata, Taddhita, Chhanda, Vritta, etc. Bharata says that these are the collections of the Gandharvam: Gandharva-samgraho hyesha (28-18).

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Ratnakara,[8] Ragavivodha, Parijata and others we come to know that there was an evolution of music from the ancient times down to the present. The Naradishiksha gives a proof of it when it mentions seven kinds of music: Archika, Gathika, Samika, Svarantara, Oudava, Shadava and Sampurana. But unfortunately we have totally forgotten the first four and use the last three only in our music at present. Not only so, but we have really forgotten the true significance even of the Oudava, Shadava and Sampurana. Shrangadeva has quoted the opinion of Narada in his Ratnakara and explains that the Archika is a music with one note only. Music with two notes is called the Gathika, with three the Samika, with four the Svarantara, with five the Oudava, with six the Shadava, and with seven notes it is called the Sampurana. But it should be noted that Shrangadeva has called them as the Tanas in his chapter on Grama-murchhana-kramatana. In our humble opinion Shrangadeva has not made any real justification upon them as he ignores their true nomenclature and spirit. The ingenious commentator Kallinath has rather thrown some light upon them when he says: Yainapraogesu richamekasvarayatvat tat samvandhadarchikah.[9] That is, before the sacrificial altar when the Udgatris used to chant the Richas or the stanzas with one note only in a monotonous but harmonious way, it was called the Archika. The Gathika, Samika and Svarantara were sung purely for the sacrificial purposes and so they were designated as the Vedic music also. The commentator Singhabhupala remains absolutely silent on this subject.

These various classes of Vedic music, as we have mentioned, were sung with generally four, five, six and seven notes. When Narada wrote his Shiksha there was prevalent also the Laukika or Deshi music with its full seven notes. So in his time, two matured lines, the Vedic and the Laukika, were in vogue though the former was fading away more and more in the then present society. The time then gradually crept in when the practice of chanting the Vedic music was becoming totally obscured and the current, Laukika or the Deshi was predominant among the Veggeyakaras or practitioners. In this critical dark moment Narada really observed the fading phase of the Vedic music and to keep up a connecting link between the Vedic and the Deshi, he tried his utmost to identify one with the other. His noble attempt really paved the linking path between the ancient and the modern leaving a history for future generations. He was well versed in both the systems, ancient and modern, and so, in order to make complete the system and the history of music his compassionate soul spontaneously sang out the memorable clue: Ya samaganam prathamah sha venor madhyama svarah.[10] That is, he identified the pitch value and tonality of the notes of the Vedic music with those of the Laukika so as to preserve the remains and recollection of the past procedure. He really deserved to win the credit of unifying the Vedic music with the Laukika.

Narada says that there are no discord and disharmony between the two, the Vedic and the Laukika or Deshi musics, but one corresponds always with the other. He says that the Prathama or the first note, used in the Samagana or Vedic music, possesses the same tonal pitch value as the Madhyama of the Laukika does. The Dvitiya, Tritiya, Chaturtha, Mandra, Atisvatya and the Krusta are also equivalent to the Gandhara, Rishava, Sadaja, Dhaivata, Nishada and Panchama respectively of the Laukika music.

But it should be remembered here that the notes of the Vedic music were always in a descending order, and Narada is really credited to be the first mediator who made a compromise between the two independent currents running parallel. Later on, there

[8] Vide *Ratnakara*, 1.4.39; and consult also the commentaries of Kallinath and Singhabhupala.

[9] Cf. the commentary of Kallinath on *Ratnakara*, 1.4.39.

[10] Vide *Naradishiksha*, 1.4.1.

was a synthetic attempt made again by Sayana, the great commentator of the Vedas and the Brahmanas. Sayana traces in the Vedic notes their equivalent pitch values which really correspond with those of the current notes, and determined them in an ascending order. Sayana discusses it in his commentary of the Samavidhana-Brahmana and in his Introduction to the Sama Veda. His attempt is always in accordance with the current system. He has certainly noticed the unifying method of Narada, but his position is that of a reformer, and so he adjusts the notes and system suitable to the then prevailing society. Narada is the pioneer in this line of unity and synthesis, who opens the new path in a spirit of amity; and the fact cannot be denied that this path will enable the historians to get ample means and elements to write the true and complete history of Indian music,[11] not only of its past but of the times yet to come.

[11] It is quite true that there is a history of European music. But it should be mentioned that the whole history of European music is a history of composition of songs on different occasions and periods. It does not feel any necessity of leaving any room for the accumulated records for the evolution of the notes (Gramas). The case of the Indian music is quite different.

SOCIALISM OR COMMUNISM

By D. M. Desai

India has her own Vedantic socialism. This socialism strips us of all sense of possession, and makes us cast to the winds all sense of property, all selfish possession. If you have nothing to give up, give up your body to feed the worms. 'This world is my home; its men and women are my brothers and sisters; to love them and serve them is my religion.'

'Never will I seek,' says Buddha, 'or receive individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive, for the redemption of every creature throughout the world.'

The Upanishads teach us that all individual forms are appearances of the divine Self.

The Vedanta preaches equality. But this equality is different from Russian equality.

India here parts company with Russia, because Russian socialism is fundamentally different from Indian socialism. One is material while the other is spiritual. One believes in science, the other believes in religion; India wants beatitude, Russia wants happiness; Gandhi believes in the spinning wheel, Stalin in spinning aeroplanes. As there is a fundamental difference in outlook, the ideology of one will not suit the temperament of the other. One man's meat is another man's poison; besides, we doubt, if it is genuine meat at all. It seems ersatz! This essential difference will colour our whole philosophy of life. Any philosophy of life, which discards spiritual values is doomed to failure, especially so in a country like India. The Sankhya philosophers and the Charvakas were atheists, and even Buddha was misunderstood to be an atheist; still India to this day is a land of spiritual wisdom. India has tried all sorts of social, political, and spiritual experiments,—and has come to the conclusion that no philosophy of life is perfect which discards spiritual values.

For, underlying the conflicts between good and evil, pleasure and pain, life and death, is what might be called the primary conflict between man and the universe, the 'I' and the 'not-I,' the subjective ego and the objective world. The Indian philosophers found

the solution in the 'Advaita Theory of Brahman.'

It is upon the fact of the polarity of opposites that the very existence of the universe depends. But the problems of life remain unsolved so long as we think in terms of opposites. What are we then to do? We must accept the principle of Brahman. It is a kind of *tertium quid.* It is the principle which goes beyond the pairs of opposites. 'The goal is both and neither. It is a synthesis, whereby the opposites surpass themselves. Just as man and woman unite, and while yet remaining different create a child.' (A. W. Watts)

Our communist comrades say 'All men are equal.' So says India too. But we don't think we can make all men equal by giving them social, political, and economic equality. If all are equal why have we so few Shakespeares, Shelleys, and Stalins? 'All men are equal' is the slogan of the social philosophy of the democratic West. Equal opportunities will bring equal results. But has this theory any basis in the facts of life?

Even supposing equality may be established on earth, would this world then remain a world? 'Variety and unity in variety' make up the uniform law of creation. Take away this variety, and this world would cease to be.

The facts of birth and death, and of life itself contradict the theory of equality and sameness. Since individuals are born with temperaments of different orders, they cannot grow and succeed in the same way to the same extent, however equal might be the opportunities afforded them. 'The human society is a graded organization. Since men have different mental constitutions, one and the same ideal cannot be followed by every one in quite the same ways.'

Through various reincarnations men attain spiritual perfection. Our philosophy teaches us that in the soul of man there is no distinction either of sex or caste, and the one God dwells in the hearts of all beings. To obtain equality one must get perfect by spiritual knowledge, and not by simply getting social and political rights. We have to take into consideration the cultural background—which is technically called Samskara—of each individual.

If you think you can make men happy by giving them comfortable houses, food, ample leisure, and a care-free life, you are sorely mistaken. This happiness will be transitory, not permanent. True happiness lies not in material comforts, but in peace of the mind, which can be attained only through religion and by realizing your Atman.

The theory of relativity, and the quantum theory prove that all our so-called scientific observations, our experimental method, our scientific instruments, our senses and intellect, can never give us glimpses of the 'Total Reality.' So too, when communists think of freedom their vision does not go beyond political freedom. Here the words of the late Dr. Rabindranath Tagore will suffice. He once told an American audience: 'You are politically free, but spiritually slaves.' Political freedom is a means to an end, not an end in itself.

To the communists and the Western world the transition from the pastoral, agricultural, handicraft eras to the machine age, is a progressive evolution. To Gandhi it is not so. That is why spinning wheel and not the spinning aeroplane is the symbol of economic salvation for the masses of India. The West proudly asserts that even machine itself is made by machine. 'True,' one is inclined to retort, 'and man himself has become a machine.'

The need of religion is appreciated by all. Jesus Christ says, 'Man lives not by bread alone.' Christopher Marlow asks, 'What will it benefit a man, if he gain the whole world, but lose his own soul?'

Bertrand Russell: 'Science threatens to cause the destruction of our civilization.' Great thinkers of our own time, e.g. Gerald Heard, Middleton Murry, C.E.M. Joad, and Mac-Murray, say—to use the Miltonic expression—that there is more in religion than

meets the eye. Man has always believed because he must, because he cannot live without faith. 'Though there be no God to hear my evening prayer,' wrote Marie Bashkirtseff, 'yet I pray to Him every night in spite of my reason.' The deepest purpose of humanity is the will to live. This transcends, includes, supersedes everything else, including intellect, for intellect is not greater than life; it is a part of life; and the whole is greater than any part.

Life will not admit a philosophy that involves its own destruction. Enough has been said to show the barrenness of 'reason,' the dangers of 'rational civilization,' the imperfectness of the 'perfect planning of society' according to Marxism and Fascism. Man's soul longs for the unpredictable and the mysterious.

All sciences are concerned with the objective world, with the measurement of quantities, with the relationship between bodies which can be estimated in terms of feet, pounds, volts, or wave length. While religion is concerned with subjective values and intuition which can no more be treated by science, than colour can be described in terms of shape.

Mere reason or intellect and the senses and scientific instruments are not enough to measure even material objects, how much more imperfect they are to measure God? Another kind of laboratory and other methods are needed.

According to Indian Yogic Psychology, there are five stages of consciousness:

1. Physical
2. Emotional
3. Mental
4. Intellectual
5. Spiritual

By the way, modern Western psychology does not go beyond the third stage. When we reach the fifth stage, we reach 'superconsciousness.' We believe in God as an ultimate reality. To apply Godless socialism to India is to misread India's history, psychology, civilization, and cultural heritage.

And that is the reason why Pandit Nehru recently said: 'India does not look to Russia for the solution of her problems.'

I cannot agree fully with Arthur Koestlar in what he says in *The Yogi and the Commissar*. Still he is right when he says, 'Russia today is a state-capitalist totalitarian autocracy, progressive in its economic structure but retrogressive in every other respect.' After reading this book and the three articles by Commander Stephen King-Hall in the *Sunday Times*, perhaps we might believe Russian Socialism to be a 'Soviet myth' or what Marshall Stalin calls 'good and not so good.' But socialism in some form or other is the only means of permanent peace and salvation of humanity. But socialism which discards spiritual values is foredoomed to failure.

VEDANTA IN EUROPE*

By Jean Herbert

From the point of view of human striving and ambitions, we may distinguish between two tendencies which are generally considered to be mutually exclusive: the search for material wealth and power, and the search for spiritual wealth and power. The first implies exteriorization, a spirit of competition, a leaning towards imperialism (whether military or economic or in any of its many forms), a predominance of the interests of the collectivity over those of the individual, and of organized churches over

* Lecture delivered at the Ramakrishna Mission Institute of Culture, Calcutta.

free spiritual development. The latter implies interiorization, a spirit of service, non-violence, the predominance of the individual over the collectivity, and free spiritual development rather than organized churches. The opposition of the Roman Empire and the early Christians is a good illustration of the two tendencies.

We may say that since the latter part of the eighteenth century, Western civilization has turned almost exclusively to the search after material wealth and power, with all its implications. The results achieved are not all bad. For the first time in recorded history we can produce sufficient food, clothing, and shelter for every man, woman, and child on the surface of the earth; medicine has successfully eliminated many of the most disastrous plagues and diseases. And such results could never have been achieved without a whole-hearted devotion to the striving for material wealth and power.

The results however were not what was anticipated, and all the progress made in science and technique does not seem to have brought mankind nearer to the ultimate goal of happiness. The West was shocked to discover that the increase in production was attended by an ever increasing problem of unemployment, and that many people still suffered from want of food and clothing; it was shocked to discover that the greatest scientific discoveries and technical inventions made by the most disinterested scholars (probably the most spiritual men in the West) could be and actually were misused for purposes of destruction; it had to admit that armaments proved no protection against war or even against war scare; the noble virtues of patriotism were in most cases turned to aggression against other countries; money and riches were more often a temptation to encroach on the neighbour's rights and possessions than a source of contentment with one's own; churches became 'national' and often worked for war more than for peace; the machine threatened to become the master of man rather than his servant.

In those circumstances, many leaders in the West began to look towards India for inspiration and help, all the more since they saw in the United States a rather terrifying picture of what they would become if they continued in the exclusive search for material wealth and power. Men like George Duhamel and André Siegfried called their pictures of American life 'Scenes of our near future,' and declared that Europe was heading straight for those conditions which the USA had reached first owing to the immense mineral and agricultural resources of a huge and sparsely populated territory. The way had been prepared by scholars who had learnt Sanskrit at a time when it was almost a superhuman task for a Westerner, and who had translated some of the Indian scriptures.

It was then that Europe began to be visited by some Indian masters who had drunk very deep at the purest and most powerful sources of Indian spirituality, and who had also a sufficiently full knowledge of the West to be able to speak to us in a language which we could understand. The most striking figure among them was Swami Vivekananda, who taught that there was no actual opposition between spirituality on the one hand and material progress on the other. Some of the books of Swami Vivekananda have now been translated and published in no less than ten European languages, and the circle of people who come to get the teachings of the Swamis of the Ramakrishna Mission in Europe is getting ever larger and includes people from all classes of society. Medical practitioners, psycho-analysts, psychologists, and educationists are specially numerous, and must be finding in the teachings of Indian sages things which their own Western sciences have not yet discovered. But many working men and women who are not of an intellectual type are also showing considerable interest.

We are now coming to a turning point in the history of the world. The West is in serious danger of self-destruction if it does not somewhat change its methods and aims,

and on the other hand India is very much tempted to follow in the footsteps of the West to get its share of all that material wealth and power, even if it be at the cost of spirituality. But that is perhaps the very reason when the time has come in which the two may meet.

Europe in its fright may turn away in horror from the path it has been treading. and try to imbibe some of India's spirituality. And the signs are not wanting that this change of heart is even now taking place on a very large scale, although the press is not giving it nearly as much publicity as to the news of an opposite character.

On the other hand, India may realize that all the fruits of Western science and technique are now ready for anybody to take, and that they may be enjoyed without having to sink into that spirit of competition through which the West has had to pass. Indian students of science and of technique may perfectly well preserve that spirit of service and that thirst for spirituality which have always characterized India, and for the lack of which the West is now threatened with ruin.

If each side plays its part, it may not be Utopian to hope that within a very few decades, both the West and the East may learn to use the tools invented by the West in the spirit which has been preserved in India—and then a new era may open for the whole of mankind. Many of the Swamis of the Ramakrishna Mission have proved in their own lives that science and social service of the most modern type are in no way incompatible with spiritual striving, and they are a great encouragement to us.

NOTES AND COMMENTS

To our Readers

We very much regret that the publication of the *Prabuddha Bharata* for this month also has been delayed owing to more or less the same printing and other difficulties as those during the last two months. Consequent on the recrudescence of disturbances in Calcutta in the last week of October and the beginning of November there was dislocation of work in the press, and in spite of our best efforts this month's issue could not be brought out earlier. As the situation in Calcutta is still far from normal, the press is working with a greatly depleted staff. Work in the press is likely to be irregular or dislocated so long as such disturbed conditions continue to prevail or whenever they recur. Therefore, the publication of the *Prabuddha Bharata*, in the following months, *may* be delayed until normal conditions are fully restored. While requesting our readers for their kind indulgence for any inevitable delay that may occur in future, we assure them always of our best services and attention.

In the *Conversations*, one gets a glimpse of the vast erudition and personality of Swami Vivekananda, the deep spiritual moods of Swami Brahmananda, and the ever kind and loving nature of the Holy Mother. Mahapurushji is in his own moods and his complete resignation to the will of the Mother is revealed. . . . In the editorial, the application of Vedantic principles to education is discussed and it is shown that the only real education is that where the pupil is taught his real nature, that of perfection, by removing the limited ego-consciousness and developing the universal man in him. . . . Swami Pavitrananda discusses the apparent antagonism between *Science and Religion*, and shows how they are not antagonistic

but complementary. . . . In the course of a thought-provoking article, Swami Sharvananda discusses the *Ethics of Violence and Non-violence* from the standpoint of the Hindu scriptures and with a particular bearing on the recent communal disturbances. . . . *Reconstruction* by Wolfram H. Koch is a concise yet lucid article packed with the finest arguments to show on what lines real reconstruction can take place. . . . In *A Synthetic Attempt in Indian Music*, Swami Prajnanananda points out the salient features of Indian music. . . . In *Socialism and Communism*, Mr. Desai shows how we should have socialism of a spiritual type and not the Godless Communism that would reduce man to a cog in a vast political machine. . . . Jean Herbert shows how Europe is taking more and more interest in the study of Vedanta and the understanding of India in the article *Vedanta and Europe*.

Famine and Birth-rate

Various causes have conspired to bring about famine conditions in India within three years of the last devastating famine in Bengal and Malabar. This time it threatens to envelop the whole of India. We are told shipments of food from America will go a long way to relieve the distress in India. But from what we know to be the attitude of Western politicians and economists towards the sufferings of Indians, we cannot help becoming less optimistic about the 'generous' food allocations of the Combined Food Board. Many excuses have been put forth by the leaders of the Big Powers with a view to withholding help to India and leaving Indians to their fate. One such ingenious suggestion is that the uncontrolled growth of population in India is an important contributory cause of famine ; *ergo*, instead of asking for help from Europe or America, Indians should strive to decrease their birth-rate ! In spite of the fact that the myth of over-population leading to famine has been exploded more than once before now, some of these Western apologists persistently maintain the view that food shortage in India is a result of increase in birth-rate. They are even 'anxious' that this birth-rate, if unchecked, may lead to extreme disaster ! It is really amusing, if not irritating, to hear this sort of explanation from persons who should have known better. Even though this is one of those misstatements of facts about India, which had better be ignored rather than corrected, yet, it is very necessary that the political motives underlying such explanations and excuses should be exposed.

Writing on 'Famines and Birth-rate' in *Harijan* (31 March 1946), Mahatma Gandhi observes:

> For me, this and some other ways of explaining away famines in India is to divert the attention from the only cause of recurring famines in this benighted land. I have stated and repeat here that famines of India are not a calamity descended upon us from nature, but is a calamity created by the rulers—whether through ignorant indifference or whether consciously or otherwise does not matter. Prevention against drought is not beyond human effort and ingenuity. Such effort has not proved ineffective in other countries. In India a sustained intelligent effort has never been made.
>
> The bogey of increasing birth-rate is not a new thing. It has been often trotted out. Increase in population is not and ought not to be regarded as a calamity to be avoided. . . .

Recently, an American authoress, Kate Mitchell, in her book *India—an American View* has clearly and convincingly refuted the 'prevalent but fallacious theory about India's poverty that it is the result of over-population.' She has given facts and figures in support of her contention that the birth-rate in India is *less* than in many European countries. Most independent countries keep and publish accurate vital statistics from time to time. But India is woefully lacking in accurate and up-to-date statistical data of any kind. Like science, industry, and education, food also has become an easy handle in the game of power politics. It is 'food politics' more than 'food shortage' that is responsible for famines in modern India. If increase in

birth-rate is accompanied by increase in food and clothing through improved methods of production and manufacture, Indians need not feel pessimistic about population any more than Europeans or Americans. It is for the Indian national administration to set things right and remove, once for all, the possibility of another 'man-made' famine.

India's Spiritual Message to the Modern World

While the so-called 'democratic' nations of the West have been striving to achieve scientific and technical superiority with a view to domination, the Indian people, as a rule, have placed more emphasis on moral and spiritual advancement, at the same time not ignoring mundane and practical values. Many of the most advanced ideas of present-day democracy were not uncommon in ancient Indian polity. And practical Vedanta is the bed-rock of the principles of liberty, equality, and the universal brotherhood of man. In an illuminating radio talk given by him in the United States of America (reproduced in the *Vedanta Kesari* for May 1946), Sir S. Radhakrishnan broadcast to the American people a message on India's role in the present world crisis. He said :

> Modern civilization, with its scientific temper and secular humanism, is uprooting the world over the customs of long centuries and creating a ferment of restlessness. . . . More than ever before we are divided and afflicted by formidable evils of fear, of suspicion, and of misunderstanding. To remove these evils which are the originating causes of war, to give a soul to the growing world unity, is the task assigned to our generation. In this great work of creating a new pattern of living, a new social mind, some of the fundamental insights of Indian culture may perhaps be found useful.

In India religion is infinitely more genuine and practical than what it is today in most of the Western countries. The Americans should have no more misconceptions about the meaning of true religion after hearing such a lucid enunciation from Sir Radhakrishnan :

> From the beginning of her history India has looked upon religion not so much as a revelation to be attained by faith but as an effort to unveil the deepest layers of our being, and get into enduring contact with them. Religion is spiritual life which is different from a vague religiosity or conventional piety. Religion is not a solemn routine or a superstitious faith. It is not submission to authority or subscription to a formula. Properly understood, religion is a summons to spiritual adventure, to individual regeneration, to a change of consciousness from the ordinary ignorant state, when we are cut off from our true self, to a greater consciousness in which we find our true being. . . . Religion, if authentic, means an illumined mind, a changed heart, and a transformed will.

To bigoted and churchy Western hearers, the following words of Sir Radhakrishnan must have proved an eye-opener :

> In the sphere of religion also, there is room for diversity and no need for discord. If the sects of a particular religion can get together, giving up their claims for the exclusive possession of the truth of that religion, it is not too much to hope that the religions themselves may modify their claims to the exclusive possession of spiritual truth. Belief in such exclusive claims and monopolies of religious truth has been a frequent source of strife and a formidable obstacle to co-operation in the world of spirit. . . . When they claim for themselves eternal and complete truth, *they must, in the name of love and reason, seek to convert others who, according to them, are in error.* Fierce fanaticisms which fought and killed, tortured and imprisoned, burnt and persecuted, in every imaginable way for the sake of dogmas and rites which did duty for spirituality, have marred the fair name of religion. . . All paths of ascent lead to the hill top. It is immaterial what approach we take. . . . *Religion for the Indian mind is life in God, love of man, and charity for all.* (Italics ours).

The modern world faces a crisis of unprecedented nature and civilization is threatened with destruction through atomic weapons. Will the war-lords of the armed nations take a lesson out of the war that has just ended and direct their energies to more healthy pursuits by paying heed to India's message ?

The Lingua Franca

It was in 1835 that Lord Macaulay discovered a novel way of educating Indians to civilization. A century has passed since, and a century of English study has left us lagging far behind. While young men have taken it up, while it has thrust its tentacles into school and college, office and court, and in everyday life of the State, Indian

languages were left to themselves to perish in bazars and slums. Mathematics, chemistry, medicine, and allied sciences, which were once the glory of India, lost their native moorings. A sort of aristocracy of language grew up; and this new class of English educated people, while looking down on everything Indian with contempt, hypnotized the land with a false idea of weakness and barbarity, created an artificial barrier between themselves and the masses, and shook the very structure of Indian cultural, social, and economic background.

Thus the exhortation of Gandhiji to shake off the baneful influence of the foreign language, has come not a day too soon. And while welcoming the Madras ministry's move to replace English in the University by regional languages, we should like to point out one thing. English has been and is the language used in all Government, quasi-government, and other institutions. English is still the language used for interprovincial communications. Thus the removal of English study will create a vacuum, especially since India is a land of many tongues. It is therefore well to consider the advisability of introducing the national language in the curriculam, not as an optional as it is today, but as compulsory, to act as an effective substitute to English. A national language is the primary thing that we need today.

It is more than a century now that English is introduced in India; with all the government pressure and missionary zeal, not more than two to three per cent know English. But within a decade Hindi has captured the heart of Indians, in spite of provincial jealousies. The whole of North India understands Hindi; and one can easily travel through the South with the help of Hindi. Apart from its highly adaptable and flexible nature, Hindi is the most popular and easiest language. And within the last 20 years its literature in various subjects has grown immensely, thanks to the work of the Hindu University of Benares and the Osmania University of Nizam's State.

Of course it has still to develop, still to grow to be fit to be taught in University courses on scientific subjects. But given government patronage, which it lacked all these days, it can certainly raise its head in equal prestige within a decade. It is a welcome sign that the new National Government of India has broken the convention by using Hindi in the place of English. But mere using it in offices and other institutions will go only half the way. Positive steps should be taken to make it up to date in literary and scientific knowledge by encouraging writers or appointing a special committee to write or translate works from foreign languages into Hindi.

The Prince of Peace

Disquieting news are coming every day of the conflict and jealousies of the 'Nations that sit round the peace table.' Behind the smoke of peace talks it is not the warmth of love that animates them but it is the wild fire of jealousy, fear, suspicion, and desire for domination that burns in their hearts. While lips are proclaiming loudly the Four Freedoms, hands are working feverishly to perfect the weapons of destruction. Nobody knows where the world is drifting to, nor does anybody think oneself competent enough to stop it from ending in smoke. It is therefore timely that Mr. David Jobman voices his impassionate appeal to the religions of the world to exert their moral influence to avert a new catastrophe. In *Unity* for June 1946 he writes:

> The third rather painful lesson emerging out of the ruins of our martyred generation is that ecclesiastical smugness and bias, tinged by a lust for power and dogmatic totalitarianism, must atone for the many crimes of omission and commission which have contributed so much to the sum total of strife and confusion of minds for the past ten centuries. According to pre-war figures, out of a total world population nearing the two billion mark, more than 34 per cent, or 639,000,000 souls, were credited with being professing Christians. Is it conceivable that true Christians would ever have permitted those frequent slaughters of the innocent

climaxing in global holocausts? Do we really and sincerely know our faiths? One cannot honestly believe in the glory of the Son of Man, the Prince of Peace, and lover of human brotherhood, and at the same time aid and give comfort to policies and practices which set man against man, neighbour against neighbour, people against people, and nation against nation. True religion cannot be made to thrive upon a sea of planted bayonets, torture chambers, and firing squads. Was the trust not violated by those ecclesiastical guardians of our youth, throughout the world, whose duty it was to instil those mental and spiritual qualities which make it impossible for injustice and bigotry to ravage their lives?

Pleading that religion cannot be divorced from social life and moral obligation, from the political, economic, and social institutions of a people, for whose peace, full justice, true friendliness, and common weal the founders and followers of the world's greatest religions have aspired, worked, and died, Mr. Jobman continues:

A living religion and true followers will see to it that no evil seeds take root to plague future generations of man. Only thus can we fulfil the promise of the Atlantic Charter that all men in all the lands may live out their lives in freedom from fear and want. The spokesmen of religion have now the opportunity of lifetime, which they can ill afford to miss. In truth who can speak with great authority and gain wider confidence than the disciples of the Prince of Peace who pleaded in such unmistakable terms for the fellowship of mankind erected upon the foundation of world peace and universal justice? In brief, the ethical ideals of religion must now be translated into realities of world law and order, economic justice and racial brotherhood; and in doing so the very destiny of man can be moved from the abyss of despair to a new life of greater and nobler achievement.

Only by a devout and fearless rededication and application of the religious principles towards their materialization the world over can we ever hope to save our children from the curse of war. Can it be done? In the words of Roosevelt, we must rejoin: 'We can, we will, we must!'

Science Notes

It was in June 1905 that Einstein published in a short paper his Theory of Relativity which provided new standards to nineteenth century conceptions of the phenomena of this universe. He pleaded that 'nature is such that it is impossible to determine absolute motion by any experiment whatever,' which Minkowski interpreted as meaning that 'all the phenomena of electromagnetism may be thought of as occurring in a continuum of four dimensions—three of space and one of time—in which it is impossible to separate the space from the time in any absolute manner.' Its simpler example is a plain surface in which length and breadth are so welded together as to lose their separate existence, or space in which length, breadth, and height are similarly merged. You may have a conception of height, apart from length and breadth with reference to the earth, because it is the direction which a body takes when falling to the earth, but far out in the heavens height has no meaning apart from length and breadth, and space is something indivisible with no component parts. Einstein's contribution to scientific thought is that three dimensions are not all with which this universe is concerned, as the fourth dimension of time is inseparably linked with three of space in a manner which forbids their disintegration.

Maxwell and Faraday conceived of a material medium of ether in which all propagation took place, either of light, heat, infra-red or ultra-violet radiation, electromagnetic waves, x-rays, gama-rays, or cosmic radiation. Now, this propagation is supposed to be of the nature of waves or undulations in this material medium, in which these waves are produced, and in which they have a forward motion. But because the simple phenomenon of light travelling from sun to earth cannot be explained by this theory of the existence of material medium, ether is now a discarded handmaiden of science. If the sun were at rest we could imagine light travelling towards us on a straight path of 92,500,000 miles in 8 minutes. But with the sun itself in motion you cannot know what shape this path assumes, and it is impossible to spot light, which is the same thing as tiny parcels of energy in space, at any one second of these 8 minutes. Now,

we have calculated that it takes 8 minutes for sunlight to reach us on the supposition that the sun is stationary, but if the sun is in motion, as it certainly is, and still we receive the sun's light in the same 8 minutes, the irresistible conclusion is that being at rest and moving with a velocity of, say, 1000 miles a second mean the same thing to the medium through which the sun's rays travel. This is one ambiguity which cannot be solved, the other being accommodation by ether of the two mechanisms which produce the same phenomenon by a combination of electric and magnetic forces involved in an electro-magnetic field. In the words of Sir James Jeans 'the concept of energy flowing about in space is useful as a picture, but leads to absurdities and contradictions if we treat it as a reality.' Older scientists made the mistake of regarding ether as an objective reality and so having failed to justify its existence it has been supplanted by the space-time continuum, which has not been conceived as a mechanical medium but as only a mathematical abstraction, and a frame of reference like the equator, which has no existence but is otherwise useful in many ways.

Space, therefore, cannot be conceived as containing a medium, material or mechanical, and as all happenings in the universe occur in space and time, the only possible medium can be made up of these essential substrata, which are so inseparable and so non-material as to create no ambiguities into which the gross ether led us.

REVIEWS AND NOTICES

ROMAIN ROLLAND. By Dr. Alex Aronson. *Published by Padma Publications, Ltd., Sir P. Mehta Road, Fort, Bombay. Pp. 215. Price Rs. 5-8.*

There are many in the West who are earnestly trying to understand India. There they do not stop. Also interpretation is their goal. Among such good and loving persons the name of Dr. Alex Aronson must be quite familiar. A large number of students of Shantiniketan have an impress of his association. And those who are not fortunate in this respect may do well to read his books. I would just refer to three books: *Rabindranath through Western Eyes, Europe looks at India,* and this book, so divinely connected with that happy and truth-loving conscience, Romain Rolland. The very titles are infinitely suggestive. I have no doubt in my mind that Dr. Aronson is sincerely engaged in a sacred task of uniting East and West, perhaps much against the wishes of that imperialistic poet, Rudyard Kipling, who would never cease singing 'East is East and West is West and never the twain will meet.'

As I read this book I remember the wise words of my teacher, Prof. D. P. Mukerji of the Lucknow University, who says in his Foreword: 'The merit of the volume does not arise merely from scholarship. That the pages bear in controlled abundance. It rather consists in historical understanding, which in the hands of Dr. Aronson is sociological in the main.' This is taken from his Foreword to *Europe looks at India.* I consider these words to be quite a just estimate of Dr. Aronson as the author of this book which deals with Romain Rolland. Dr. Aronson is a teacher, and that too quite a successful one, with a fund of inspiration. As such whatever he writes must be sociological in the main. At the same time he cannot cease to be a scholar. It is a story of a great conscience, which ultimately is synonymous with the conscience of a great age. Then the story is told by a kind and loving conscience in an admirably delightful fashion. There is learning: but that is not a mere load. It is a possession, both for the present and for the future.

Dr. Aronson has successfully presented the background of conflict and violence as leading to intellectualism and humanism of Romain Rolland. We are face to face with the terrible days of the rise of Fascism and other barbarian tendencies. Romain Rolland emerges a divine soul, ever keen on world fellowship and harmony. In his Introduction, Dr. Aronson says: 'Romain Rolland's life-story is the story of attempts at integrating reality and the truth that lies beneath the ruins of a dying time. Though he lived and worked in the present, he was a child of the past. Goethe and Tolstoy, Michel Angelo and Beethoven, Ramkrishna and Shakespeare, are his intellectual ancestors; the Italian Renaissance, Elizabethan England, the French Revolution and Napolean, the religious revival in the India

of Rammohan Roy and Vivekananda, are the great hours of the spirit that have formed him.'

For a student of literature there is enough by way of an illustration. It is difficult to combine emotion with reason, without growing poetic. Dr. Aronson has performed this difficult task, as is clearly indicated in these sentences: 'And around him spread the silence that surrounds all creators. We can see him standing on the darkening stage all by himself. And we can hear his voice, vibrating with intense emotion and a slight touch of self-consciousness perhaps, speaking to an audience that is not there. Only from time to time some one enters on tiptoe, as though it were a church, and takes a seat in one of the back rows, and listens to that youthful voice.' Thus he ends the chapter entitled 'Apprenticeship.' Here are lines which have enough emotion and reason.

As I close I feel urged to say that we were in need of a good and true biography of Romain Rolland in English. This book has satisfied our demand. Here is a definite and admirable synthesis of biography and literary criticism, and I am sure Dr. Aronson will be read with interest and profit.

B. S. Mathur

A SYNTHESIS OF THE TEACHINGS OF SAINT PAUL. *Published by The Shrine of Wisdom, Aahlu, 6, Hermon Hill, London. E.11. Pp. 43.*

This manual, as the title suggests, attempts to present a synthesis of the teachings of St. Paul, which will lend itself to universal application. This is done by considering the Christian and the 'Ancient Mysteries' in the light of each other, while preserving the particular doctrines of Christianity. The inspiring letters of St. Paul form the basis of this manual. The importance of St. Paul's letters cannot be minimised as he was the first to think out the significance of the Christian faith. Jesus wrote nothing, and a brief period had passed without any concrete expression of his teachings in literature. But the letters of this brilliant, youthful Jewish leader, composed during the first thirty or thirty-five years after the death of Jesus, give a definite expression of the Christian faith in literature.

The writings of St. Paul are not easy to understand. The letters are often cryptic, and the intellectual forms he has given to the Christian faith are not always lucid. As such it is difficult to estimate how far the author has been successful in his interpretation of St. Paul in the light of 'Ancient Mysteries.' The author's purpose would have been better served if he had entered deeply into the 'Ancient Mysteries' and made a comparative study. But this does not in any way detract from the value of the book, since St. Paul's dynamic teachings reveal in a direct, intimate manner the meaning of the Gospel of Christ..

The author claims that 'The Christian Holy Trinity of St. Paul, in its fullest significance, is unique and has no complete analogy in any system, religious, philosophical, or mystical,' (page 5) though from certain standpoints the Trinity may correspond with various triads of the 'Ancient Teachings.' This view is unwarranted. Human beings think or intuit alike. The measure of agreement correspondingly increases along with the growth of the universal spirit. If (1) the Divine abiding principle, (2) the Divine proceeding principle, and (3) the Divine returning principle—represent the triad of Christianity, what has the author to say about the Srishti-Sthiti-Laya conception of Hinduism? According to the *Taittiriya Upanishad* (III. i), 'That out of which all these creates are born, being born by which they live, (and again) having departed into which they enter, seek to That. That is Brahman.'

S. A.

MYSTERIES OF THE MIND. By P. S. Naidu. *Published by the Central Book Depot, Allahabad. Pp. 133. Price Rs. 2-4.*

Prof. P. S. Naidu is not only a professor but a practitioner of psychology, if we may say so. He looks at matters of a most mundane nature from a strictly psychological point of view. This method may be found to be curious and even amusing to the layman. Apart from the diversion that such excursions of the psychologist may provide, the results are very useful and fruitful if properly put into practical use. In the *Mysteries of the Mind*, Prof. Naidu has collected a number of essays he contributed to prominent periodicals on a variety of subjects like dreams, nerves, competitions, etc. The author's main object is to stimulate public interest in what he terms as 'the most important science dealing with man and his happiness.'

In the last essay, which the author has challengingly headed 'Whither are We Going,' an eloquent and brave attempt is made to arrive at a psychological diagnosis of the root cause of man's 'degeneration.' He finds that the greatest cause of dread, but not for despair, is the gradual disintegration of the three human institutions of family, nation, and religion, which today are on the downward path. To avoid chaos and misery there is an urgent need for the practice of Vedantic principles in our daily life, which means that every action of man should be actuated by renunciation and detachment. This is the only way of hope for averting the impending catastrophe—the author concludes.

C. V. Sarma

SANSKRIT—ENGLISH

BRIHADARANYAKOPANISAD. *Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. xxxvi+605. Price Rs. 5.*

This Upanishad Series No. 10, and a brief account of the Vedic lore and the place of this Upanishad in it

is indicated intelligently in the introduction to the *Ishavasyopanishad*. The *Brihadaranyakopanishad* is the concluding portion of the *Shatapatha Brahmana*. There have been numerous renderings of this text into English. Names of great scholars like Max Muller, E. Roer, and Swami Madhavananda may be aptly mentioned in this connexion. There has been one defect. These renderings have been of immense use to scholars, and not to general readers, interested in the study of religious books, which are invariably true fountains of wisdom. In this rendering an attempt has been made to instruct the ignorant, and not the already learned. (The already learned are great scholars of Sanskrit).

The introduction is quite exhaustive; in fact enough of the matter which has been in place as notes in different parts of the text has been included in the introduction. There is a temptation for those who are not enough learned in Sanskrit to read the introduction, and there to stop. Such an attitude will not do. It will mean a definite failure in our attempt to make a near approach to the Vedic lore, revealed in this text.

The third chapter is unique in instruction. There is a story, which is introduced as an eulogy on knowledge. There is a reference to a king of Videha named Janaka, who performed a sacrifice in which plenty of gifts were distributed. There was a huge gathering of learned Pandits. The king wanted to know who was the most learned of the scholars present there. He announced a gift of wealth. One Yajnavalkya accepted the gift. Others were furious. Then there were questions put to Yajnavalkya. These questions are of infinite wisdom, as they reveal the wisdom of Yajnavalkya. In his answer to the question of Gargi, he says: 'Do not, O Gargi, question too far unless you wish to die.' This is quite intelligent. In his book on orthodoxy G. K. Chesterton tries to explain the famous saying: 'Great wits are oft near allied to madness.' This is his explanation. A great wit tries to fill his head with the whole universe, and so his head breaks, and that is madness. A poet is not mad as he tries to soar into the heavens. That is of course a strange way of explaining. But I think this holds good.

I feel like recommending this translation to all who want to have an insight into the Vedic lore of the great Upanishad. But I would wish notes to be rather fuller. The printing and get-up make the book quite attractive.

B. S. Mathur

TAMIL-ENGLISH

SIVAGNANA BODHAM OF MEYKANDA DEVA. *Published by Dharmapuram Adhinam, Dharmapuram, Mayavaram. Pp. xxvii+111. Price Rs. 2.*

Saint Meykandar's *Sivagnana Bodham* (thirteenth century) is the first attempt at a standard exposition of Shaiva Siddhanta which is a popular creed in South India. This work, consisting of twelve Sutras, as the commentator says, forms part of the Raurava Agama. Meykandar translated this into Tamil with a Vartika of his own which explains Sutras and determines their meaning. The first six Sutras affirm the existence and interrelation of the three entities—Pati, Pasa, and Pasu, and the next six deal with Sadhana and the nature of release.

The translator of the English translation takes for granted (page iii) that Nilkanta or Srikanta was anterior not only to Ramanuja but also to Shankara. This is a controversial point and many scholars do not subscribe to this view. But we know one Nilkanta (fourteenth century) who wrote a commentary on the *Brahma Sutras*. He accepts more or less Ramanuja's point of view. (Vide *Indian Philosophy*, Vol. II, p. 724). Certainly this Nilkanta could not have been anterior to Shankara! The translator thinks it strange (page iii) that Swami Vivekananda has not mentioned the name of Srikanta (or Nilkanta) though he has mentioned in his writings the names of Shankara, Ramanuja, and Madhva. This is neither injustice nor indifference. The Swami often quotes passages from Shankara, Ramanuja, and Madhva to represent the three well-known schools of Vedanta. Other later commentators more or less follow either Shankara or Ramanuja or Madhva.

S. A.

SIVAPRAKASAM OF UMAPATI SIVAM. *Published by Trichy Mouna Mutt, C/o Dharmapuram Adhinam, Dharmapuram, Mayavaram. Pp. xvii+96.*

Umapati Sivam (fourteenth century) was one of the three thousand Brahmins connected with the holy shrine of Nataraja at Chidambaram. As one of the 'Santana Acharyas' his contribution to the philosophy of Shaiva Siddhanta is by no means small. Of the fourteen authoritative works of Shaiva Siddhanta in Tamil, eight come from his pen. *Sivaprakasam* consists of one hundred verses. This work gives a systematic treatment of the Siddhanta, and forms, as it were, the introduction to the study of the cryptic work *Sivagnana Bodham* and its commentary *Sivagnana Siddhiyar*.

S. A.

TIRUVARUTPAYAN. (Umapati Sivacharya). *Published by Trichy Mouna Mutt, C/o Dharmapuram Adhinam, Dharmapuram, Mayavaram. Pp. 50. Price 4 As.*

Tiruvarutpayan comprises of ten divisions of ten couplets each. The first half deals with 'divine grace,' and the second half deals with the fruits accruing from that. The nature of the three entities Pati (God), Pasa (bondage), and Pasu (soul), and their interrelation are also explained. The scheme adopted here for the transliteration of Sanskrit words in Roman script is somewhat irregular.

S. A.

SWAMI SOMESWARANANDA

Swami Someswarananda entered Mahasamadhi in the Cawnpore Ashrama on the 29th September, 1946. He was born in 1867 at Rangapur village in the district of 24-Parganas, Bengal, and had the good fortune to see Sri Ramakrishna, who had said to him, 'You will come here but there is some delay.' He was initiated by Swami Shivananda. He took Sanyasa from Swami Vijnanananda. Till the last day of his life he worked for the Mission.

His end was peaceful, and he passed away remembering the Lord. His body was carried to the Ganges and there the last rites were performed.

May his soul rest in peace.

THE RAMAKRISHNA MISSION ON THE REIGN OF TERROR IN EAST BENGAL

We are terribly shocked to read the newspaper reports of harrowing sufferings on a mass scale, in the Noakhali district and certain parts of the Tippera district, caused by all sorts of barbarous atrocities perpetrated obviously by an organised gang of armed hooligans belonging to a certain community. It is simply unthinkable that murder, loot, arson, abduction and forced conversion and marriage on such a vast scale can go on unchecked for any length of time under a civilised and well-established government of the twentieth century. In the name of helpless suffering people of the orgy-affected areas, we appeal to the authorities concerned to lose no time in bringing to book the lawless elements and stopping their anti-social bestial activities. Any dilatoriness in this regard may easily be misconstrued into apathy or even unwillingness.

To the oppressed we are sending succour as far as circumstances permit. We expect that they should defend their hearths and homes, and particularly the honour of their womenfolk, as best as they can, as enjoined by their scriptures. The duty of the common man is something quite different from that of the man of realisation. Inertia must not be confused with equanimity. Manu, the great law-giver of ancient India, advises even killing in self-defence. And Swami Vivekananda, quoting the following passage from the *Mahanirvana Tantra*: "To his enemies the householder must be a hero," commented on it saying, "Them he must resist. That is the duty of the householder. He must not sit down in a corner and weep, and talk nonsense about non-resistance. If he does not show himself a hero to his enemies, he has not done his duty." (*Karma-Yoga*, Ch. II)

They should also know that forced conversion cannot be a bar to re-entry into their own fold. Religion is a matter of deep-rooted conviction which no external acts of violence can take away. As humble followers of Swami Vivekananda, we firmly believe that the Hindu society is about to shed the last vestiges of exclusiveness in the shape of untouchability, the ban on re-conversion, and other social restrictions in the name of religion that no longer have any meaning and are eating into the vitals of a society that once was strong enough to absorb alien races like the Greeks, Scythians and Huns. We need hardly say that abducted women should be taken back into the society with all honour. Failure to do this would mean punishing the victims instead of the aggressor, which is absurd. Society should not make the innocent victim the scapegoat for its own impotence.

Lastly, we assure the oppressed people that, after all, the well-being of humanity is in the hands of God and not in those of designing men, however powerful they may seem to be at the moment, as the last World War has proved. It is an unfailing spiritual law of life that evil, although it may triumph at the beginning, is bound to be vanquished in the end. May God give courage and strength to the oppressed, and rationality and humane feelings to the oppressors!

SWAMI MADHAVANANDA
Belur Math (Howrah) General Secretary,
22 October 1946 Ramakrishna Mission

RIOT RELIEF

RAMAKRISHNA MISSION'S APPEAL

Readers of newspapers are aware of the terrible lawlessness that has been raging in the Noakhali and Tippera districts of Bengal. Slaughter, loot, arson, abduction, forced conversion and marriage, and other acts of savagery on a mass scale are being committed obviously by armed and organized hooligans belonging to a certain community. As a result of this, thousands of men, women, and children have been subjected to indescribable sufferings and indignities,—hundreds have been killed, and those who are alive have lost all their belongings and are frantically seeking refuge in neighbouring areas. They need to be immediately helped in all respects—with food, clothing, shelter, medicine, and encouragement.

The Ramakrishna Mission, despite its preoccupation with flood relief work in Cachar and Sylhet, has sent a batch of workers to Chandpur, in Tippera, to organize relief, wherever and in whatever form it is possible, in aid of these innocent sufferers. The task is a gigantic one, and since our resources are very limited, we appeal to our generous countrymen to supply us with funds without delay. Contributions will be thankfully accept-

ed by the General Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah (Bengal).

Swami Madhavananda
General Secretary, Ramakrishna Mission

RAMAKRISHNA MATH AND MISSION, KARACHI

Report for 1944 and 1945

The Ramakrishna Math started its activities in Karachi in 1934 and the Mission activities were added in 1939 on the lines of medical relief and educational work. Some of the major activities of the Math during the two years under report were briefly as follows: Weekly public discourses by monks of the order were conducted regularly in the Ashrama premises. Birthday anniversaries of saints and seers were celebrated. Preaching tours were occasionally undertaken, and a fortnightly class was conducted at Hyderabad (Sind). During the above period, the Math published two books.

The activities of the Mission fall under the following heads:

Homoeopathic Dispensary: Under the charge of a qualified doctor, it provided free medical relief to 27,567 persons in 1944 (of whom 5,865 were new cases and 21,702 were repeated cases) and to 33,634 persons in 1945 (of whom 5,892 were new cases and 27,742 were repeated cases).

Eye Clinic: Under the charge of an eye specialist, it treated, free of charge, 11,752 eye cases during 1944 of which 2,085 were new and 9,667 were repeated) and 11,210 eye cases in 1945 (of which 1,845 were new and 9,365 were repeated).

Bhil Schools: The day and night schools for Bhil children and adults respectively showed satisfactory progress during the years under review. There were 50 pupils on the roles of the day school and 25 on the rolls of the night school at the end of 1945. As before, the students were provided with reading and writing materials free of cost, and were given midday meal.

Sanskrit Education: Weekly Sanskrit classes were held as usual at the Ashrama premises. Monetary help and encouragement were given to various local and *mofussil* schools for the teaching of Sanskrit. A number of copies of Bhagavad Gita were distributed free among Sanskrit students.

Vivekananda Free Library and Reading Room: The library contained 2,676 books at the end of 1945, and about 3,000 borrowers made profitable use of the library during each of the two years. A number of periodicals and newspapers were kept in the reading room for the use of the public.

Relief Fund: Out of the distress relief fund started in 1943, further help was given to Bengal, Malabar, and other places, and the balance of over Rs. 500 was given for affording relief to victims of the recent tidal wave in Lower Sind.

With a view to render better and more effective service to the public, an appeal for a total sum of Rs. 5,65,000 in order to finance a new expansion scheme was issued on behalf of the Mission. The new developments envisaged are: a large plot of land, construction of an eye hospital, a students' home, Vivekananda reading room and library, Vivekananda lecture hall, and raising a permanent fund for the maintenance of beds in the eye hospital. Out of this total requirement, a sum of Rs. 3,63,000 has already been received up to the end of 1945. This leaves a sum of Rs. 2,02,000 yet to be collected. An earnest appeal is made to the generous public to come forward with their donations to complete the above fund. Contributions are received and acknowledged by the President, Ramakrishna Mission, Garden Quarter, Karachi.

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

Report for 1945

The twenty-fourth annual report of the Ramakrishna Mission Vidyapith, Deoghar (S.P., Bihar), a residential high school, gives an account of the activities of the institution during the year 1945.

There were 161 students on the roll at the end of the year, of whom one was a day-scholar and the rest resident. Of the 17 boys sent up for the Matriculation Examination, 15 came out successful. The annual prize distribution ceremony was held, as usual, and a special group of boys gave a demonstration of drill and athletic feats on the occasion. Emphasis was laid on the physical training of the boys through games, drills, etc., and proper attention was paid to the general health of the inmates.

Boys were encouraged to take interest in literary and social activities such as discussions on general topics, dramatic performances, debates, music, excursions, and first-aid training. Boys themselves managed their domestic affairs from day to day, and about 12 and 21 boys received practical training in flower-gardening and tailoring respectively. Common Hindu festivals and birth anniversaries of saints and seers were observed by the boys. They were afforded opportunities for religious education and spiritual growth through classes, ritualistic worship, and devotional observances. The boys conducted two manuscript magazines, and made profitable use of the Vidyapith reading room and library which contained a total number of 5,034 volumes at the end of the year.

In the Vidyapith charitable outdoor dispensary, medical relief was given to about 3,500 patients during the year. A well costing Rs. 1,800 was sunk for the use of the neighbouring villagers. The institution spent about Rs. 2,000 during the year under review for helping 12 meritorious students of indigent means in the form of concessions and free studentships.

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

" Arise ! Awake ! And stop not till the Goal is reached."

CONVERSATIONS WITH SWAMI SHIVANANDA

Shiva the Lord of the Yogis—How Sri Ramakrishna would be lost in Nirvikalpa Samadhi, when he would hear songs on Shiva for some time.

(*Place*: Belur Monastery. *Time*: Monday, 18 February 1932)

It was the hour of dawn. The entire world was absorbed in meditation, as it were, in the midst of quiet, placid nature. Under the wide canopy of the sky the temples also were wrapped in the silence of meditation. Close by the sacred Ganges was flowing gently and a soft breeze was blowing. In the faint light of dawn the monks at the monastery were quietly wending their way to the shrine for meditation. They seemed to be indrawn. Mahapurushji had been awake for some time and was seated on his cot. Who could know in what realm of blessedness his mind was soaring?

Time slipped by. With the benign touch of dawn the eastern horizon became bright with a tinge of rose. The birds started singing the praise of God, as it were. In the temple of Sri Ramakrishna the blowing of the conch-shell announced the hour of 'dawn worship.' After the 'dawn worship' devotional songs appropriate for the hour began.

It was Monday—so songs of Shiva were being sung (Monday is the day upon which Shiva is specially worshipped). A Sadhu of the monastery sang two songs composed by Devi Sahaya, a devotee of Shiva: 'O Lord Shiva, Thou who bearest the Ganges on Thy head, listen to my prayer!' And 'O Lord Shiva, take my boat across!' Mahapurushji was especially fond of these two songs. Finally the song beginning with the line 'Shiva, the Lord of Yogis, seated in the Yoga posture, is absorbed in meditation' was sung. The sweet music of the songs spread all over the monastery grounds. Mahapurushji became deeply absorbed in meditation while listening to them. He became motionless and remained with unwinking eyes. Gradually Mahapurushji came down to the normal plane, although his

mind still seemed to be steeped in the ocean of the bliss of Shiva. Sometimes he repeated softly: ' 'Om! Salutation to Shiva!' or 'Om! The Lord God is that Reality.' Sometimes he repeated, 'Vyom, Vyom, Mahadeva!' By this time many Sadhus and Brahmacharis had assembled in Swami Shivananda's room. He gradually came down to the normal plane and started talking a little.

The conversation was about the last song composed by Girish Babu. Mahapurushji said, 'Ah! What an excellent song Girish Babu composed!' He began singing the song. Later he remarked: 'Without the grace of the Master he couldn't have written that way. He composed the song having a vision of Shiva, so to say. How beautiful and profound the idea is! "Time remained static in the present while Shiva was absorbed in meditation." It describes the state of deep meditation. When meditation is very deep one loses all sense of past and future. There is simply consciousness of the present and that vaguely. That is why Girish Babu wrote, "Time remained static in the present." Then all sense of past and future is obliterated, there remaining only consciousness of the present. Of course, when the mind is lost in Samadhi there is no consciousness of the present either. It is a state beyond past, present, and future. That state cannot be described. That is why Swamiji said: "It is beyond speech and thought. Only he who has experienced knows it." It is not an ordinary state. Coming down from it one cannot find words to express the joy of Samadhi.

'We have seen how Sri Ramakrishna would try, without success, to describe the Nirvikalpa Samadhi while coming down from that state and still under its influence. Eventually he would say: "I wish very much to tell you about it, but I cannot. Somebody presses my mouth." Really that state cannot be described. "Only he who has the experience understands it."'

When the Sadhu who was singing at dawn came to salute Mahapurushji, Mahapurushji remarked: 'Listen. Whenever you sing songs about Shiva in the presence of Sri Ramakrishna, be sure that you conclude with one or two songs about the Mother—one or two songs describing some aspects of the Mother. Make a point of remembering this. You do not know; that is why I am telling you. When you sing songs try to feel that you are singing for the Master's entertainment and he is listening to you. The Master could not bear to hear songs of Shiva continuously. One day a great musician came to Dakshineswar with the idea of entertaining Sri Ramakrishna. He was a finished musician and used to sing splendidly. From the very start he began singing songs about Shiva. After hearing one or two songs the Master became absorbed in Samadhi. It was altogether Nirvikalpa Samadhi. We never saw the Master absorbed so deeply in Samadhi before. His face became flushed; he was pulsating with a Divine Presence; his figure appeared larger than usual and his hair stood on end. How can I describe that sight to you? In this way considerable time passed and the Master would not come down to the normal plane. The singing continued; all were speechless with wonder. We seldom saw the Master in such deep Samadhi nor did we see him having such a large figure. After some time, suddenly the Master exclaimed, "Oh! Oh!" as if he were suffering unbearable pain within. With great difficulty he said, "Sing about the Mother." We understood that he wanted to hear songs about Her. The singer was requested to sing about the Mother. The songs about the Mother continued and slowly the Master's mind came down to the normal plane. Later on he stated that that day his mind plunged into deep Samadhi and he had had a hard time to bring it down. The Master did not like to stay long in Nirvikalpa Samadhi. He came for the good of the world. If he remained in the Nirvikalpa state it would not be possible for him to work for the good of the world.

That is why he wanted to maintain the attitude of a devotee and be in the company of devotees. Meditation on Shiva represents the Nirvikalpa state. In that state there is neither creation nor this world of living beings. The natural trend of Sri Ramakrishna's mind was towards the Nirvikalpa state. So he would cherish some trivial desire in order to bring his mind down. Everything about him was unique!'

After remaining silent a while, Mahapurushji asked an attendant: 'Today is Monday. Are you not supposed to have a recitation of *The Hymn on the Greatness of Shiva?* When shall we have it?' 'We shall have it now, Maharaj,' answered the attendant, and taking a book of hymns from the adjoining table, he started chanting the hymn. Mahapurushji sat with folded hands and eyes closed. The chanting continued, Mahapurushji joining in:

If praise of Thee by one who is ignorant of the extent of Thy greatness be unbecoming, then even the praise of Brahma and others is inadequate for Thee. And if all remain blameless by praising Thee according to their intellectual powers, then even this attempt on my part to compose a hymn is free from blemish.

Thy greatness is beyond the reach of mind and speech. Who can fittingly praise that which even the Vedas describe with trepidation, by the method of 'Not this, Not this'? How many qualities does that possess and by whom can it be perceived? Yet towards the form taken later, whose mind and speech do not turn?

Different are the paths of realization enjoined by the three Vedas, Sankhya, Yoga, the Pashupata doctrine, and the Vaishnava Shastras. Persons following different paths—straight or crooked—according as they consider that this or that one is proper, owing to the difference in their temperaments, reach Thee alone, just as all rivers reach the ocean.

O Lover of solitude, my salutation to Thee, who art very near and also far, far away! O Destroyer of the god of love, my salutation to Thee, who art the minutest as also the largest! O Three-eyed one, my salutation to Thee, who art the oldest and also the youngest. I offer my salutation to Thee, who art all and who transcendest all.

. . .

Salutation to Brahma, in whom Rajas preponderates for the creation of the universe. Salutation to Rudra, in whom Tamas preponderates for the destruction of the universe. Salutation to Vishnu, in whom Sattva preponderates for giving happiness to the people. Salutation to Shiva who is effulgent and beyond the three attributes.

O Lord, if the blue mountain be the ink, the ocean the inkstand, a branch of the heavenly tree be the pen, the earth the writing-leaf, and if taking these, the goddess of learning writes for eternity, even then the limit of Thy virtues will not be reached.

O Lord, I do not know the true nature of Thy being, of what kind Thou art. O Great God, my salutation again and again to that which is Thy true nature!

Mahapurushji recited the last few verses in a loud voice. For a while all were silent. Then Mahapurushji softly remarked: 'We observed that the Master could not listen to the entire *Hymn on the Greatness of Shiva*. After hearing one or two verses he would be absorbed in Samadhi. He himself would recite the two verses which begin: "O Lord, if the blue mountain be the ink" and "O Lord, I do not know the true nature of Thy being." He would burst into tears as he would repeat the last verse, and say, weeping: "Lord, who wants to know Thy nature? Who knows who Thou art? I do not want to know Thee or understand Thee; O Lord! Give me pure devotion at Thy lotus feet! Who can know Him?"'

Then the Bengali translation of the above two verses was read, as desired by Mahapurushji. Mahapurushji remarked: 'Shiva, the Lord of Yogis, is the Guru of monks. That is why Swamiji was fond of meditating on Shiva from his very childhood. Unless one renounces everything, as exemplified by Shiva, the mind will not be absorbed in Samadhi.'

THE CONQUEST OF THE WORLDS

By the Editor

We all live in worlds of our own making. The proverb, 'Man is the architect of his own fate,' only expresses the idea in another form. We believe that with our own efforts we can gain our heart's desires. As the Gita says, 'Longing for success in action, in this world men worship the gods. For success, resulting from action, is quickly attained in the human world.' In the firm conviction that we shall certainly derive the fruits of our own actions we put forth strenuous efforts towards the attainment of our purposes. Scientists assume the uniformity of nature and the inviolability of cause and effect, and have no reason to doubt the correctness of these assumptions since given a similar cause a similar effect is produced. Fire always feels hot and we should find ourselves off our feet if one cold December day we should feel that the coal fire instead of heating the room is actually making it colder. As Gaudapada says: 'By Prakriti or the inherent nature of a thing we understand *that* which even if acquired becomes completely part and parcel of the thing, *that* which is its very characteristic quality, *that* which is part of it from its very birth, *that* which does not depend upon anything extraneous for its origin, and *that* which never ceases to be itself.' Nothing can really cease to be itself or become anything other than itself. This invariable permanency of characteristics attached to any substance we take for granted. Otherwise we should be living in Alice's wonderland. So we work for results only because there is a stable connection between cause and effect; and when this relation seems to break down in any case we believe that our observations are wrong and that we must have missed the sequence of cause and effect by not taking into consideration *all* the relevant facts.

The success of man's work in any field lies in an increasingly truer understanding of the causes and effects of phenomena in nature and using this knowledge to subserve man's ends. Human desire, foresight, aim, and effort when brought to bear upon nature result in inventions and the discovery of new processes whereby man is enabled to live under conditions contributing more to his comforts and the satisfaction of his desires. The more intense the desires and the greater the energy that man brings to the task of satisfying his desires the greater will be his success. As Sri Krishna says in the Gita to Arjuna: 'Learn from me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which leads to the end of all action. The five are nature (including the human body), the doer, the various instruments of action (such as the mind and the senses as well as external instruments like a sword etc.), many different forms of effort, and finally the continuing good and bad results of previous actions. Whatever action a man performs by his body, speech, and mind—whether right or the reverse—these five are its causes.' Again: 'Knowledge, the knower and the known form the threefold urge to action, and the instrument, the doing (such as producing, acquiring, destroying, altering), and the doer are threefold fount of action.' In short, desire, knowledge, and action are the triad on which are based all our experiences in this world.

Such being the fact, we can attain the realms of our desires only by acquiring knowledge and putting forth strenuous efforts. This is equally true for the acquirement of what we call the good things of this world, the pleasures of this life, and also of Mukti or salvation. One of the frequent questions which an enquirer asks in the Upanishads is, 'What world, sir, does he conquer by *that* action?' This shows how realistic the Upanishad approach has been to the problem

of truth. By our actions we attain to the worlds we live in. By predominantly good actions we go to the world of the gods; by predominantly bad actions we sink down to the level of beasts; by a balance between good and bad actions we are born in the world of human beings. Even if we do not believe in this statement of the Shastras, yet it will become clear to us on a little reflection that our actions in this life at least determine our status and the group or circle in which we move. Leaving out of consideration for the present the natural group such as the family, the community, or the nation into which a man is born, we still see that by our actions we can go down or go up in the social, political, or economic ladder. In a static and petrified social order like that of the Hindus it is not possible for a man to change his caste formally, but this caste distinction becomes meaningless and betrays only an absurd clinging to dead forms when Brahmins and Kshatriyas serve as slaves of alien interests against all the tenets of their social order. What shall we say of the Brahminness of thousands of Brahmins who work as durwans, cooks, and even as mercenary soldiers in the army of the Mlechha? Similar is the condition of most other castes in India.

In non-Hindu societies, like that of the Mohammedans and the Christians, religious divisions prevent to some extent the free commingling of individuals, but it is wealth alone that is the key which unlocks the doors of high society. Similarly political power also raises the status of a man or a group. Under the British political dispensation democracy implies the right of groups to political representation in accordance with their numerical strength. As a result the backward classes of India have come to the forefront and the British Government, the Muslim League, as well as the Congress are vying with one another to make friendship with the leaders of these backward classes. In Bengal the Hindus who are educationally and economically forward are being crushed by the unholy alliance of reactionary elements. In that province, the dream of Pakistan is being translated into the realm of realities by aggression which reminds us of the days of Chenghis Khan, Timur, Nadir Shah, and other free-booters of medieval ages. The German and Japanese leaders are having a dire punishment for the crime of waging war against the Allies—a punishment which almost reminds us of the tribal stage of human history when the entire male population was put to the sword and the women and children carried away as slaves; for this is the first time in modern history when prominent leaders of a great nation defeated in war are being sent to the gallows. While we abhor the cruelties of the Germans, yet they should have been spared this barbaric way of humiliation which is against all canons of international decency. The point of all this is that men reap the results of their actions and rise to higher levels or sink to lower levels. So it is up to us to work and improve our lot in this world and prepare for a better lot in the next, if we believe in one.

II

Just as water finds its level, so each man tends to gravitate towards that circle or world which satisfies his desires and inclinations. The politicians move mostly with politicians and others who serve their purposes. The military man lives in a world of aeroplanes, warships, submarines, and tanks, and is ever and anon thinking of military strategy, of how to outwit the enemy by strengthening the defences of his country and increasing its offensive power. The merchant and the financier move in the society of rich people like themselves. Americans like the society of white Americans, and not that of the Negro Americans. The whites in South Africa keep the coloured people at arm's length. Australia forbids colonization by coloured races in Australia, and is awaiting calmly the total decay of the aboriginals of that land; and the South Africans would have done likewise but for the fact that the coloured people

refuse to die out from their original home. The coloured races fight for entry into the world of political and social equality with the whites, as they feel the sting of inferiority in the present attitude of the whites towards them.

The same desire to live in a world of our own is manifested in our personal relations. We will not willingly part with the company of our parents, sons, wives, and friends. Their presence and proximity gladdens our hearts, and separation from them is painful when it is temporary, while permanent separation by death leaves a deep scar in our heart. Again as children we live in a world of our own which to adults, and to us when we are adults, appears as a world of dreams born of our unreasoning imagination. The youth thinks that the real thing in life is marriage, money, and children, and the building up of a bright economic future for himself and his family. The old man, who has enjoyed married life and prosperity and still feels a kind of restlessness and discontent, at last learns (so it would seem) that

> The world is all a fleeting show,
> For Man's illusion given,
> The smiles of joy, the tears of woe,
> Deceitful shine, deceitful flow,
> There is nothing true but Heaven.

But these ideas of heaven and other worlds are also different according to the desires and knowledge of each individual. Most of these ideas of other worlds arise from the desire for a place of enjoyment, where there will be an almost infinite round of feasting and merrymaking, unobstructed enjoyment of the senses, and the company of those whom we love. As Swami Vivekananda says, '. . . those who want to go to such places will have to go; they will dream and when this dream is over, they will be in another dream where there is plenty of sense enjoyment, and when that dream breaks they will have to think of something else. Thus they will be driving about from dream to dream.'

About the possibility of worlds beyond the present one of our state, Dr. Joshna Loth Liebman, Rabbi of Temple Israel of Boston, says in his book *Peace of Mind*:

'. . . We dare not ignore the hunger in the human heart for some kind of existence beyond this narrow span of life. There is an almost universal feeling that God would not shut the door completely upon our slowly developed talents—that there must be realms where we can use the powers achieved here. And one should not lightly dismiss the thoughts of philosophers who insist that there is nothing inherently impossible about life in undreamed dimensions, that just as infra-red rays are invisible to our eyes, so a creative growing universe might well have hidden unsuspected continents beyond the perception of our senses.'

The Hindu Shastras also speak of the existence of worlds besides this one of our waking state. Such worlds are places where men enjoy the results of their good deeds and afterwards they come back to this earth life again. The effect is always commensurate with the cause. The cause being finite, the effect must be finite. So all worlds which we gain as the result of our deeds are bound to be finite in the very nature of things: these worlds may last millions of years, but there must come a time when they will have to go. The Gita also says the same thing: 'The doer of good never comes to grief. Having attained to the world of the righteous, and dwelling there for everlasting years, one fallen from Yoga reincarnates himself in the home of the pure and the prosperous.' In the *Chhandogya Upanishad* we have, in the teaching of Sanatkumara to Narada, the development of the idea of the working of the principles of cause and effect in determining the rewards of our actions. Narada is at first taught to meditate on the name, speech, mind, will, consideration, reflection, understanding, power, food, water, fire, ether, memory, hope, and spirit in an ascending series of importance; and he is told that the meditator becomes lord and master of those worlds which are the special domain of the things meditated upon. The enquirer is also told, however, that whatever has been

acquired on earth, or for the next world by such exertion or by sacrifices and other good actions performed on earth perishes, for such fruits are limited in their scope by their very nature. But a knowledge of the Self gives him entrance into and command of all the worlds. For the Upanishad says, 'Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds.'

Thus a man who has got the knowledge of the Self and is endowed with the powers born of Brahmacharya can at will command the world of the fathers, the mothers, the brothers, the sisters, the friends, women, food, and drink, and other enjoyments. In short 'whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it he is happy.'

The *Mundaka Upanishad* also says to the same effect: 'Whatever state a man whose nature is purified imagines and whatever desires he desires (for himself or for others) that state he conquers and those desires he obtains. Therefore let every man who desires happiness worship the man who knows the Self.'

We find a rather curious but interesting illustration of this in the *Mahabharata*. In the Ashrama-vasika Parva there is a section called Putradarshana or the Vision of the Sons. Here Vyasa tells Gandhari and Dhritarashtra that he would bring back for their pleasure all their dear ones who died in the battle of Kurukshetra. He says, 'O good Gandhari, you will see your sons, and brothers, and relatives and father tonight as if they have risen only from sleep. Kunti will see Karna and Subhadra will see Abhimanyu. Draupadi will see all her five sons and their brothers and relatives. I had this idea in my mind even before, when Dhritarashtra, yourself, and Kunti requested me to show you your dear ones. . . . So today I shall remove this great sorrow in the hearts of all about the fate of your dear ones in the other world. Let all go to the banks of the Ganges. There you will see again all those who were killed in this war.' According to Vyasa's advice everybody went gladly to the banks of the Ganges. But the rest of the day passed slowly as if it were a hundred years to them and they were anxiously awaiting the coming of night. At night Dhritarashtra, accompanied by Pandavas, with a pure and steady mind sat in the midst of the Rishis who were with him. All the women with Gandhari were sitting in a separate place. The citizens and villagers took their seats behind these. 'Then Vyasa, the great Muni of great power, entered into the holy waters of the Ganges and invoked all the world of the Pandavas and the Kauravas. and all the kings of different places who had fought in the battle. Then, O Janamejaya, there was a tumultuous sound inside the water reminding one of the army of the Kurus and Pandavas. Then all those kings, headed by Bhishma and Drona along with their armies, came out of the water in thousands. . . . Each warrior was seen with the same form, the same flag, and the same vehicle he had used while living. They were all divinely dressed and adorned, and were free from all hatred, egotism, anger, and jealousy. Accompanied by divine music and praised by minstrels and surrounded by divine damsels they came.

'Then the Muni out of kindness gave divine eyesight to Dhritarashtra, through the power of his Tapasya. . . . Thus after enjoying for the night the company of their dear ones, the warriors went away as they came taking leave of all their friends and relatives. In a moment they all disappeared before the open eyes of all by entering into the Ganges. Some went to the world of gods, some to the world of Brahma, the creator, some to the world of Kubera, and some to the world of the sun. . . .' It is also related that Vyasa by his power fulfilled whatever desires anybody there wanted to satisfy at that time.

There is a sequel also to this story. Janamejaya refuses to believe what Vaishampayana tells him. He asks, 'How is it possible for dead people to come back in

their old forms? If generous Vyasa will show me also my father, of the same age and form he had at the time of his death, then I shall believe in what you have said.' Vyasa, it is said, was kind enough to Janamejaya also and brought his father Parikshit as he had desired.

III

Now the question arises in the minds of us whether these worlds of which the Shastras speak are real or not. We all generally take for granted that our waking world is real, and the only standard of all reality. But the Vedanta says that the external is but a dull reflection of that which is internal. As Swami Vivekananda puts it: 'According to the Raja Yoga the external world is but the gross form of the internal or subtle. The finer is always the cause, the grosser the effect. So the external world is the effect, the internal the cause. . . . The man who has discovered and learned how to manipulate the internal forces will get the whole of nature under his control.'

Shankaracharya also discusses this point in his commentary on the *Chhandogya Upanishad*: 'The ocean of the Brahmaloka and the enjoyment of the worlds of the Pitris and others, through Sankalpa or will —are these physical and material like the earthly ones and do they come of use to us like the similar oceans, trees, towns, and golden towers seen in this world, or are they merely mental ideas? Further, if they are physical or mental, gross, and usable, then they cannot be contained in the Akasha of the heart. Also the statement in the Puranas that the bodies in the Brahmaloka are all mental will be contradicted; also the Shrutis say that the Brahmaloka is "free from sorrow, free from snow and cold." Indeed, oceans, lakes, rivers, tanks, wells, sacrifices, Vedas, Mantras and others appear before Brahma in their forms; but in that case the Puranas are wrong in saying these are mental. The answer is, No. In conceiving of forms, only the well-known forms cannot go there; therefore, besides these well-known forms we have to assume that the oceans and others took another appropriate form which can go to Brahmaloka. Since both are equally conceptions, it is right to conceive of such well-known mental forms of men, women, etc. as they are quite in accordance with the conceptions of having a mental body. Also in dreams we see mental forms of men, women, etc. But it may be asked, are they not unreal? If we assume that mental forms are unreal, then the words of Shruti as "these true desires" will be contradicted. The reply is, No. It is quite valid to assume the reality of mental forms and ideas; for mental ideas are seen in the forms of men, women, etc. in dreams. But it may be argued, there are no men and women in dreams, and they are but reflections of the ideas of the waking state. This argument, however, proves very little. For even the experiences of the waking state are possible because of mental ideas only, for all experiences of the waking state are the result of seeing, by the self, the outside world as a consequence of light, water, and food. It has also been declared that all the worlds are the result of Sankalpa as in "the earth and the sky willed." In all the Shrutis the birth, growth and maintenance and destruction of the Pratyagatman is there itself as is declared by "As spokes to the nave of the wheel." Therefore there is natural cause and effect relation between mental and external things like the seed and its sprout. Even though external things are mental and mental things are external, *in themselves* these are never unreal or false. It is true that the experiences of the dream state appear unreal when a man wakes up. But that unreality is in comparison with the experiences of the waking state, and not *in themselves*. Similarly the experiences of the waking state are also unreal if measured by the standard of dream experiences, but not *in themselves*. The special forms of all things are due to incorrect and incomplete ideas for "name is a mere modification arising from speech and what is true are the three colours

or forms." Those also (the colours and forms) are false or unreal in their modifications as colours or forms, but real in themselves as existences. Before the dawn of the knowledge of the one existing Reality everything is real in its own sphere like the experiences of dreams. Thus there is no contradiction. Therefore mental, indeed, are the forests etc. of Brahmaloka; as well as the enjoyments of the worlds of the Pitris etc. which are also born of Sankalpa. Being free from taints like the enjoyments of external things and being products of pure will-power of powerful persons or gods they are full of extreme pleasure.'

Swami Vivekananda puts these things clearly in modern language when he says: 'This external world is only the world of suggestion. All that we see, we project out of our own minds. A grain of sand gets washed into the shell of an oyster and unites with it. The irritation produces a secretion in the oyster which covers the grain of sand and the beautiful pearl is the result. Similarly external things furnish us with suggestions, over which we project our own ideas.' Again about the nature of this world he says that this world 'has no absolute existence. It exists only in relation to my mind, to your mind, and the mind of every one else. We see this world with the five senses, but if we had another sense, we would see in it something more. If we had yet another sense it would appear as something still different.'

IV

The Vedanta, however, is not content in merely showing that this world of our experience is but the result of the laws of time, space, and causation, and that man is but a creature of circumstances. No, it has a higher and more comforting message, and that is the message of complete freedom from nature and all the worlds which we project out of nature with our minds. The universe as we see it is a result of actions, and cause and effect, and whatever is subject to the law of causation is found to be temporary and fleeting and, in the last resort, cannot satisfy the hunger of the human heart for abiding peace and happiness. To most of us, however, the need for a solution of this ultimate problem has not arisen. We are caught in the net of attachment to the things of this world or the next. Family life, politics, economics, and a host of other human interests grip our attention and hurry us on towards intense action in the hope of improving our lot in this world, in the hope of finding security, both individual and collective, or securing the four freedoms, to use a common parlance. We have only to look around the world to see what a terrific hunt there is for security. The Americans who have come over on top of all other nations as a result of the second world war, are afraid of Soviet Russia as a possible threat to their security, as they call it, though to impartial spectators it would seem that America is planning straight for world hegemony. The British Empire which weathered successfully the storms of German aggression now wants to put on a new lease of life under the guise of the British Commonwealth of Nations. Soviet Russia fears that her erstwhile allies are out to smash her in the near future, and is frantically seeking for political security on all her frontiers. It is unnecessary to speak of the defeated nations' effort towards recovery. It will be a long time before they can do that. The weaker nations of the world are trying to join the bandwaggon of any of the Big Three. Some, like Turkey and Persia, are practising political tight-rope walking. In India also nationalists who want to establish a united State are opposed by the Pakistanists and their allies. Everywhere cruelty and bloodshed veiled under gentler names are raising their ugly and poisonous heads. The underlying cause for all this seems to be the wrong emphasis that men put on material things to the exclusion of the spiritual. So long as men do this, whether individually or collectively, there will be neither peace nor happiness. It is difficult to say whether this world of our

waking state will ever cease to be the Tantalus' hell that it appears to be. But Vedanta says that the man who wants lasting happiness must not seek it in this world of cause and effect, but must go beyond it. And the way lies only through a knowledge of the Atman, the Self of all things. This knowledge alone can destroy the ignorance that is the root cause of attachment to the things of the world as objects of enjoyment. So long as we cling to this world we shall have to take it along with its good and its evil, the twins that always go together. But even an intellectual knowledge of the nature of the Self will help a man considerably to pass fearlessly through this world for it will give him strength and courage and help him to tide over many an emergency. There is absolute freedom from all fear only from a knowledge of one's own true Self. As long as an individual identifies himself with his body, family, community, or nation, so long will he fall short of lasting happiness. 'The Self is free from sin, free from old age, from death and grief, from hunger and thirst; it desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine. It is that which we must search out; it is that which we must try to understand. He who has searched out that Self and understands it obtains all worlds and all desires.' (*Chh. Up.* VIII. vii. 3.)

THE IMITATION OF CHRIST

By A Devotee of Christ

I

The Imitation of Christ is universally considered second only to the Bible among Christian writings. It is a cherished treasure of instruction and inspiration for all who follow the way of the spirit, and is a vivid commentary upon life itself. Needless to say such a book must have been written by one who knew whereof he spoke. '"Written," perhaps, is not the proper word,' said Swami Vivekananda in the preface to his Bengali translation. 'It would be more appropriate to say that each letter of the book is marked deep with the heart's blood of the great soul who had renounced all for this love of Christ.' The Swami said further: 'The spirit of humility, the panting of the distressed soul, the best expression of Dasya Bhakti (devotion as servant) will be found imprinted on every line of this great book, and the reader's heart will be profoundly stirred by the author's thoughts of burning renunciation, marvellous surrender and deep sense of dependence on the will of God.'

The Imitation of Christ was generally ascribed to Thomas a Kempis, who for seventy years lived as monk in a Dutch monastery. The claim that he was the author rested on the fact that in Brussels is an autograph copy of *The Imitation* ending thus: 'Finished and completed in the year of our Lord 1441 by the hand of brother Thomas van Kempen, at mount Saint Agnes, near Zwolle.'

Thomas a Kempis, who entered the monastery at the age of thirteen and knew not the world beyond its walls, lived a peaceful and uneventful life. The greater part of his time must have been spent in the scriptorium, where he transcribed the Roman Missal and also the entire Bible in four folio volumes. He wrote, among other things, a chronicle of the monastery and biographies of its founders and their disciples. As master of novices he was employed in teaching the younger members of the community. However, we know very few of the details of his inner life.

But from the very fifteenth century when *The Imitation of Christ* appeared in its many versions, there were doubts whether Thomas a Kempis was the actual writer of the book, and in course of time the literature on the problem of its authorship grew too extensive for any man to read in one lifetime. Gradually, however, the names of other possible authors were eliminated and Thomas a Kempis became and remained until quite recently the only contestant in the field. Catholics and Protestants united in gratitude to raise a monument to him in the Church of Saint Michael at Zwolle. Nevertheless in 1911, when the Dean of Zwolle mentioned the subject of the authorship to Pope Pius X, the Holy Father declared emphatically that he did not believe Thomas a Kempis to be the writer—perhaps as Pope he had access to information denied to others.

Whatever that may have been, a new light was thrown on the problem in 1921, when an old manuscript was discovered in the library of Lubeck in northern Germany a manuscript that for centuries had lain unnoticed among others belonging to the Sisters of the Common Life. It was entitled, *Admonitions Concerning Interior Things,* and was written in Netherlandish. A study of its sixty chapters convinced scholars that it was the original of the second and fourth Books of the *The Imitation of Christ,* also, that its author was Gerard Groote, the courageous and devoted founder of the Renaissance order known as the Brethren of the Common Life and its counterpart for women, and the father of the teaching known as the 'Modern Devotion.'

Further research made it evident that the other Books of *The Imitation of Christ* were also based on the original works of Groote, and that Thomas a Kempis, because of his great knowledge of Latin, had been employed by the Brethren of the Common Life to translate the Books into that language. In so doing he took certain liberties with the text. Although he kept the first Book intact, he converted the second Book into the second and fourth, adding several chapters of his own, and he edited the third Book to some degree.

The Imitation of Christ, as Groote wrote it originally, is divided into three parts: Book One, 'Admonitions Very Useful for a Spiritual Life;' Book Two, 'Admonitions Concerning Interior Things,' which has three divisions: 'Of Interior Conversations,' 'Of the Interior Discourse of Christ to the Faithful Soul,' and 'Of Interior Consolation; and finally, Book Three, 'Devout Admonitions for Approaching Holy Communion.' These Books, each with its many chapters, were composed by Groote at different times and under different circumstances. They may be rightly considered faithful reflections of his spiritual moods, convictions, struggles, and experiences, revealing his progress to God through the three stages described in Christian mysticism as the 'purgative,' the 'illuminative,' and the 'unitive' ways.

The reason why the compilation was permitted to go out under the name of the translator and editor rather than that of the true author will appear when we consider the life of Gerard Groote. At the time Thomas a Kempis undertook the task of translation (1424) more and more imperfect copies under false names were circulating all over Europe, and so we are indebted to the industrious monk for providing a fairly reliable version of Groote's spiritual masterpiece.

Who was Gerard Groote, this extraordinary man, who could produce a work of such magnitude and whom Swami Vivekananda called 'that great soul, whose words, living and burning, have cast such a spell for the last four hundred years over the hearts of myriads of men and women; whose influence today remains as strong as ever and is destined to endure for all time to come; before whose genius and Sadhana (spiritual discipline) hundreds of crowned heads have bent down in reverence; and before whose matchless purity the jarring sects of Christendom have sunk their differences of centuries in common veneration to a common prin-

ciple?' Biographical material is available, but even if it were not, *The Imitation of Christ* would throw much light upon Groote's inner life—upon his spiritual experiences, struggles, and growth.

II

Gerard Groote, or Gerardus Magnus, was born in 1340 at Deventer in Gederland, in the diocese of Utrecht. As his parents were wealthy, he received a comprehensive education, beginning with the famous chapter school of Deventer and extending to the colleges of Aachen, Paris, Cologne, and Prague. He was one of the most learned men of his time, versed in philosophy, theology, canon law, medicine, astronomy, Greek, Latin, and Hebrew.

Later in his life, after his spiritual awakening, he was to write, 'Trust not in thine own knowledge . . . but rather in the grace of God, who helpeth the humble and humbleth the proud,' and 'Please not thyself in thy natural gifts or ability, lest thereby thou shouldst displease God, to whom appertaineth the good whatsoever thou hast by nature.' But in the days of his gay and admittedly unrestrained youth, he rode the crest of the wave of worldly popularity and success.

The townsmen of Deventer appreciated his sagacity even then, for when he was but twenty-six they sent him on a mission in the interests of the city to the court of Pope Urban V at Avignon. Shortly afterwards he was appointed professor of philosophy and theology at Cologne. Besides, he enjoyed two prebends, one at Utrecht and the other at Aachen, which increased his already substantial income.

By the time he was thirty, however, his brilliant mind awoke to the emptiness of earthly glory and turned to God in a way unknown to it during his long years of philosophical and theological study. He felt the necessity of following Christ in the way the Master would be followed and of despising all earthly vanities, among which he no doubt included theological dialectics and ecclesiastical honours. Appraising the calculation of theologians, he said that he would rather feel contrition than know how to define it. And he confessed that while formerly he had studied the scriptures to gain knowledge, he now read them to find the truths that would be helpful to his soul. He summed up what was to be the theme of his life in these words: 'Whosoever then would fully and feelingly understand the words of Christ must endeavour to conform his life wholly to the life of Christ.'

About this time Groote met a friend of his college days who had become a Carthusian monk and was now Prior of a monastery. This friend eagerly gave him instruction and guidance, and so rapid and steady was his progress in detachment that he soon renounced all honours, prebends, and possessions, retaining only the wherewithal for the bare necessities of life. He who had enjoyed all that the world could offer and had found it empty knew the true meaning of renunciation. He could thus say with full conviction, 'Vanity of vanities, and all is vanity, except to love God, and Him only to serve.'

The renowned Flemish mystic, Jan van Ruysbroeck, whom he visited often in his monastery near Brussels, had considerable influence on his spiritual life. Probably it was this mystic who instructed him in meditation and recommended that he retire to a Carthusian monastery to practice self-discipline. Accordingly, he entered the monastery of Munnikhuizen as a novice.

Even before joining the monastery Groote had begun a kind of spiritual diary, and during his novitiate he continued it. He would jot down notes concerning whatever wisdom he gleaned from experience and whatever light came to him at the time of meditation. Such notes often took the form of pithy and cogent advice to encourage and guide others travelling the same path. Afterwards these writings were included in Book One of *The Imitation*: 'Admonitions Very Useful for a Spiritual Life.'

When Groote described the life of the early Christian hermits he was surely

depicting the very mode of existence he himself was striving to follow: 'In the day they laboured, and in the night they attended to continual prayer; although even while they laboured, they never ceased from mental prayer. They spent all their time with profit; every hour seemed but short for the service of God. And by reason of the great sweetness they felt in contemplation, they forgot the necessity of refreshment for the body. They renounced all riches, dignities, honours, friends, and kinsfolk; they desired to have nothing which pertained to the world. . . . Outwardly they were destitute, but inwardly they were refreshed with grace and divine consolation. They were strangers to the world, but near and familiar friends to God.'

'The Admonitions Very Useful for a Spiritual Life' reveal that Groote had found peace, but with it, new problems to face and solve misunderstanding from without and temptation from within. In the first pages of Book One he had disclosed his resolve to be humble and submissive to God, and in the latter part of this Book he showed that he found it necessary to curb the ego further in order to meet the demands of community life, where, as he said, men are tried as gold in the furnace, and where none may remain unless he be willing to humble himself with all his heart for the love of God.

Like all mystics, Groote yearned for the life of seclusion and meditation, but the Prior of Munnikhuizen refused to let him take the final monastic vows, assuring him: 'You can do much more good in the world by your preaching, for which God has given you great talent, than by staying here in the monastery.' So the obedient servant of God denied himself the life he preferred. Had he not already written, 'He doeth much that loveth much. . . . He doeth well that rather serveth the common weal than his own will?'

After five years of diligent preparation he emerged as an evangelizing preacher, eager not only to reform the Church by restoring to it the ardour and purity of the early Holy Fathers, but also to revive truly spiritual religion among the people at large. His zeal and renunciation indicate that he was one whom God had called to work for Him. That he well knew the secret of work is revealed by his own words: 'A pure, simple, and steadfast spirit is not distracted, though it be employed in many works; for it doeth all for the honour of God, and being at rest within, seeketh not itself in anything it doeth.'

The Bishop of Utrecht ordained him deacon, but, like Saint Francis of Assisi, Groote humbly declined to become a priest. Deacons were permitted to preach, though not to celebrate Mass, and so he was satisfied. For three and a half years he went about the Netherlands giving himself wholly and with all the persuasive vigour of his nature to the apostolic work. His sermons were extremely effective drawing such large congregations that the churches were not large enough to hold them.

He soon found devoted followers who like himself wished to live the life of Christ on earth and with these, some of whom were secular clergy, he formed a community known as the Brethren of the Common Life. This was the first of many such communities, both for men and for women, that flourished throughout Europe until the Protestant Reformation.

Groote was confident that the societies of the Brethren and the Sisters, representing a modified form of monasticism without explicit vows, had a new and unique part to play in religion—they were a link between the monks and the people. But he regarded the role of the monastic regulars as highest and knew that the foundation of true monasteries was a necessity, for they would serve as supports and guides to the societies of converts from worldly life, and also as models of monastic reform. (Groote himself did not live to see the fruition of his plans, but his successor and great disciple, Florens Radewyns, carried on the work in earnest loyalty, establishing the first monastery of the Modern Devotion at Windesheim and the next at Mount Saint Agnes, where

Thomas a Kempis spent his long life).

It was during the active period of his life that Groote composed Book Two, 'Admonitions Concerning Interior Things,' which indicates that many of the spiritual realizations he now had were those of the illuminative way. The turning inward of his mind is represented by his hearing the voice of his soul. Evidently at this time he was feeling intensely drawn to direct realization of the Christ dwelling within himself.

As Groote expresses it, the interior voice began by reminding him, 'The kingdom of God is within you,' and it advised him, 'Turn thee with thy whole heart unto the Lord. . . . Learn to despise outward things and to give thyself to things interior, and thou shalt perceive the kingdom of God to become in thee. . . . Christ will come into thee and show thee His own consolation, if thou prepare for Him a worthy mansion within thee.'

As evidenced by the sole theme of Book Two—the concentration of one's whole being on love of God—Groote heeded the inner voice well and sought steadfastly to learn the way by which he might prepare himself for mystic union with Christ. The interior voice revealed that the true way to become worthy of that union was 'the royal road of the holy cross,' 'know for certain that thou oughtest to lead a dying life; and the more any man dieth to himself, so much the more doth he begin to live to God. . . . For both the disciples that followed Him and all who desire to follow Him He plainly exhorteth to the bearing of the cross, saying, "If any man will come after me, let him deny himself and take up his cross and follow me."'

Like every one who seeks to know God, Groote had dark periods when the Lord seemed absent from his heart. Even though he learned to be patient and trusting during such periods of dryness, he could not refrain from exclaiming, 'Happy hour, when Jesus calleth from tears to joy of spirit!'

Yet he did not crave consolation in spiritual experiences; his love was not sentimental but heroic: 'A true lover of Christ and a diligent follower of all virtue, doth not fall back on comforts nor seek such sensible sweetnesses, but rather prefereth to endure hard trials and to sustain severe labours for Christ. When therefore spiritual comfort is given thee from God, receive it with thankfulness; but understand that it is the gift of God, not thy desert.' When the grace of God was temporarily withdrawn, he said, 'There is no better remedy than patience and the denying of myself according to the will of God.'

'Of the Interior Discourse of Christ to the Faithful Soul' (Book Two, part two) shows how Groote's Sadhana yielded him further revelations of the illuminative way, leading him step by step to the unitive way. Only in the Bhagavad Gita do we find another such discourse in which God himself is represented as instructing His friend and devotee.

Jesus enumerates the conditions necessary for union with Divinity: first, indifference to worldly things; second, renunciation of every desire; and third, complete surrender to the will of the Bridegroom, the Divine will. No easy Master is the Lord: 'Give all for all; seek nothing, ask nothing back, abide purely and with a firm confidence in Me, and thou shalt possess Me.'

Groote accepts the specified conditions with no reservations and with utter gladness, as is seen when the soul bows to Christ and submits to him, saying, 'Praised be thy name, not mine; magnified be thy work, not mine. Let thy holy name be blessed, but to me let no part of men's praise be given. Thou art my glory, thou art the joy of my heart. . . . O my God, my Truth and my mercy, O Blessed Trinity, to thee alone be praise, honor, power, and glory, for ever and ever.'

III

The attitude of reliance on God that Groote experienced in his solitary meditation and practised in his busy outward life soon demanded of him a stern and final testing. Until a devotee has tenaciously clung

through darkest suffering to the faith he so easily retains in times of serenity, he can never know its true worth. The Lord blessed Groote with the opportunity to test his faith after he had been teaching only a few years.

Far from admiring the activities and lives of the Brethren and the Sisters, the common people criticized them bitterly, but at length kind deeds and virtue silenced this opposition. However, the friars and priests could not bear Groote's continued denunciations of the un-Christlike activities of some of their number. Enraged at his audacity and fearful lest their power should be lost, they appealed to the Bishop of Utrecht to withdraw his preaching licence. Since no charges could be brought against the purity of either Groote's doctrines or his morals, the Bishop issued a decree of suspension of licence against all who were not in priest's orders.

Gradually the licence was restored to others, but not to Groote. Seeing this, he protested vigorously. He even appealed to Rome for redress, submitting himself in all things to the decisions of the Roman Catholic Church, but suggesting that the Bishop had been 'either misled by lies or overcome by importunity.'

Having dispatched his appeal to the Pope, Groote retired to the monastery of Woudrichem, where, undaunted by ecclesiastical enmity, he set himself to write the series of Admonitions entitled, 'Of Interior Consolation' (Book Two, part three). During this period he also translated the 'Office of the Blessed Virgin' into Netherlandish for the benefit of the Sisters of the Common Life who did not understand Latin.

Of course the decree of the Bishop of Utrecht brought great agony of spirit to Groote, who yearned to complete his mission of salvation among the people, and whose lips were sealed at the very height of his success. Yet, from our perspective of time, it is plain that the Bishop's unjust decree was the cause of Groote's writing the last and one of the most beautiful sections of *The Imitation of Christ.*

The resignation that sprang from anguish inspired the devotee with even greater love for God than he had known before. Everything in him deepened—thought, feeling, experience, life—and he sought the consolation of God within himself more and more. As he relates, Christ told him, 'My son, trouble not thyself if thou see others honoured and advanced whilst thou art condemned and debased.' Then He repeated the instruction insisted upon from the beginning but now given with greatest emphasis: 'I will have thee learn perfect resignation to my will. If thou wilt reign with me, bear the cross with me.'

To the Lord's words, Groote answered: 'Thou knowest what is expedient for my spiritual progress, and how greatly tribulation serves to scour off the rust of my sins. Do with me according to thy good pleasure and disdain me not for my sinful life. . . . Suffer me not to judge according to the sight of the eyes nor to give sentence according to the hearing of the ears of ignorant men, but with a true judgement to discern between things visible and spiritual, and above all to be ever searching after the good pleasure of thy will.'

Again Groote said : '. . . unless I prepare myself with cheerful willingness to be despised and forsaken of all creatures, and to be esteemed altogether nothing, I cannot obtain inward peace and stability nor be spiritually enlightened nor be fully united to thee.'

The Lord told His devotee—as was in harmony with the constantly reiterated teaching—that his degree of union with Him would depend most of all upon his degree of self-renunciation: 'My son, the more thou canst go out of thyself, so much the more wilt thou be able to enter into Me. As to desire no outward thing produceth inward peace, so the forsaking of ourselves inwardly joineth us unto God.'

Groote made the ultimate renunciation of self, even as his Master surrendered to the will of the Father in Gethsemane. He knew

that in perfect self-denial he would eventually find unity with God.

Book Three, 'Devout Admonitions for Approaching Holy Communion,' portrays so well the experiences of a great mystic and devotee of Christ that even a non-Christian must feel deeply moved upon reading it. Groote cried from the depths of his soul, 'Oh, that with thy presence thou wouldst wholly inflame, burn and transform me into thyself, that I might be made one spirit with thee by the grace of inward union and by the melting of ardent love! . . . What marvel is it if I should be wholly inflamed by thee, and die to myself since thou art a fire always burning and never smouldering, a love purifying the heart and enlightening the understanding.'

Surely such words could not form part of the theoretical lessons given to young monks by a placid master of novices like Thomas a Kempis.

Though we see in Groote's great book compensation for the frustration of his mission, and though he bowed with utter resignation to the Lord's will, yet the stern and continuing denial of his right to push forward his work with all the mighty energies at his command took its toll from him. Weary of the obstructions ecclesiastical authority threw in his way, he offered up a prayer, committing himself wholly to the Divine mercy: 'O Lord, blessed be Thy word, more sweet unto my mouth than honey and the honeycomb. What should I do in so great tribulations and anxieties, unless Thou didst comfort me with Thy holy words? What matter is it how much or what I suffer, so I may at length attain to the haven of salvation? Grant me a good end, grant me a happy passage out of this world. Be mindful of me, O my God, and direct me in the right way to Thy kingdom. Amen.'

His prayer was quickly answered. The plague was sweeping the Netherlands and in the capacity of doctor of medicine as well as of comforter of the afflicted, he went to his disciples in Zwolle in July 1384. On 29 August, while taking the pulse of a stricken friend, he felt the swiftly manifested symptoms of the plague overwhelming him.

In his last moments his soul was filled with peace. 'Behold,' he said, 'the Lord calls me, and the dissolution from this wretched body is at hand.' Then he addressed his disciples: 'My dearly beloved, put your trust in God and fear not the hatred of worldlings. Remain faithful to your good resolution; God Himself will stand by you here below. Man can do nothing against the decisions of God.' So died at the early age of forty-four a great teacher and a great disciple—a true follower of Christ.

Lest Thomas a Kempis, in affixing his own name to the work of another, should be blamed for denying that other his due, it must be remembered that Groote died under a cloud of condemnation, however unjustified, and was a long time hated by those who had power to destroy his writings. Groote's epitaph is a silent witness to this: 'His doctrine was a thorn in the side of the deceitful, he was a pillar of justice, a scourge to the wicked.' It is therefore understandable why Groote's authorship was a secret until the discovery of his manuscript in modern days.

'That he deserves the world's adoration,' wrote Swami Vivekananda, 'is a truth that can be gainsaid by none.' Earnestness, self-sacrifice, complete dedication to God—these are the eternal elements of which the character of Gerard Groote was composed. And these elements have been preserved through the centuries, for all who seek God, in the form of *The Imitation of Christ*.

'He (Jesus Christ), with his marvellous vision, had found that every man and woman, whether Jew or Gentile, whether rich or poor, whether saint or sinner, was the embodiment of the same undying Spirit as himself.'

—Swami Vivekananda

POLITICS AND RELIGION

By Swami Pavitrananda

Politics is another branch of activity which is supposed to be greatly antagonistic to religion. Very often discussions arise regarding the relation between religion and politics. At present religion and politics are suspicious of each other. Religion charges politics with misdirecting people, nations, and humanity; and politics openly, and sometimes ruthlessly, avows that religion has become an anachronism, an uncomfortable burden on human society. Politics, wielding great material power, now and then attempts to stifle religion altogether.

Such was not the case in ancient times and even some centuries back. In India we hear of Rishis guiding kings and princes with advice. The king would wield temporal power, but behind him was a sage or a seer who was the moral and spiritual force to prevent him from going astray. As such the guiding principle and ultimate motive of statecraft was how to make the subjects better spiritually and morally in addition, of course, to making them happier materially. There were wars, but they were righteous wars. And even in the course of the war, some fundamental moral principles were obeyed, honoured, and respected. There was the battle of Kurukshetra causing huge bloodshed, but the compensating factor was that it gave to the world the immortal message of the Gita. The battle of Kurukshetra meant the fight between religion and irreligion, righteousness and aberration from the rightful path, between moral principles and baser instincts hidden in the human heart—showing that ultimately right triumphs over wrong.

In historic times we hear of King Ashoka and others who, though seated on royal thrones, were actuated by the highest moral principles and spiritual thoughts. At the present age there are many who will laugh at the very idea of the possibility of such things: according to them Ashoka was a dreamer, a visionary, an idealist, he was the cause of the downfall of India. But look at the result achieved by Ashoka and others of his type. The foreign travellers to India at those times say: 'Theft was unknown; people were extremely honest and truthful; peace and happiness reigned all over the country; there was no fight between the rulers and the ruled, between the employer and the employed; there was equitable distribution of wealth, and capitalism had not raised its head.' And compare the present state of affairs with that. Which is better?

If we study European history, we find a similar case. The more remote past we go to, the greater we see the influence of religion on politics.

'For the Greeks, ethics and politics were two aspects of a single enquiry. It was the business of ethics to prescribe the good life to the individual; it was the business of politics to determine the nature of the community in which the good life as prescribed by ethics could be lived. The *raison d'etre* of politics, in other words, was to be found in an end beyond itself, an end which was ethical.'

With the advent and rise of Christianity, till the Reformation, people believed that the purpose of human activity was the realization of the spiritual goal, and, because of that, the policies of the state should be directed to that end. There was a time when the Pope commanded greater influence than a king or an emperor. But gradually there came a tendency towards a split between religion and politics. It is the inherent weakness of average human nature that philosophically it conceives of high moral principles, but in day-to-day life it has tremendously to struggle against baser instincts. As a result, an average man, more

often than not, succumbs to greed, malice, selfishness, etc. With the development of the so-called civilization life began to be more and more complex, and people found it hard to guide at least the collective life by high moral principles. So the split between religion and politics became more and more wide. With the rise of Protestantism, religion became more an individual affair, a matter of individual conscience rather than of allegiance to an organization. So people could with greater ease separate the function of religion from that of the State. Gradually it came to pass that the State dealt with the material well-being of society and the Church was busy with the spiritual needs of men. In ensuring the material welfare of people, the State did not scruple, if necessary, to lower the moral and spiritual standards. As this tendency developed, everything was considered fair in politics, till it has now earned the appellation of 'a dirty game.' It was perhaps Johnson who said that politics is the last refuge of a scoundrel. Now it is taken for granted that even if a good man enters political life, he develops a twofold conscience—political conscience and individual conscience. In private life he is a very good man—quite human, kindly, sympathetic, honest and truthful, but as soon as he sets his hands on political works, he throws all those qualities away, and there is nothing to which he will not stoop down in order to achieve his political end. As a result, when, a politician or a statesman talks in terms of some idealism, nobody pays any serious attention to his words. Everybody knows that they are mere words: they have no greater value than the breath of the wind, at any moment a solemn pledge may be most shamelessly broken, and without any notice and warning, any sacred treaty or pact may be treated as a scrap of paper.

In the mater of conflict between religion and politics, religion is not altogether free from blemishes nor can religious organizations shake off all responsibilities. Religion is the relationship between man and his Maker. If a man really believes in God, he naturally depends on God and God alone and not on any temporal power. When religion falls from this high ideal, religion, or rather a religious organization, looks to the state for help, support, and guidance. 'All religious organizations exist by selling themselves to the rich,' writes Bernard Shaw. Naturally a religious organization that depends on the State for its support, cannot do or say anything against the interests of the State—however much even the vital principles have to be sacrificed. Sometimes the Church becomes identified with the powers that be or is at best an ally of the State. That is the reason, why a political revolution is accompanied by the destruction of monasteries, pulling down of the churches, and so on. When a new power comes to the scene, anything that helped the cause of the old regime is looked upon as anathema. The latest example of how the Church can be an instrument of tyranny to the people could be seen in pre-Soviet Russia.

'There is no denying the fact,' says a writer who had an intimate knowledge of Soviet Russia, 'that at the time of the Revolution and during some years after it there were violent manifestations of the hostility to the Orthodox Church by sections of the Soviet population, but this was not because millions of people were suddenly converted to atheism. This hostility was political or social, not philosophical. Unfortunately the State Church had to a great extent become the bulwark and instrument of a corrupt autocracy and actively obstructed the legitimate aspirations of the Russian people. In the eyes of the peasants and villagers the priest was an ally of the rapacious Czarist tax-gatherers and of tyrannical police officials.' No wonder that the Church should be destroyed with the Czarist regime.

Sometimes it becomes a part of the State policy to take advantage of the religious feelings of the people. Machiavelli speaks of religion and morals 'as an instrument to be used to his advantage by the intelligent ruler.' Napoleon I, though a sceptic, would

not countenance any anti-Christian or anticlerical legislation. He knew that, in keeping the people oblivious of their misery and sufferings, religion exerted the greatest degree of influence. 'Yes, we must see to it,' he said, 'that the floors of the Churches are open to all, and that it does not cost the poor man much to have prayers said on his tomb.'

In times of war and on occasions which will serve its purpose, the State encourages or arranges prayers from all Churches, as if, all on a sudden, it has become very much religious-minded. It is simply a method of rousing mass feelings for or against some particular thing. How religious feelings can be exploited can best be seen in the present-day India. The masses are made simply the tools in the hands of political demagogues who invoke the aid of religion to serve their nefarious purposes. Ordinary people do not know what will be to their real interest. They simply follow the cry of 'religion in danger.' Religious feeling is one of the most combustible elements in the life of the masses. One who can sway it possesses a great power. So political leaders, themselves having no faith in religion, take advantage of the religious feelings of the people—sometimes with great success.

Another charge against religion is that it makes the people timid, docile, and other-worldly.

'In the old days our people thought that God gave them this fate or that. Now they began to see they could make their own fate,' says a Russian of the Soviet Regime. If one always looks for happiness in the world to come, naturally the duties of the present world are neglected. If people are to be kept or made, physically virile, mentally alert and vigorous, religion is a great handicap, they say. For, religion talks in terms of the spirit and not of the body.

But is this the real religion? The man who is useless for this life can never serve any useful purpose in the life to come. The man who cannot solve the problems of this life, can never solve the problems of eternity. The man who quakes to face this life can have no hope of success in the life beyond death, for he carries this mind and the present mental attitude wherever he goes. This is a simple truth. So the real meaning and significance of religion should be first found, before any criticism can be directed against religion. But this is a fact that religion, which asks people to regulate their life according to the highest moral and spiritual principles, is a great handicap to politicians—at least to the modern politicians. For, politics nowadays is synonymous with anything but justice, honesty, truthfulness—things which count most in one's spiritual life. Naturally any honest man will be suspicious of politics or politicians—barring exceptional cases. And politicians also will find it hard to carry along with them the persons who want to live up to some ideal. Not only that. The influence of a good life lived spreads in the society. Politicians have to counteract those influences. As such they are against religion.

But there is no denying the fact that both politics and religion are important factors of human civilization, and we cannot do without either of them. One is the body, the other is the soul, as it were. Soul without the body has no visible existence, body without the soul is a lifeless corpse. Both are interdependent. Even to progress in one's spiritual life, one has to take care of the body. The body, though material, is a great help to spiritual life.

In the same way, there is a great necessity for politics. Politics—not as a 'dirty game,' but with proper direction—looks after the material needs and comforts of the citizens, and then and then only they can think of higher things. Art, literature, philosophy, religion—these are the fruits of leisure and peace-time activities, which are, in turn, ensured by proper government and able administration. When there is constant disturbance in the country, when the people have to contend against grinding poverty, when they are easy victims of death, disease, and pestilence, no higher thinking is possible.

The purpose of politics is to protect the people against these things as well as to lighten their burden of struggle for existence. As such, politics should not be looked down upon with contempt. Politics, by itself, is not bad, but when it is misdirected by unscrupulous people, it becomes bad. If there is no police to protect the people against thieves and robbers, if there is no army to guard the country against foreign aggression, one's very life is unsafe. So one should be thankful to those who hold the reins of administration. But, of course, if, sitting at the helm of affairs, they betray the trust, they deserve unequivocal condemnation. This is what is happening nowadays in the political field almost throughout the whole world. So modern politics is generally looked upon with disfavour by the better class of people. Those who are inspired by idealism and actuated by a better sense of justice and equity, are alarmed at the trend of politics in modern times. Politics has become synonymous with commercialism, imperialism, militarism, and the biological instinct of fight for elbowing out others for one's own enjoyment and domination. These things cannot go on for long. If you fight like animals, you have to die like animals too. If you worship the brute in man, you fall down to the level of brutes. All politicians should remember this.

Here religion comes to the field, and sounds a note of warning. Religion, embodying the spiritual aspirations of the human race, says, 'If you want peace and happiness, base your life on high moral and spiritual principles.' The greater the greed or avarice, the less the real happiness. By dishonest means and unscrupulous actions you may succeed for the time being, but you must remember that thereby you permanently imperil the cause of personal and national happiness.

But modern politics is not in a mood to listen to this note of warning. So some dictators want to stifle religion altogether. But is it possible to throttle the religious aspirations of the people? Churches and religious organizations can be suppressed and destroyed, but individual religious hankerings cannot be stopped. One cannot be made religious by an Act of Parliament, nor can the fiat of a dictator silence the spiritual hankerings of a man's heart. If there is an attempt to suppress religion, as a reaction people will grow more religious. They may not go to Churches, they may not outwardly show any indication of their piety, but their religious life will shape itself intensely, till their influence will blaze out like a conflagration. Religion is the constitutional necessity of a man. Man becomes religious as a result of his inner urge. Nobody knows how that inner urge comes, so no one can devise any means to suppress that. It is elusive. The more you try to catch it, the more will it fly from you. So those who are alarmed at the thought that religion will be crushed by political power are victims of false fears. Organizations can be banned, Churches, mosques and temples may be destroyed, but religion cannot be stifled. The houses of God are the outer manifestation of the inner religious life of a people. They, having a visible form, may be done away with, but the inner life of a people remains always untouched ; it is immortal.

The question remains, how to reconcile religion and politics? Both are fundamental necessities of life but they seem to have opposite interests, running counter to each other. Politics is not bad, provided it can be chastened and purified. It is the men behind politics who make it good or bad. Politics is an abstract thing. When men put it into practice, it takes a shape. It has been found from experience that no political system is absolutely good or absolutely bad. The degree of the success of a system depends on the persons at the helm. Monarchy has been successful, it has been a failure too. Democracy has done great good, it has also dashed man's hopes to pieces. The latest fad is communism. It raised high hopes some time back, now it seems it is changing colours gradually. No political system is evil-proof. With every form of Government the crux

of the problem is who the persons are who wield real power, and what type of persons they are.

Now, religion will supply the right type of persons to politics. Not those persons who subscribe to a particular creed or want to propagate a certain faith, but persons who have faith, or are eager to build up their inner life are the right type of persons. The more serious types of religious persons will not like to join politics. But, then, their influence will silently and automatically spread over the society, and the society will supply better types of persons to politics.

And is there not something common between religion and politics? Religion says: 'Love thy neighbour as thyself.' Every religion says that to serve humanity is the best form of worship that one can offer to God. The aim of politics also is to serve people. So this is perfectly a common formula. But religious people do with a spiritual motive what politicians do with only a humanitarian and altruistic motive. Because religious life means a constant effort for self-discipline, a religious man can naturally stick to his ideal for a longer period than a politician. A politician, though guided by the highest motive in the beginning, very soon succumbs to the exigencies of circumstances, till at last he becomes a bundle of hypocrisy. That is the usual thing and exceptional cases need not be taken into account. It is, therefore, that, when a politician talks in terms of high idealism, those who are wise pay no heed to his words. Now, if politicians had a spiritual background, they would turn out a better quality of work, they would command greater confidence and, therefore, influence. It will be often found that those politicians who have throughout their life fought constantly for justice and equity, upheld the cause of weak and the oppressed, had been in their private life, highly moral, ethical or spiritual.

Work one has, of necessity, to do. There is no escape from work. A most highly evolved spiritual person or a man devoid of thinking power can remain without work. Between these two classes all people will have to work. The Gita says that if you do not work willingly Nature will force you to do work. And a work done in the right spirit becomes religious—a form of spiritual practice. In this respect, those who want to serve humanity through politics cannot be ignored or set aside. If they also work with a proper attitude, they can raise their actions to a spiritual level.

This is the need of the hour. Let those who want to enter politics do so with a spiritual vision, from a high sense of altruistic motive, and let them, from day to day watch with self-analysis and introspection, caution and care, that they do not fall away from the path of righteousness. Thus there will be brought about a harmony between religion and politics: politics will be saved from corruption and religion will have a wider vision. It is only in this way that the world can be saved from destruction, and the future of culture and civilization can be assured.

'Do not care for doctrines, do not care for dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in each man, which is spirituality, and the more this is developed in a man the more powerful is he for good. Earn that first, acquire that, and criticize no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realization.'

—Swami Vivekananda

CHRISTMAS: MARY AND JESUS

By P. Chenchiah

It was a sacrament to withdraw from the froth and frolic of the festival, from the tame ecstacies of prescribed song and sermon of the Church, to the secluded sanctuary of the verandah at the evening Sandhya and there, with the ripe soul of a Hindu that in its maturity has gathered the wisdom of ages, to ponder, as did Mary over Jesus, on those events that happened on the Christmas Day which along with Jesus gave birth to our era.

Were there no other mysteries in the story of Jesus than the arresting ones that he who was King of Jews was born in a manger, and he who was Redeemer of the World died on the cross, it were enough to start strange reveries on the destiny of man. What God or man is this who prefers the manger to the palace, swaddling-clothes to silk, lives with the sinners and dies with the criminals? Imagination, sacred and profane, fed on myth and legend, would have cast for incarnation a splendrous setting, as they did in our own land—princedom for hermitage, palace for cottage, purple for dress, pomp for an attendant and crown for an ornament. Else it would, in a spiritual mood, design a more elevated and ethereal environment as in the case of Gautama—the glory of renunciation, the wonder of miracles, the ecstasy of Ananda, victory over elements and passions. But that a Saviour should be born in penury, victimized by priests, condemned by judges, crowned with thorns, and counted with the outcastes,—that were a role too repugnant for imagination—too daring for thought. Yet it was so. For from the first Christmas Day onwards, God was Daridra Narayana, a comrade of sinners, a solace of the fallen, a friend of the oppressed. What a challenge for the snobbery and sanctity that would encase the divine heart in the unapproachable isolation of the transcendental.

Children of the same mother, the East, the Semitic Jew and the Indian Aryan think differently of human destiny even when they kneel round the same cradle to adore. For the Jew tragedy of death, for the Aryan the mystery of birth, for the one, eschatology —the dream of the end, for the other, embryology, the science of the beginning, mirror the meaning of life. Where the Jew finds the glory of God declared in the scroll of the skies, the Aryan reads the will of God with the amoeba of birth. It shall be so as long as one strand of native mentality survives the ravages of alien culture. For us, the end is writ in the beginning—the cradle carries the cross. So the Indian Christian touched by the genius of his own race seeks to unravel the mystery that shrouds the human destiny in the baby that was born on Christmas Day and in its innocent bloom and bewitching smiles read the script that Brahma writes on the forehead of man anew.

It has often struck me that the Hindu and the Western in the Indian Christian have both somehow managed to miss the meaning of Christmas, in spite of double tutelage. What lies today in the cradle as the hope and despair of humanity is not merely a gift of heaven, but of earth also. It is less a descent of God than an ascent of man, less the word made flesh than the flesh taking in the word, less Emanuel than Jesus, the son of Mary. So my fancy after much prayer and contemplation understands the unsung song of Angels on Christmas morn.

The Rishi in the East sat, as did the Druid seer, under the spreading banyan and in Samadhi saw the pageant of creation pass before the mind's eye and witnessed how he who plays and then passes into creation, confounds our imagination, confutes our reason, oversays our intuition by stupendous and wondrous unexpectedness, the hall-mark of divine action. He saw how the great

unknown spun out of the tiny atom the vast fabric of cosmos peopling them with suns, stars, galaxies that in their colossal magnitude stun our imagination. Hardly had the sage recovered from the oppressive astonishment of lifeless majesty and magnitude of Nature which obeyed with unerring accuracy the unspoken word and unwritten law, he beheld a wriggle, a squirm, a pin-point of life, struggling bravely up the current of Nature helpless, uncouth and fragile, fashioned as it were, out of the primeval slime, mocked by the grandeur of heaven and surety of earth and wondered whether the Viswakarma had lost his cunning of hand. But lo! the vision rebuked his temerity and quelled his suspicions. The pin-point, the dot, the speck, spread in myriad forms from the sprat to the whale, from germ to mastodon, and from wriggling creeped and from creeping crouched, from crouching walked in the diminished shape of anthropoid ape, and then of a biped separated only by one remove from the monkey. The magician touches the brain-box of the ape with some radiant light and the biped started on its marches of ages, reeling off cultures and civilizations, heroes and warriors, sages and saints, glorious sciences and wondrous arts with the ease and charm with which a maiden throws smiles, seductions, around. 'Surely the chapter of wonders has exhausted itself and " finish " has been written to creation,' thought the seer. The babe in the manger vetoed the apprehension and man started in Jesus, an ascent, outmeasuring the grandeur of nature, the splendour of the soul. The curtain rose on the Christmas on a new act of the human drama when God was born on earth and the human frame held the fulness of Godhead. It was like him, the amazing God, to play the hide and seek with us and baffle us at every turn, by making a beginning when the end looked final and thrill our imagination by giving the most unexpected and unlikely twists to creation by matching an Alpha of his for every Omega of ours. A new destiny for man—a godly career began in the overcrowded Choultry where a carpenter and his spouse, destitute and distressed, were crowded out to seek refuge with animals. What a birthplace for the son of God! Yet all the witnesses we invoke from days of yore for a critical event were there to record and announce the birth of God, the constellation of heaven, the choir of earth, all the types of man and beast—the king, the priest, the star-gazer and the shepherd, the mother and the virgin, the cow and the camel.

'And they saw Mary with child.' Herein lies, the mystery and the meaning, the promise and joy of Christmas. Far more stupendous in significance than a birth of God is the birth of God of Mary. The mystery that fashioned man moved on to the father and then mounted to the mother. For the mother, higher than maid and man, than the lover and the beloved, holds in human shape all the conditions of a new birth and Mary, the mother of Jesus, is the symbol of humanity predestined to conceive God and bring him forth. While the scientist teased Nature to discover her endless secrets, the sage communed with the soul for a clue for salvation and the priest with the incantation of Rik and ritual sought to induce Gods to come to us men, and the Mother brooded over the creation, as Mary pondered over those things revealed to her and gave birth to God. Surely we miss the point when we see the divine paternity of Jesus and fail to note his obvious maternity. For this Jesus was the son of Mary as surely as he was the son of God. Jesus is our child—child of Humanity—son of Mary, the fruit and the consummation of the human process—which seeks not merely to induce God to descent, to commune and perchance to stay for a while with children of men but to be born of us on earth and become verily the son of Man. Thus does the babe in the cradle refute the philosophies of the Jew and the Gentile that speak of infinite qualitative differences between God and Man, for this child Jesus was born of Mary. Today we adore and

acclaim the God who is the son of Man. To me, Madonna with the infant Jesus—is the veritable picture of the summit of human destiny—to be Man-God—to equate the son of Man with the son of God. Jesus nestling in the bosom of Mary is an audible whisper to humanity, that at long last the goal of evolution was reached not only for us but by us. I adore the son of Mary—Jesus, the divine babe. I too in imagination travel to the Bethlehem and when the wise men have departed and the door is about to shut, plead for a look, crave for an act of adoration and in the name of my country, its sages and sinners, place the tribute of wonder at the lotus feet of Jesus.

THE UPANISHADS ABROAD

By Swami Jagadiswarananda

The Upanishads, which are the philosophical portions of the Vedas, are the foundational works on Indian philosophy. They are, as Dr. R. E. Hume rightly observes, the first recorded attempts of the Hindus at systematic philosophizing. The number of the Upanishads exceeds a hundred, though the principal ones are about a dozen. Very good translations of them have already appeared in Bengali, Hindi, Gujerati, Malayalam, Tamil, and other important languages of India and have made the knowledge of the sacred lore available for the public.

Ever since the Upanishads gained cognizance abroad in the middle of the seventeenth century, they have been exerting a profound influence on the philosophical speculations of the West. In 1656-57 Dara Shukoh, the eldest son and legitimate successor of Emperor Shah Jahan, had made a Persian rendering of the fifty Upanishads with the help of the pandits of Benares at Delhi. The Moghul Prince is said to have heard of the Upanishads during his stay in Kashmir in 1640. This enlightened royal youth openly professed the liberal religious tenets of the great Emperor Akbar, but was unfortunately murdered by his younger brother, Aurangzeb. Had Dara Shukoh ascended to the imperial throne of Delhi, the history of Moghul India would have been different. The Persian translation of the Upanishads made by Dara Shukoh was rendered into Latin in 1801-2 by Arquetil Duperron who was the very first European to come to India for the purpose of studying oriental religions. The Latin rendering called *Oupnekhat* is of great historical importance, as it was the first book which took a knowledge of the Upanishads to the West. The German philosopher, Schopenhauer, was drawn to the Upanishads by this translation. He was so enamoured of and inspired by them as to laud their study thus: 'It has been the most rewarding and the most elevating reading, which, with the exception of the original text, there can possibly be in the world. It has been the solace of my life and it will be the solace of my death.'

A German translation of this Latin work was made in 1882 and published from Dresden. Another German rendering of more than fifty classical Upanishads from Sanskrit was done in 1897 by Paul Deussen, Professor of Philosophy at the University of Kiel. This is the most scholarly translation of the Upanishads hitherto accomplished, and is accompanied with informative and interpretative introductions to each Upanishad as well as cross references and explanatory notes. Swami Vivekananda of hallowed memory had met this German Sanskritist at his home at Kiel and was highly impressed with his profound love and knowledge of the Upanishads.

The illustrious Swami was surprised to see in Deussen's library a Tamil rendering of 108 Upanishads. Prof. Deussen's monumental work on the philosophy of the Upanishads appeared originally in German in 1899 from Leipzig. This work, according to Dr. Hume, is the most systematic and scholarly work on the subject yet produced and is executed with rare linguistic and philosophic qualifications. In the introduction to this masterly volume which in 1906 was rendered into English, Deussen observes: 'The Upanishads possess a significance reaching far beyond their time and country; nay, we claim for them an inestimable value for the whole race of mankind. One thing we may assert with confidence: whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken and from it no deviation can take place.' The learned professor had come to India in 1893 and prior to his departure from this country he delivered a lecture before the Royal Asiatic Society of Bombay. In this lecture he gave a parting message to Indians as follows: 'The Vedanta in its unfalsified form is the strongest support of pure morality, and is the greatest consolation in the sufferings of life and death. Indians, keep to it.'

Colonel G. A. Jacob of Bombay Staff Corps, prepared and published in 1891 after eight years' toil a concordance to the sixty-six principal Upanishads and the Bhagavad Gita, called the *Upanishad Vakyakosha*. In the preface to this great work the English compiler observes that every syllable of its manuscript which in print runs to 1083 pages had to be written in Devanagari characters with his own hand. Dr. George C. O. Haas of New York has prepared a list of recurrent and parallel passages in the principal Upanishads and the Gita, which is different altogether in scope and arrangement from Colonel Jacob's concordance. This collection of repetitions and parallels was first printed in the *Journal of American Oriental Society* (Vol. 42) and then appended to Dr. Hume's English translation of the thirteen principal Upanishads. Charles Edgar Little's *Grammatical Index to the Chhandogya Upanishad* is both a dictionary and a concordance. The occurrence of every word is therein recorded and the grammatical form in which every inflected word occurs is explicitly stated.

G. R. S. Mead's English rendering of nine Upanishads was brought out in 1896 by the Theosophical Society of London. Mead in his preamble calls the Upanishads a world-scripture, that is to say, a scripture appealing to the lovers of religion and truth in all races and at all times without distinction. The foregoing work was done into French by E. Marcault and published from Paris in 1905. The same was translated into Dutch by Clara Straeubel and published by the Theosophical Society of Amsterdam in 1908. A Japanese rendering of 116 Upanishads by 27 translators was brought out in nine volumes from Tokyo in 1922-24. Henry Thomas Colebrooke's essay on the sacred writings of the Hindus containing an English translation of the *Aitareya Upanishad* first appeared in 1805 in the eighth volume of the *Asiatic Researches* of Calcutta, and was rendered into German by L. Poley in 1857.

E. Roer's English translation of the *Brihadaranyaka Upanishad* came out in 1856 in the *Bibliotheca Indica*, Calcutta. A. F. Herold's French translation of this Upanishad according to the Madhyandina recension was printed in 1894 at Paris. Otto Bohtlingk's German rendering of the same Upanishad was published in 1889 from St. Petersburg along with the Sanskrit text. Charles Johnston's *Song of Life* published from New York in 1901 is rather a free English rendering of a portion of the *Brihadaranyaka Upanishad* and was translated into German. Baron d'Eckstein's French rendering of the *Aitaraya Upanishad* was included in the *Journal Asiatique*, (Vol. II) of Paris in 1833. A French translation of the *Kaushitaki Upanishad* was made by C. de. Harlez of Louvain in 1887. The *Katha Upanishad* was translated into French by Baron d'Eckstein in

1835 and into German by L. Poley in 1847. Edwin Arnold, the immortal author of the *Light of Asia* and *Song Celestial* made a free metrical version of a portion of the *Katha Upanishad* and brought it out in 1885 under the title *The Secret of Death*. In its introduction E. Arnold writes :

> The subtle thought, the far-off faith,
> The deathless spirit mocking death,
> The close-packed sense, hard to unlock
> As diamonds from the mother-rock,
> The solemn brief simplicity,
> The insight, fancy, mystery, of Hindu scriptures,
> All are had in this divine Upanishad.

Sri Krishna Prema, and Englishman named Nixon and late Professor of Lucknow University, has an interesting volume entitled *Yoga of Kathopanishad*. This book contains a beautiful English rendering of the whole Upanishad with a novel explanation of its verses. The explanation is nothing short of a modern commentary, an original interpretation in the light of both Eastern and Western, ancient and modern thought. He has shed a new light on the deeper meanings of the verses of this most poetical of the Upanishads. According to Krishna Prema, 'there is a world of rich and vivid experience lying hidden behind the words of the text and that this sacred book speaks of an ancient road that leads from death to immortality, a road which is as open today as it was when the text was composed, a road which is known to a few all the world over.' He shows that this Upanishadic way is described in the sacred writings of the ancient races, the Sumerians, Egyptians, ancient Aryans, as well as in the teachings of the great world-teachers Pythagoras, Platinus, Hermes, Plato, Laotze, Buddha, and others.[1] A Swedish translation of the *Katha Upanishad* by Andrea Butenschon appeared in 1902 from Stockholm and an Italian rendering of the same by Belloni Filippi in 1905 from Pisa. W. D. Whitney's English translation of this Upanishad appeared in the *Transactions of the American Philological Association* (Vol. 21) of Boston in 1890. This is a very careful translation with valuable exegetical and linguistic notes and a number of proposed textual emendations. W. Gorn Old's *Yoga of Yama* is a free English version of this Upanishad. Jarl Charpentier's English rendering of the same saw the light of day in the *Indian Antiquary* in 1928.

R. T. H. Griffith who has made a beautiful metrical version in English of the great epic, *Ramayana*, has an English rendering of the *Isha Upanishad* which was published in 1898 from Benares along with the texts of the *Vajasaneyi Samhita* of which this Upanishad forms the fortieth chapter. Albrecht Weber of Berlin, who is well known for his *History of Philosophy*, published in his German work, *Indische Studien*, in 1849-50 a series of articles on the Upanishads containing translation of important passages. John Muir's edition of the original Sanskrit texts first published from London in 1858 contains numerous brief translations from the Upanishads arranged under various topics. Sir Monier Williams, the famous Sanskrit-English lexicographer gives original translations of representative extracts from several Upanishads in the second chapter (on the Brahmanas and Upanishads) of his *Indian Wisdom*. This learned English Sanskritist observes here that the Upanishads are practically the only Veda of all thoughtful Hindus of the present day. The French works of Paul Regnad and Oltramare as well as the German work of Lucian Scherman are notable publications on the Upanishads which helped to popularize the Hindu scriptures in Europe. The Christian Literature Society of Madras brought out in 1898 a book containing translations of some Upanishads together with a very disparaging survey of these sacred texts by an anonymous compiler. T. E. Slater of the same Society in his *Studies in the Upanishads*, published in 1897, observes: 'I find in all their best and noblest thoughts a true religious ring and a far-off presentiment of Christian truth ; their finest passages having a striking parallelism

[1] See my review of this book in *Prabuddha Bharata*, July 1948.

to much of the teaching of the Christian gospels and epistles and so supplying the Indian soil in which many seeds of true Christianity may spring.' Charles Johnston wrote a series of thought-provoking articles in the *Open Court* (1905) and the *Monist* (1910), of Chicago. Paul Deussen's *Spirit of the Upanishads* published from Chicago in 1907 expresses the cream of Hindu philosophical thought. Dr. Lionel D. Barnett's *Brahma Knowledge* which appeared from New York in 1911 is an excellent outline of the Upanishadic philosophy as set forth by Shankara.

Books containing translation of the Upanishadic texts have been prepared by Paul Eberhardt, Alfred Hillebrandt, Johannes Hertel, K. F. Geldner and Paul T. Hoffmann in German, and by Guillaume Pauthier and Pierre Salet in French. R. Gordon Milburn's *Religious Mysticism of the Upanishads* arranges selections from the twelve Upanishads under such headings as epistemology, ontology, and esoteriology and so on. Otto Bohtlingk published in 1891 from Leipzig a book containing the text of the *Katha, Aitareya,* and *Prashna Upanishads* in Devanagari script together with a German rendering and critical notes. In the preliminary explanation he depreciates Shankara thus: 'In the main I have paid very little attention to Shankar's commentary, since the man knows the older language very imperfectly, has no presentiment of philosophical criticism, and explains the text from his own philosophical standpoint. If any one wishes to place a deeper meaning in the often obscure expressions, let him do so at his own risk without any prepossession. I have refrained from any sort of interpretation, and have striven only to give a philologically justifiable translation.' Otto Bohtlingk speaks in a similar strain, in his German rendering of the *Chhandogya Upanishad* published from Leipzig in 1889 along with the Sanskrit text in remarkably distinct Devanagari characters. The translator remarks in his Vorwort: 'No reference has been made, nor need be made to the interpretation of Shankara since that impresses upon the Upanishad an entirely false stamp. On the other hand Archibald E. Gough in his *Philosophy of the Upanishads,* (London, 1882) explicitly states that the teaching of Shankara alone is the natural and legitimate interpretation of the fundamental doctrines of the Upanishads and that Vedanta is only a systematic exposition of the philosophy of the Upanishads. He further adds like Paul Deussen: 'The Upanishads are an index to the intellectual peculiarities of the Indian character. The thoughts that they express are the ideas that prevail through all subsequent Indian literature much of which will be fully comprehensible to those only who carry with them a knowledge of these ideas to its perusal. A study of the Upanishads is the starting point in any intelligent study of Indian philosophy. As regards religion, the philosophy of the Upanishads is the groundwork of the various forms of Hinduism, and the Upanishads have been justly characterized by Goldstucker as " the basis of the enlightened faith of India." The Upanishads are the loftiest utterances of Indian intelligence. Whatever value the reader may assign to the ideas they represent, they are the highest product of the ancient Indian mind, and almost the only elements of interest in Indian literature which is at every stage replete with them to saturation.'

Eugene Burnouf published in 1833 from Paris extracts from the *Brihadaranyaka Upanishad* in Devanagri characters together with French or Latin translations. Otto Bohtlingk brought out in 1889 from St. Petersburg a German translation of this Upanishad without the Sanskrit text. E. B. Cowell edited in 1861 the *Kaushitaki Upanishad* with the commentary of Shankarananda and an English translation. This was included in the *Bibliotheca Indica* of Calcutta and followed by the English renderings of Max Muller, Keith, and Hume. Hanns Oertel's English translation of the *Kena Upanishad* appeared in 1894 in the *Journal of the American Oriental Society.* Richard Hauschild's edition of the *Swetaswa-*

tara Upanishad, (Leipzig, 1927) is an elaborate critical treatise with the text in transliteration and a translation into German. Text-editions of the Upanishads, collected and single, were made by L. Poley, E. Roer, Albrecht Weber, Johannes Hertel, E. B. Cowell, and a host of other Indologists. Chiefly linguistic treatises on the Upanishads were written by W. D. Whitney, Otto Bohtlingk, Earnst Windish, Willibald Kirfel, Otto Wecker, Alfred Hillebrandt, Alfons Furst, and Erich Frauwallner. Otto Wecker's work is an exhaustive investigation and tabulation of all the varying uses of the six oblique cases in the ten Upanishads. Wecker conjectures a chronological order and the grouping of the ten principal Upanishads with reference to the great grammarian, Panini. In his view, the *Swetaswatara* and *Maitri Upanishads* are post-Paninean and the other eight pre-Paninean. Willibald Kirfel's German work is an exhaustive investigation with statistically tabulated results of all the phenomena of compound nouns (Samasas) of the five classes, as they occur in the *Katha, Prashna, Brihadaranyaka, Mundaka,* and *Swetaswatara Upanishads.*

Treatises mainly expository have been carefully written by Thaddaus Anselm Rixner, Friedrich Hugo Windischmann, J. D. Lanjuinais, Albrecht Weber, Mrs. Charlotte Speir, F. Max Muller, Max Carl Von Krempelhuber, Mrs. Charlotte Manning, Paul Regnaud, Auguste Barth, Archibald E. Gough, Hermann Oldenberg, Leophold Von Schroeder, Charles Rockwell Lanman (Professor of Sanskrit in Harvard University), Richard Garb of Leipzig, R. W. Frazer, Herbert Baynes, E. W. Hopkins of Yale University, Alfred S. Geden, Hervey D. Griswold, Arthur A. Macdonell, Josiah Royce of Harvard, Arthur H. Ewing, Annie Besant (of Theosophical Society), Paul Oltramare, Edwin A. Rumball, Maurice Bloomfield, M. R. Bodas, W. H. G. Holmes, Paul Elmer More, R. Gordon Milburn, Hermann George Jacobi, J. S. Speyer, R. W. Fraser, Nichol Macnicol, James B. Pratt, Franklin Edgerton, Heinrich Luders, W. S. Urquhart, H. W. Schomerus, Dorothea Jane Stephen, Edward Carpenter, G. H. Langley, George William Brown, Betty Heimann, B. Faddegon, Friedrick Heller, A. B. Keith, Otto Strauss, M. Winternitz, and Emile Senart among other Westerners. They have each written a volume or an essay on the Upanishads in English, French, or German. Professor Josiah Royce of Harvard University deemed the philosophy of the Upanishads sufficiently important to expound it in his Gifford Lectures delivered in 1900 before the University of Aberdeen. His Gifford Lectures which have been published under the title *World and the Individual* contains original translations of some Upanishadic passages especially made by his colleague, Professor Lanman.

Of the English translators of the Upanishads, F. Max Muller and R. E. Hume deserve special mention. Max Muller was a German scholar. His real love for Sanskrit literature was first kindled by the Upanishads. It was in the year 1844 when attending Schelling's lectures at Berlin that his attention was drawn to these ancient philosophic treatises. Soon after leaving Berlin he continued his Sanskrit studies at Paris under Burnouf. Finally he settled at Oxford to devote his life to his 'favourite studies' of Vedic literature and brought out with the collaboration of various oriental scholars, after years of loving labour, the *Sacred Books of the East* from Oxford. This world-famous series which was edited by him contained in its first and fifteenth volumes English translations of the twelve principal Upanishads with annotations and introductions. He writes in the introduction to the first volume of this epoch-making series published in 1879: 'The earliest of these philosophical treatises, the Upanishads, I believe, will always maintain, a place in the literature of the world among the most astounding productions of the human mind in any age and in any country.' This was the first authoritative and important translation of the Upanishads done into a foreign

language. It broadcasted the Upanishadic wisdom throughout the world. Swami Vivekananda during his sojourn in England met this great German Sanskritist and designated him as the ancient Sayanacharya, the Vedic commentator, reborn in Europe for the resuscitation and spread of Vedic literature. It was Max Muller who brought out the very authentic edition of the *Rig Veda* with text and English rendering from Oxford. He had no occasion to visit India. When Swami Vivekananda asked him if he would come to India, the face of the aged sage brightened up and tears shone in his eyes. He sighed: 'I would not return then; you would have to cremate me there.' R. E. Hume's English rendering of the *Thirteen Principal Upanishads* from Sanskrit is, in the words of R. D. Ranade, the latest, most handy, and most serviceable of all. It contains an outline of the Upanishadic philosophy and an annotated bibliography. In the masterly introduction covering 72 pages Dr. Hume who is a professor of History of Religions at the Union Theological Seminary, New York, offers to the Upanishads a place of pride in the history of philosophy and observes : 'The Upanishads undoubtedly have great historical and comparative value, but they are also of great present-day importance. It is evident that the monism of the Upanishads has exerted and will continue to exert an influence on the monism of the West; for it contains certain elements, which penetrate deeply into the truths which every philosopher must reach in a thoroughly grounded explanation of experience.'

Frienrich Hugo Windischmann added in the work of his father, Carl Joseph H. H. Windischmann, an exposition of the Upanishadic mysticism in Latin. It is one of the very earliest treatises on the subject having been published in 1827-1833 and is noteworthy as being the first attempt to use grammatical and historical considerations for determining the age of the Upanishads. Richard Garbe in his German work remarks that the pre-Buddhistic Upanishads represent a time (from the eighth to the sixth centuries B. C.) in which there developed those ideas which became determinative of Indian thought later on. In the opinion of Charles Johnston the great Upanishads are the deep, still mountain tarns, fed from the pure water of the everlasting snows, lit by clear sunshine, or by night mirroring the high serenity of stars. R. Gordon Milburn, a Christian missionary, who became the Vice-Principal of Bishop's College, Calcutta, made some noteworthy proposals on the modern importance of Upanishadic mysticism. In an article on Christian Vedantism to the *Indian Interpreter* (Madras, 1913), Milburn writes: 'Christianity in India needs the Vedant (which is another name for the Upanishadic thought). We missionaries have not realized this with half the clearness that we should. We cannot move freely and joyfully in our own religion ; because we have not sufficient terms and modes of expressions wherewith to express the more immanental aspects of Christianity. A very useful step would be the recognition of certain books or passages in the literature of the Vedant as constituting what might be called an Ethnic Old Testament. The permission of ecclesiastical authorities could then be asked for reading passages found in such a canon of Ethnic Old Testament at divine service along with passages from the New Testament as alternatives to the Old Testament lessons.' Thereupon the writer suggests certain passages from the six Upanishads among other Hindu and Buddhist scriptures.

Hermann Oldenberg is of opinion that many ideas, images, and expressions of Brahmanical speculation passed on to Buddhism. He reiterates: 'If I am correct in my surmise as to the time of the production of the *Katha Upanishad*, it contains an important contribution to the history of thought preparatory to Buddhism.' Auguste Barth in his French work says: 'India will remain, at heart, attached to the manner of philosophizing found in the Upanishads.

To that its sects will come back again one after another; its poets, its thinkers even, will always take pleasure in this mysticism, with its modes of procedure.' Richard Garbe in his *Philosophy of Ancient India* (Chicago, 1899) writes: 'In the older Upanishads the struggle for absolute knowledge has found an expression unique in its kind. There are indeed in these Upanishads many speculations over which we shake our heads in wonder, but the meditations keep recurring to the Brahman. The World-Soul, the Absolute or "Ding Ansich" or however the word so full of content may be translated, culminates in the thought that the Atman, the inner Self of man is nothing less than the eternal and infinite Brahman. The language of the Upanishads is enlivened in such passages by a wonderful energy, which testifies to the elevated mode in which the thinker of that time laboured to proclaim the great mystery. New phrases, figures, and similies are constantly sought in order to put into words what words are incapable of describing.' Arthur A. MacDonell in his *History of Sanskrit Literature* (London and New York, 1900) says: 'It must not, of course, be supposed that the Upanishads either as a whole or individually, offer a complete and consistent conception of the world logically developed. They are rather a mixture of half-poetical, half-philosophical fancies of dialogues and disputations dealing tentatively with metaphysical questions. Their speculations were only reduced to system in the Vedanta philosophy.'

Arthur H. Ewing's article on the Hindu conception of the function of breath is a study in early Hindu psycho-physics and appeared in the *Journal of the American Oriental Society*, 1901. It is a complete collection and attempted interpretation of all the data in the Samhitas, Brahmanas, and the Upanishads concerning the various breaths, the Pranas. Baynes Herbert in his *Ideals of the East* (London, 1898) writes: 'Perhaps no class of metaphysical literature is likely to exercise so great an influence on future schools of thought in Europe as those mystical products of the Indian mind known as the Upanishads.' Paul Deussen's German work on the Vedanta philosophy was translated into English by J. H. Woods, C. V. Runkle, and Charles Johnston. In the preparatory note this German author observes: 'On the tree of Indian wisdom there is no fairer flower than the Upanishads and no finer fruit than the Vedanta Philosophy. This system grew out of the teachings of the Upanishads and was brought to its consummate form by the great Shankara. Even to this day, Shankara's system represents the common belief of nearly all thoughtful Hindus and deserves to be widely studied in the Occident.'

Schopenhauer had spoken of the Upanishads as the products of highest wisdom. He wrote in 1818 that the benefit of the Vedas, the access to which by means of the Upanishads is the best, is in his eyes a blessed privilege to which this young century may lay claim before all previous centuries. In the introduction to his *magnum opus*, entitled *The World as Will and Idea*, the German philosopher in an inspired mood prophesies thus: 'How entirely do the Upanishads breathe throughout the holy spirit of the Vedas! How is every one who makes a diligent study stirred by that spirit to the very depth of his soul! How does every line display its firm, definite, and throughout harmonious, meaning! From every sentence deep, original, and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions and of all philosophy that cringes before those superstitions! Our religion will never strike root in India. The primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian

wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.' One Durga Prosad of Lahore made in 1898 an expository translation of the *Kena Upanishad* into English. In that unassuming work the translator gave vent to a noble feeling which is in my opinion shared by the Hindu mind in general. He said: 'The perusal of the Upanishads makes one religious. Nowhere is God truly described as in these metaphysical books of India.' To this I beg to add that no scripture speaks of so sublime spiritual experiences as the Upanishads.

NOTES AND COMMENTS

To our Readers

In this instalment of the *Conversations* the reader will get a glimpse of the ecstatic state of Sri Ramakrishna where 'time remained static in the present.' . . . In *The Conquest of the Worlds* the Editor deals with the possibility of other worlds than our own and discusses their nature and objective reality from the Vedantic standpoint. . . . In *The Imitation of Christ* the writer shows that Thomas á Kempis is not the real author of the book, though that fact in no way minimizes the spiritual value of the book. . . . Swami Pavitrananda argues that *Politics and Religion* are not antagonistic as is believed, but only two phases of the same problem supplementing each other. . . . The significance of Christmas as viewed from the Indian standpoint is portrayed by P. Chenchiah in *Christmas: Mary and Jesus*. . . . In a very learned article *The Upanishads Abroad* Swami Jagadiswarananda reveals in detail the sublime influence of the Upanishads upon the Western writers and thinkers.

Studies Abroad

'Today,' writes Gandhiji in *Harijan*, 'the craze for going abroad has gripped students. . . . An Indian doctor who went to America writes me to influence students not to go abroad for the following reasons:

> The amount our poor country spends on sending and training ten students abroad could be better utilized by securing the service of a first-rate professor who could train forty students as well as equip a laboratory. . . . If we have experts brought out, our laboratories will also get perfected.

It will be interesting to note in this connection the economic and national effects of Indian students going abroad for studies. According to the *Indian Information* (December 1944), issued by the Government of India, the average number of students at any time in normal pre-war years in Great Britain was about 2,000. Dr. Taraknath Das and Gobindaram J. Watumull write as follows:

> If the average expense of an Indian student in England be estimated at least at £250 a year, then these students must have spent annually at least £500,000 or Rs. 75 lakhs. If this sum—one year's expenditure by Indian students in England—be used judiciously and economically, it can be adequate for establishing an institution of higher education in India. For instance, out of 75 lakhs of rupees 25 lakhs may be used for building and equipment and the balance 50 lakhs can be invested to yield an annual income of 2½ lakhs of rupees. This income supplemented by tuition fees would provide for a staff of fifty professors and instructors. Such an institution within ten years can be developed into a magnificent one providing facilities for higher education for thousands of Indians without draining Indian resources out to foreign lands.
>
> During the last forty years at least 10,000 Indian students went to England. . . . On the average these students spent three years to finish their studies in England; and on the average they spent £250 a year. Thus the total amount spent by

Indian students in England during the twentieth century has been no less than £7,500,000 or Rs. 112,500,000. . . . This sum spent in England for the so-called higher education of Indian students would have provided funds for 15 Universities and facilities for higher education of hundreds of thousands of Indians, enriching Indian national efficiency.

It seems that the Government have not fully grasped the significance of it: for they are still pursuing the same policy. During the year 1945-46 more than 600 students will be sent to foreign universities. Government of India will spend more than a million dollars a year to train Indian students in U.S.A. and more in U.K. i.e. more than 25 million dollars will be spent by Indian taxpayer in foreign lands in the coming few years; and these students on their return largely depend on government jobs, for personal benefit only. What will the country as a whole, the common man who defrays the expenses, benefit by this?

To develop the industries, to develop the efficiency of the technological and educational institutions, to raise the economic and national efficiency, which is at the bottom of sending our youth to foreign universities, will not be effected by mere 'sending' without a supplementary program in India itself. Russia and Japan which were till recently backward countries do not send their youth in thousands to foreign lands. Soviet Russia, to carry out her vast economic program, brought foreign experts and developed her industries and technical institutions. Governments and industrialists take a major part in this matter in foreign lands. To quote the *New York Times*:

Many educational institutions are now participating in the field of commercial research. The Battelle Memorial Institute employing a research staff of 600 last year worked on contracts totalling approximately $2,500,000. Cornell University has more than 300 commercial investigations under way. . . . Nearly 200 industrial concerns are backing a research project at Mellon Institute. The X-ray laboratories at the University of Rochester serve industries within a 100-mile radius. . . . The University of Minnesota has approximately 160 research projects operating at present. The University of Texas has received nearly $500,000 from commercial concerns since 1939 for research purposes. The largest of the current grants now totalling $186,000 is to continue investigations on the Schoch process of making acetylene from natural gas by the electric dischage method. . . .

What are the Indian industrialists doing to develop Indian education and technical research? What are they doing to raise the national standard? To quote Dr. Das and Watumull again:

The program for raising the standard of Indian universities and the development of research facilities in these institutions is of greater importance than sending hundreds of Indian students to study in foreign universities. There is every reason to believe that if every year the government send only a few—fifty or so—of the most promising young members of the faculties of various Indian universities . . . with a specific purpose of equipping them with greater efficiency in their own fields of study and then spend larger sums in developing existing Indian universities and establish new institutions to meet national needs, such a program will be more economic and effective.

Though limited are the powers, great are the responsibilities of the national government of India; and greater are the expectations of the nation from them.

Head and Heart

The modern world is suffering from too much of intellect and too less of intuition. The discovery of atom bomb has abundantly proved the intellectual penetration; whereas the wiping out of two cities, the tragic destruction of about two lakhs of people for mere experiment's sake at the Bikini Atolls show the poverty of feeling, lack of moral scruples, which slowly stultifies the growth of finer feelings. As there is a one-sided growth to the detriment of the heart, man grows greedy and selfish and 'fundamentally insufficient,' and the sense of love which unifies humanity as a whole is being cut off. 'What we suffer from is not intellectual error or moral ignorance, but it is spiritual blindness. No amount of science and art . . . can maintain whole an edifice whose foundations are unsound,' says Radhakrishnan in a radio talk from New York city. The professions of scientists were considered to be noble and they were not dragged to the chair of inquisition to demoralize and destroy a

certain section of humanity for political rivalry. But the last war has shown that the war-lords no more consider the shrine of science as *sanctum sanctorum* and the immense force released by it has been degraded by using for diabolical purposes. Continues Radhakrishnan:

> Science has put at our disposal potencies of universal force but human individuals who use them are little communal egoes with nothing universal in the light of their knowledge or the life of their affections. The nationals of a country are prepared for the immolation of the innocent. . . . In pursuit of the mind and spirit there was hitherto an element of international collaboration. But today even the scientific workers are conscripted into the service of the State. Science and scholarship, whose essential purpose is to foster universal values, are being betrayed by their votaries, who are compelled to conform to the policy of the State and give to a group what is meant for mankind. We are bruised and bewildered, our deepest emotions are stirred by the incredible forms of savagery in which even intelligent and sensitive men are required to acquiesce.—*Vedanta Quarterly*

It is time that scientists should revolt against this sacrilegious act, this encroachment into their sacred domain. It is time they should refuse to co-operate in the misuse of their power and should cast away national and political allegiance to develop a new social order where the dry intellect is equally balanced by the emotions of heart. It is here they should show their scientific mind, and like Socrates or Jesus prefer death to the lowering of the ideals. Or what difference is there between the old witch-doctors and inquisitors, who used their spiritual power for domination and the atom-bomb scientists ?

It is one of the evils of Western civilization that intellectual education is more cared for to the utter neglect of the finer emotions of the heart. When the heart leaps up in sympathy and fellow-feeling, the head prevents it from it by bringing selfish motives. Through the intellect is not the way to get out of this misery, this anarchy, fear, and jealousy ; it is not going to bring peace either. If half the amount of effort and energy spent in cultivating the intellect is used for developing the natural flow of heart, in making men purer and gentler, this world would have been a thousandfold happier and safer than today. Says Swami Vivekananda:

> When there is conflict between the heart and the brain let the heart be followed, because intellect has only one state, reason, and within that intellect works and cannot get beyond. It is the heart which takes one to the highest plane which intellect can never reach ; it goes beyond intellect and reaches what is called inspiration. Intellect can never become inspired. Only the heart when it is enlightened becomes inspired. An intellectual, heartless, man never becomes an inspired man. It is always the heart that speaks in the man of love.

It is only when this universal love, this oneness with our fellow-men becomes the leading star of our life, not as political diplomacy or economic policy, but as a spontaneous inner realization, that real relations with others are possible. A feeling that in the life of our fellow-men is our own life complete is the only secure base for human unity.

The Cancer of Untouchability

'Look on all living beings as Brahman' is the fundamental principle of Hindu religion. But the social isolation and tyranny of a section of the people as 'untouchables' has cast a slur on the good name of not only Hindu society, but religion as well. It has become a good handle in the hands of others to dub it as a tyrannical community. It should be said at the outset that there is no religious sanction behind this custom which is purely social in origin. The original ideal of this caste system was meant for raising all humanity slowly and gently towards the realization of the great ideal of the spiritual man. But later when the uncivilized hordes of foreigners had poured into India, Hindu society had made hard and fast rules for self-preservation. This had its use in those critical times, but it is foolishness to preserve it when the times have changed, and it positively is doing harm to society. 'The subdivisions which originated for stabilizing and preserving the community have now become a source of weakness,' observes Shankaracharya of Shringeri. 'Our ancestors

freed religious thought and we have wonderful religion; but they put a heavy chain on the feet of society and our society is, in one word,—horrid, diabolical says Swami Vivekananda. He continues:

The present religion of the Hindus is not in the Vedas nor in the Puranas, nor in Bhakti, nor in Mukti —religion has entered into the cooking-pot. The present religion of the Hindus is neither the path of knowledge, nor that of reason—it is 'don't-touchism': 'don't touch me,' 'don't touch me'—that exhausts its description. . . . Must the teaching 'look upon all beings as your own self' be confined to books alone? How will those who become impure at the mere breath of others purify others? 'Don't-touchism' is a form of mental disease.

This cry of Swami Vivekananda to remove the blot on Hindu society has now reached the hearts of people, thanks to the untiring works of Gandhiji and the Congress. We are glad to note that the Congress government of Bombay have passed a legislation to remove the social disabilities of a section of society which was long groaning under a heavy yoke.

But piecemeal reformation is not the need of the day. Fifty years before such an act would have been a great step forward. But the times have changed and we have to move with the times or die in the struggle for national survival. Gradual reform will make the opposition of the orthodox Hindus more prolonged and make the so-called untouchables more exasperated. A bold and imaginative action is what is needed today. At one stroke *all* the social disabilities under which any caste suffers should be removed by law.

The experience of Travancore in legislating in this direction shows that the problem is easy of solution, provided there is courage in the rulers. The statesmanlike action of the Travancore Ruler proves the flexible and adaptable nature of Hindu society. By one bold act of proclamation this relic of a tyrannical age was destroyed. At first there were demurrings, angry words, non-cooperation, and boycott from some ignorant caste Hindus. True Brahmins and lovers of Hindu society have always stood by the proclamation. But the majority of Brahmins were Brahmins only in name, and their religion was in the cooking-pot. Soon the pinch was felt, as the income fell considerably. And eventually all of them returned to the same fold. Thus the bold action and still more bold stand on it, saved the situation, and today it is a complete success.

It is such statesmanship and moral courage that is required today. What fear is there if we are convinced of the moral righteousness of the cause? It is a tragedy and mockery to humanity to tyrannize over a section of the society simply because they were born in a certain family. 'It is a far cry for India to establish relations of equality with foreign nations until she succeeds in restoring equality within her own bounds,' says Swami Vivekananda.

Now one word to the so-called caste Hindus. Their society is no more observing the old injunctions of caste rules. A Brahmin is no more devoted to studies and meditation; a Kshatriya is not a fighter today. All are slaves of foreigners, and all are vying with one another to get the post of a clerk under the government. Now what is the use of hugging the corpse which is really stinking? 'A religion which does not uplift man forfeits the name of religion', says Swami Vivekananda:

Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers. . . . He who sees Shiva in the poor, the weak, and the diseased really worships Shiva; and if he sees Shiva only in the image his worship is preliminary.

And this is his call to every Hindu:

Go, all of you, wherever there is untouchability, or wherever the people are in distress, and mitigate their sufferings. At the most you may die—what of that? Die you must, but have a great ideal to die for, and it is better to die with a great ideal in life. . . . May I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls; above all my God the wicked, my God the miserable, my God the poor, of all races and of all species is the special object of my worship.

SCIENCE NOTES

Plato conceived of this universe as a series of shadows, cast by passing events outside a cave on the wall facing its small entrance. Naturally, these shadows are two-dimensional representation of events taking place in space of three dimensions. Going a step forward we suppose that events taking place in a space-time medium of four dimensions, which surround us in this universe of ours, are only shadows of events taking place in a medium of five or more dimensions. We are dwellers in a cave where we see shadows in a space-time continuum of four dimensions, and we all the time troubled about the nature of events which so wickedly cast their shadows to our great bewilderment. Unfortunately our face is turned away from the entrance, and we are suffering from a stiff neck, which makes it impossible for us to look in the direction of the happening of events. We do not have, therefore, any inkling of these events or their real nature, because they are for ever inaccessible to our direct observation. Passing shadows in front of us are all we can see, and their frequency, repetition, and intensity of light and shade all the data at our disposal with which we start on our exploratory adventure. This is the reason why Sir James Jeans—alas, he is no more in our midst having recently died on 26 September last—once said that 'the outstanding achievement of twentieth century science is . . . the general recognition that we are not yet in contact with ultimate reality.' Not only this, this great scientist, with his penetrating insight, further said, 'for this reason, to borrow Locke's phrase, "the real essence of substances" is for ever unknowable.'

What adds to our confusion is the primary mistake, into which we are unconsciously led, that what we see are not shadows but real events happening before us, from which we derive all our weals and woes, and with which we are so inextricably linked. It is no wonder, therefore, that studying these events by their shadows we do not reach the reality of which they are made. And who knows whether the events which cast their shadows on the wall before us are not themselves simpler shadows of other more complicated events? The reality may thus be several generations behind, and perhaps so far away that it may never be traced. That is perhaps the reason why Vedanta regards this universe as essentially unreal, as all shadows are, and tries to reach the reality by a method different from what the scientists have chosen.

But the fact of the events of this universe being mere shadows does not take away a jot from their realness; they may not be material in the sense of grossness, and may not be otherwise of the nature of matter. What is beyond all controversy now is that the universe does not admit of any biological or mechanical explanation, and its interpretation has passed to the laws of pure mathematics, which gave us the concept of a finite space, a space which is empty, which ever expands and is four-dimensional; laws of probability instead of the law of causation; a space-time medium called continuum replacing our old time Father Christmas, ether. Pure mathematics is the product of pure thought, which finds its echo in nature, or which is the same thing as saying that the same laws govern minds and nature. Thus it is that the universe has now been reduced to a mere concept, not so far as its realness is concerned, but in the manner of its behaviour at least.

Descartes could see no connection between matter and thought, but if pure mathematics has reduced matter to the nature of thought, it must exist in some mind, as does thought. This led Berkley to assume the existence of a universal mind without whom the whole universe could not exist. I can be conscious of that part of the universe which sends stimuli to my mind through the senses, and so only that part can have any objective existence for me. A universal mind, call it God if you will, can take cognizance of the whole universe at the same time,

which exists, therefore, because there is the universal mind to cognize it. This does not, however, supplant realism by any idealism, because science adopts this concept only to the extent that laws of nature are not governed by the laws of thought of individual minds, but by the laws of thought of the universal mind, which are the same for all of us. I may be this will necessitate addition o another dimension to our medium filling th universe, that of consciousness, to the fou of space and time. If we do this we shal be nearer to religion, as it is universally understood, than we ever were.

REVIEWS AND NOTICES

HINDU COLONIES IN THE FAR EAST. By Dr. R. C. Majumdar. *Published by General Printers and Publishers, Ltd., Calcutta.*

Although this book was written for the use of university students, the contents are such as to interest the general reader who feels a sense of pride in the wonderful achievements and colonizing spirit displayed by Indians in the early historical period. It is well known that when the West was steeped in barbarism, ancient India had already developed a high level of civilization and culture, which had also spread to neighbouring lands in the East. Dr. R. C. Majumdar had done intense research in this field for nearly twenty years. In this short book the author has included all the essential facts bearing upon the history and culture of ancient Hindu colonies in the Far East avoiding all critical discussions and references to authorities.

The term 'Hindu Colonies' in the Far East refers to Champa, Suvarna Dvipa, Kambuja, Siam, Burma and Indo-China. As in the modern world, emigration in ancient time had a definite purpose which was to acquire wealth, by trade and commerce. But when contacts began for commercial purposes, Indians took care to take with them the light and learning of their mother country. There were of course no military or political designs on the lands thus colonized. The Empire, if it can be called such, was purely an Empire of Hindu Culture, Arts, and literature and there was no trace of dictation or coercion. The author pointedly observes: 'The fusion between the Indian settlers and the Hinduized local people was so complete that it is not always possible to distinguish between the two. The latter assumed Hindu names and adopted Sanskrit or Pali language and Hindu religion, manners, and customs, while the Indians imbibed local habits and social usages and merged themselves into the local communities. Thus grew up the Indian Colonial Kingdoms which were constantly strengthened by fresh streams of immigration from the motherland.'

From the remnants that still exist in these Eastern countries it has been established that the Hindu colonists hailed from Brahmins and Kshatriyas an were imbued with a high sense of adventure and spirit of exploration, which was at once the object o admiration and emulation. They took to the sea a most natural way and despite the absence of scientif advance, which only came much later, these colonis set up a highly developed administrative system an fostered the arts, literature and architecture.

Dr. Majumdar has treated the subject in a mo analytical manner, taking each country one aft another, through all the ups and downs of politic and cultural history, describing minutely the vario aspects of life led by the people—the judicial, admini trative, religious and cultural.

C. V. Sarma

VERDICT ON SOUTH AFRICA. By P. S. Joshi. *Published by Thacker & Co., Ltd., Rampart Row, Bombay. Pp. 365. Price Rs. 9-12.*

Mr. P. S. Joshi is a familiar journalist and a author. He has, after his education in Bombay, settle in Johannesburg. In Johannesburg he has intereste himself in public and social activities. As such 'verdict' is a just analysis of the entire problem of 'T Tyranny of Colour.' I must state that this book ca not be classed with the 'verdict' of Beverley Nicho who spent just a year in illness and running about official circles and ultimately produced his 'detestab and irritating verdict.' In this book is presented, i the clear light of reason, the problem of the sinister colour bar that is agitating Indians today. It is the fruit of many years of labour. Again I shall say it is not so running and hurried as Gauba's *Verdict on England*. The case for the abolition of colour bar is made out after a careful analysis. And rightly he draws upon the words of Sir Surendranath Banerjee. 'It is melancholy to have to reflect that the South African legislators should have so little knowledge of India and the circumstances of Indian life as to confound the coolie with the cultured Indian, the aboriginal inhabitant with the representative of a civilization, older than any the memory of man can recall, and in

omparison to which the civilization and culture of rope are but of yesterday.' (Page 93).

It is good that Mr. Joshi has dedicated the book Mahatma Gandhi 'who inaugurated the first onught on the South African stronghold of racial disimination by passive resistance, a movement based on soul-force, the first of its kind in the modern age. This is Mr. Joshi's hope, now: 'South Africa will surely never have to rue its grant of equality to Indians. On the contrary, it will be a guiding light to the world in the matter of colour bar. It will not only enhance the strength and status of the British Empire, but will win the hearts of Indians and the co-operation of India. India will enrich its trade by consuming its gold, coal, fruit, and sugar. It will stand beside it in its hour of need.' Here is the ring co-prosperity. It is true there can be no prosperity a country in isolation. The forces are moving wards interlocking of interests. It will be a great y both for India and for South Africa if there is operation as a result of the abolition of the disminatory laws against Asiatics. I may state such a ing will not annihilate the whites. Instead, the ites will prosper.

The price of the book is somewhat discouraging to common Indian readers.

B. S. Mathur

AKHAND BHARAT. By Radha Kumud Mukerjee. blished by Hind Kitabs, Bombay. Price 8 As.

There is a general dearth of books dealing in a entific and detached manner on some of our vital oblems. The tendency appears to be more and more otional and even sentimental in discussing current ics. It is, therefore, refreshing to come across such eminently dispassionate study of Akhand Hindustan is to be found in this brochure by the well known licist, Dr. Radha Kumud Mukerjee, who also pens to be the President of the Akhand Bharat ference.

It was the late Mr. James Ramsay Macdonald who that 'India and Hinduism are organically related body and soul,' and nothing has happened since n to disprove this fundamental concept regarding is country, in spite of the jarring note struck consisently by a coterie of disruptionists. Dr. Radha Kumud pertinently refers to the historical evolution of India emphasizing her political and economic unity throughout the centuries under various rulers and dynasties. The modern trend in the world, he says, toward larger and larger unions and federations and entirely against the disintegration of existing tions. The division of the country, every sane man ll agree, will be a suicidal act, which should be isted with the utmost vigour.

Turning to the economic aspect of the problem it as to be acknowledged that the mineral wealth, the iver systems, industrial expansion—these point to the necessity for treating the whole country as one unit. Otherwise, the ideal of improvement of the condition of masses will indeed be an idle dream. Thus, 'The economics of India should be a pointer to her politics,' concludes the author. The schedule of federal subjects in the U.S.S.R., and extracts from Gandhi-Jinnah correspondence, given as appendices, enhance the value of the booklet for the general reader.

C. V. Sarma

IDEAS HAVE LEGS. By Peter Howard. *Published by Thacker & Co. Ltd., Bombay. Price Rs 5-8.*

Ideas Have Legs is a brilliant and penetrating story of an active mind, so ceaselessly involved in current politics in the modern world. Seemingly it is an autobiography; but really it is a critical analysis of modern thought which is essentially responsible for endless wars. Wars begin in minds: so minds have to be cleared of the war-complex. In the opinion of Howard one thing that is the cause of present chaos is materialism. 'The disease is commonly called : "Gimme" or "Get". It is the subtle philosophy, now world-wide, that makes man look for happiness in the wrong place. It is a search, restless, endless, for more and more of what does not satisfy.' And this endless search for more and more results in the full-fledged materialism which soon begets dictatorship, and the world heads immediately towards a catastrophe.

What is the way out? Howard writes: 'Buchman, the man of the future, has taken the ideas of honesty, purity, unselfishness and love, of the guidance of God and the possibility of a change in human nature.... He gave these ideas legs, and they are on the march today.' Here is a definite and clear call for *moral armament*. Just after our sages, like Swami Vivekananda and Gautama Buddha, Peter Howard is keen on moral strengthening. If we are lost in the pleasures of the flesh, if we are ruled by passion, there is no room for reason and we revert to our earliest stage of brutes and animals.

As I close I visualize Peter Howard to be an infinitely vigorous man, increasingly aware of the need of the hour. In a frank and effective fashion, in the course of these 143 pages, one jostles against events that have shaped the life of Churchill, Beaverbrook, Lenin and a host of others not excl ding Peter Howard and his wife.

B. S. Mathur

ROLLAND AND TAGORE. Edited by Alex Aronson and Krishna Kripalani. *Published by Visva-Bharati, 6/3, Dwarkanath Tagore Lane, Calcutta. Pp. 126. Price Rs 3-8.*

This book is intended to perpetuate the concrete expression of spiritual kinship between two world figures, Romain Rolland and Rabindranath Tagore. It contains letters from Rolland to Tagore between 1911 and

1926, letters sometimes of a personal nature, but containing throughout lofty admiration of the spiritual and literary heights reached by the Indian poet. Rolland's was a free soul which was utterly disgusted with petty politics of nations and parties. He found an understanding and sympathetic friend in Rabindranath.

In the words of the late Mr. C. F. Andrews, 'the personal relationship between these two literary geniuses of the West and the East has been enhanced and sublimated through their spiritual unity as pure and ardent lovers of humanity, who have risen above the lower barriers and boundaries of nationalism into the border realm of the ultimate brotherhood of mankind.' In the section containing Conversations, the reader is brought into closer touch with the harmony of two great minds on recent topics of world-wide interest, like the League of Nations, Italian Fascism, etc., and also perennial subjects like painting and music. The 'Notes' at the end help the reader with proper references to the text.

C. V. SARMA

PARROT'S TRAINING AND OTHER STORIES. BY RABINDRANATH TAGORE. *Published by Visva-Bharati, 2, College Square, Calcutta. Pp. 44. Price Rs. 3.*

Rabindranath Tagore is known all over the world as a poet and an artist, but not so widely understood as a writer of short stories with mystical meanings. Most of his works were originally written in Bengali and hence the non-Bengali readers have to depend upon translations to delve into the depths of his thought. The four stories presented in this book give expression to one facet of Tagore's genius, that is, a blend of satire and wit, with profundity of thought, which only an artist of his calibre could successfully achieve. In a concluding note, Krishna Kripalani says that the translations cannot possibly give the original flavour; they are remotely suggestive. Even as such the stories included here elevate the reader's thoughts to lofty regions, where profound human feeling is expressed in simple beauty and grandeur. There are apt sketches drawn by the famous artists Abanindranath Tagore and Nandalal Bose.

C. V. SARMA

HINDI

KATHA UPANISHAD. *Published by Madan Mohan Agraval, India Printing Works, Almora. Pp. xx+264. Price Rs. 2-8.*

This translation into Hindi of one of the famous Upanishads opens a new gate to those people of North India who are not well versed in Sanskrit. The wisdom of the ancients, hidden in Sanskrit, is thus brought to the door of every man and woman.

The commentary is written in simple and easy Hindi. By exhaustive notes the whole significance of the allusions is brought out and difficult words and abstract ideas explained in simple language. The reader gets a short view of Shankara's philosophy also in this, since the translation is more or less based on his commentaries. Thus it is easy and at the same time brings the full significance of the Mantras. With word-for-word meaning, with lucid summary of the verses, and with long and exhaustive notes, it will help all those eager souls who could not hitherto probe into the inner meaning of the Sanskrit philosophies. This is certainly a step forward in the Vedantic literature of Hindi, and we are sure every thinking man will study it and make the ideas, so regrettably lacking in our present-day life, his own.

Of course, it would have been nice, had the commentary been clearer and more comprehensive, and the notes served only as explanations to difficult words and allusions. And more important, we would have been highly gratified had the vocabulary used been more inclined towards the layman's tongue than towards Sanskrit, as is the case in the present one. But we hope he will bear this in mind while attempting translations of the Upanishad series, for which people are eagerly waiting. We heartily congratulate the translator, Swami Chinmayananda, for his bold and novel attempt.

NEWS AND REPORTS

RAMAKRISHNA ANNIVERSARY BANQUET IN CHICAGO

A largely attended banquet was held at Hotel Maryland on Wednesday, 24 April. The guest speakers on this occasion were Swami Akhilananda of Boston, Prof. Charles Braden, and Prof. Edward Schaub of the North Western University.

The proceeding began with Hindu music. Swami Viswananda welcomed them saying that they had gathered there to celebrate the birthday of a great sage and seer, the prophet of New India. Swami Akhilananda gave a vivid picture of the conditions of the post-war world, how humanity today after going through the most terrific war has not attained peace and security.

Professor Braden gave an outline of the materialistic frenzy of the United States at this time, the frantic amassing of money and the things which money can buy. Meanwhile the people grow more frustrated, more discontented, more nervous and more bewildered as they increase the tempo of their search for fulfilment through haste and avarice.

In contrast to this sterile quest of American, he described the approach to life of Ramakrishna. Dr. Braden paused to speculate upon what hospitality such a child as the Master was would have had in America. In all probability, the professor said, the young Ramakrishna would have been confined in an institution, his intense spiritual response to beauty and religion regarded as a mental disease. How different from this was the tender understanding which the Master received as a child in India from his family, and from all the people of his village.

Dr. Braden then drew a striking contrast between the noisy rush of the West toward more powerful machines, more powerful armies, more destructive weapons, more mass production of goods of all kinds, and the quiet introspective India, where in a temple garden Ramakrishna sat quietly invoking divine realization. As the nineteenth century drew to its explosive close, he said, America pursued her goal, the Master pursued his. Now his missions begin their quiet work among the speed-maddened people of America. If Americans wish to save themselves from the doom of their own machines, then they should listen to the Gospel of Ramakrishna, and try to learn some part of that truth which he already knew when he was transfixed as child with wonder at the sight of the lovely cranes against the darkling sky. He concluded saying that it is time that we stop all our useless activities and listen to this quiet, inspired voice.

Professor Schaub devoted his talk to a consideration of the difference between 'doing', and 'being.' He said that as he was now about to retire from active teaching he had glanced back over his life in universities. He was grateful for many acts of kindness and assistance on his behalf by professors, teachers and students down through the years. But his greatest gratitude, he said, went out to one man who had, actually, done nothing tangible, yet by reason of what that man was in himself, he had conferred more benefit than came from all the external gifts and benefits of lesser men.

This quality of 'being,' the professor said, was the outstanding legacy left to the world by Ramakrishna. He dwelt upon various occasions when the Master himself had explained to his followers that the first necessity is to purify one's own soul and become acquainted with God. The reason, Dr. Schaub suggested, that so much philanthropy, so much zeal for the betterment of mankind seems to accomplish nothing, or almost nothing, towards the salvation of the people is exactly this lack of the quality of 'being' in those who rush out ambitiously to do 'good works.'

The strength and power and 'sweetness' of the message of Ramakrishna, the professor said, arise from the quality of divine realization of the Master's own life and personality. Ramakrishna did not 'do' anything, nor did he need to 'do' anything. His gift to the world lay in what he was.

For all the crowding ills which afflict America and the other Western nations, Dr. Schaub said he could see no cure except the inward, direct understanding of that quality of 'being' which Ramakrishna possessed in such abundant measure. As Ramakrishna always said, the professor concluded, you may call that inner illumination by whatever name you will, it does not matter. All that does matter is that you should seek and if possible find it. Ramakrishna knew this truth and it made him what he was. 'It is for us to learn it, if we can.'

SRI RAMAKRISHNA ANNIVERSARY IN MAURITIUS

The birthday anniversary of Sri Ramakrishna and Swami Vivekananda was celebrated by the Ramakrishna Mission, Mauritius. One of the principal speakers who spoke on the occasion was Mon. Aunauth Beejadhur. Among other things, he said, in French:

'If we have, in the past, neglected to pay our collective gratitude to these two apostles of Hinduism, we have, however, read their works; we have tried to follow their teachings; we have cherished the desire to renew, with India, the ties that have been suddenly severed. The ordeal has been a severe one for our people, unexpectedly transplanted as they have been in a country placed under the sign of the cross, but they have, in spite of every obstacle, kept their own identity. After more than a century spent far from the banks of the Ganges, these disrooted people have remained faithful to their customs, traditions and religions.

They were not aware exactly of India's contribution to civilization, yet, belonging to a nation having such a past, all laden with glory, they were conscious of their rights; and later, from books or from the mouths of missionaries, they learnt that India was the cradle of civilization, that geometry (Kalpa-Veda) was known in India in the 8th century B.C., that the famous multiplication table of Pythagoras was used in the country of their ancestors long before the 6th century B.C., that is, 200 years before the birth of the Greek mathematician; that trigonometry, the work of Bhaskaracharya, was used by Indian engineers in the year 1000 B.C.

In fact they also learnt that there existed an Indian treatise on music, the Sama Veda, and a book on medicine, the Ayur Veda, the existence of which goes as far back as prehistoric times.

In the Buddhistic age, the Indian medical science took a considerable flight in India and outside India, under the impetus given to it by Charaka and Sushruta, whose fame went as far as Bagdad of Haroon-al-Raschid. History reveals to us that two Hindu doctors were engaged at the royal court of Arabia and that Alexander the Great, during his visit to India, had always two Hindu doctors in his tent to give him care and treatment in case of need. 'Glorious past which shines so resplendent even in the glow of today's reality!'

And it is to bring to life again that past, to revive the genius of that 'India in rags' that Ramakrishna, and later Vivekananda, and after these two prophets, a band of men of goodwill, disinterested and devoted, undertook their beneficent and regenerating work, an atom of which is now witnessed in the activities of the Mauritius Branch of the Ramakrishna Mission, which strives after the establishment of brotherhood among the followers of different religions, actuated by the knowledge that all are but divers forms of one and the same universal religion.

Vivekananda has bequeathed to us valuable teachings, one of which aims at the union of men, without which the world would be in perpetual conflict. It is difficult, nay, impossible, to bring about a universal understanding by force of arms or by threat of sanctions; witness the League of Nations, whose magnificent palace at Geneva is in a fair way to become a relic of the past as the Acropolis of Athens. But where armed force fails, spiritual force can succeed. It would perhaps require centuries to bring the different peoples of the globe to swear universal brotherhood before the altar of the Spirit, but it is not less true that God always triumphs over evil.

Happy and unforgettable time, when Hindus and Moslems, children of the same soil, and, above all, brothers of the same blood, united in the common struggle for justice! Period temporarily gone, but the return of it is certain, if there still exist a Mahatma Gandhi and men of universal spirit like the monks of the Ramakrishna Mission. Yes, I have faith in the future greatness of India, I have confidence in the Ramakrishna Mission. I have judged it by its works as a tree is judged by its fruits. I have judged it by its monks, Franciscan-visaged, who, in India as well as in foreign countries, sow with full hands the seeds of true Thought: love and union, without which, any nation, however powerful it may be, is liable to disappear. And to end this credo, I wish that time would strengthen that faith and in a near future, may we see the Mission which our Swami is managing with so much tact, disinterestedness, and piety rank among the best of the Indian Missions across the seas.

RAMAKRISHNA MISSION HIGH SCHOOL, CHERRAPUNJI

Report for 1944 and 1945

This institution was started in 1931, and has made satisfactory progress in achieving its aims and objects. The school was permanently affiliated to the Calcutta University in 1945. The strength of the school was 224, consisting mostly of boys and girls from the K. & J. Hills. The staff consisted of 13 teachers. Attempts were made to give boys training in agriculture and girls training in weaving, in addition to their school studies. There were 4 looms working under the care of two trained teachers.

The hostel attached to the school accommodated 35 boys who followed a healthy routine of work, study, prayer, and games. In May 1945, Mr. Gopinath Bordoloi, Premier and Minister of Education, Assam, attended the prize distribution of the school and expressed high appreciation of the new system of education introduced in the Mission school.

The following are some of the needs of the institution: (1) School extension Rs. 20,000; (2) Hostel Rs. 5,000; (3) Agriculture section Rs. 10,000; (4) Arrangement for water supply Rs. 3,000; (5) Industrial school Rs 5,000; (6) Playground Rs. 3,000. The financial position of the institution is far from satisfactory. Although the enrolment has increased from 131 in 1943 to 224 at present, there has been no corresponding increase in grants and public contributions. The Secretary of the High School appeals both to the Government and the public for urgent help in order to place the institution on a financially secure basis and effect further improvements in as many ways as possible.

SWAMI VIVEKANANDA'S BIRTHDAY

The Birthday Anniversary of Swami Vivekananda falls on the 13th January 1947.